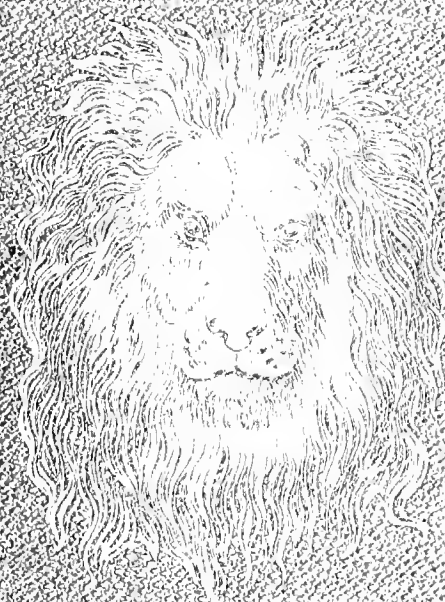
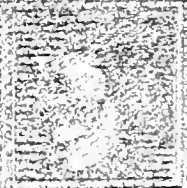


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THE STANDARD
NATURAL HISTORY.

EDITED BY
JOHN STERLING KINGSLEY.

VOL. VI.
THE NATURAL HISTORY OF MAN.

Illustrated

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INTRODUCTION.

IN the preceding volumes of this series we have dealt with the structure, growth, and habits of the lower forms of life; in the present one we are to study Anthropology, or the Natural History of Man. Philosophers have often endeavored to draw hard and fast lines separating the human race from the brute world, but with slight success; man differs from the rest of the animal kingdom, not so much in structure as in his mental superiority, and even here the differences, immeasurably great though they be, seem to be chiefly those of degree. The attentive student of nature can relate instance after instance of reasoning in the lower animals, can show cases of intercommunication between them, and can bring forth much evidence of an intelligence, strongly contrasted with that instinct with which some would alone endow them. In nature sharp lines do not exist, and whenever we attempt to frame a perfect definition which shall include all the objects defined, and exclude all others, we soon see the impossibility of the task.

In comparing man with the lower forms, of course the standards should be the lowest savage and the highest brutes. Thus, in contrasting the structure, the apes would be taken; in comparing mental characters, such intelligent animals as the elephant, horse, and dog. Still, in all such comparisons we are brought to a standstill by a something which our imperfect language will not express. While we can imagine, and to a large extent actually demonstrate, the methods and the actual steps by which man has advanced from the savage state to the highest civilization of the present day, there exists between the highest brute and the lowest of the human race an intellectual gulf so wide and deep that no knowledge now in our possession will enable us to cross it. Man possesses a structure essentially similar to that of the anthropoid apes, and differs from them anatomically no more than these differ among themselves; he possesses all of the mental traits and exhibits all of the phenomena of intelligence of the highest brutes, but in addition he possesses a power of thinking, of reasoning, and of expressing the operations of his mind in articulate speech intelligible to his fellow-men, and also a capacity for forming abstract ideas which are so much superior to those of the brutes that not a single parallel can be drawn. This question of the differences between man and the lower forms of animal life, besides being foreign to the scope of our work, has been so often discussed that no review of it is necessary here.

In the succeeding pages of this volume the different races of mankind will be taken up in regular order, and their physical characters, mental and moral traits, habits, and implements described. It may therefore be well here, as an introduction to such a systematic treatment, to enter into a condensed comparison of all the races of mankind, their classification, and some of the phases of their intellectual development, as well as a slight account of modern anthropological methods; and in the preparation of this

introduction we will admit at starting the great assistance we have received from the works of Peschel, Topinard, and above all of Tylor, whose method of treatment has been followed to a considerable extent.

When mankind began to classify the different varieties of the human race, it was by that most obvious characteristic the color of the skin; and since this method, to a large extent, expresses the true relationships of the different stocks, it has survived with certain changes and modifications until the present day. The ancient Egyptian in his own time clearly recognized the element of color which separated him from the darker Nubian on the one side and the lighter Israelite on the other; and even in the present century ethnologists have divided all mankind into the black, brown, yellow, red, and white races; a classification which is still in many respects very convenient, although in many cases it fails to express the various relationships and distinctions of the various stocks, and is not of itself sufficiently exact for the purposes of modern anthropology, while, on the other hand, it involves many direct contradictions to the knowledge derived from language, history, traditions, and anatomical peculiarities. The task of the anthropologist to-day is far more difficult than it was a century ago. Our knowledge of mankind has vastly increased, and now every fact is submitted to a system of examination, criticism, and interpretation which were absolutely unknown in the days of Buffon, Blumenbach, and Virey, or even in the more modern times of Prichard and Nott and Gliddon. Within thirty years scientific societies have been at loggerheads over the momentous problem whether the Negro belongs to a distinct species from the white race. That which has had more influence than anything else to change the spirit of anthropology and to place the study of mankind upon a firm and philosophical basis, is the theory of evolution.

To-day the anthropologist calls to his assistance every possible source of information; anatomy, language, history, traditions, myths, customs, habits, intellectual attainments, all are to be weighed, criticised, and their import studied before one can arrive at a true classification of the races of mankind, a classification which shall explain all peculiarities of geographical distribution and physical characteristics, and represent the exact relationships and inter-relationships of each and every variety. Although much has been done in this direction within the past forty years, we are still far from our ideal, and whether such a grouping is within the power of the human mind with the materials at its disposal, we cannot at present say.

Looking at the distribution of the human species according to the color of the skin, and those other almost equally prominent characters the face and hair, we see that there is an evident connection between color and climate; in fact, the ancients used to attribute the color of the Africans to the burning influence of the tropical sun.

The home of the black races extends across the hot equatorial regions, from the Gold Coast of West Africa to New Guinea and the Fiji Islands. The type of the black race is, perhaps, best shown in the Guinea Negro of Africa, a race typified by a skin so dark-brown as to be popularly called black, a woolly hair, a long and narrow skull, and stout projecting jaws. From these Negroes of West Africa may be noticed a shading off toward the north and east, possibly the result of mixture with the Berbers and Arabs, while going towards the south it would seem that the milder climate had somewhat modified the type; for while we can find not the slightest trace of admixture with any foreign race, the Bushmen of South Africa, though possessing the narrow skull and frizzy hair of the natives of the Gold Coast, are of a smaller stature, while their skin is a lighter tint of yellowish-brown. Turning now to the blacks of the eastern seas, we

find in the Malay Peninsula and in the Philippines, scanty mountain tribes which appear to be the remnants of that primitive stock which now attains its greatest development in the island of New Guinea. This race, in color and in general type of countenance, shows a marked resemblance to the African negroes, but with important points of difference; thus the brow-ridges are much more prominent, and the nose, instead of being flat and "snubbed," is straight, and sometimes even aquiline. These blacks of the eastern world are largely a race of sailors, and colonies far distant from the original home of the race are found in the Fijis, and with a slight possibility in Tasmania, way to the south of Australia. Among these eastern Negroes there is considerable variation in color, the result of an admixture with a lighter race, and in many cases the presence of Polynesian words in the language shows us at once from whence the lighter color has been derived. Now this general close resemblance between the Negroes of Africa and of the East, together with many otherwise inexplicable facts in the distribution of animals, has led certain naturalists to suppose that a large continent (to which the eminent ornithologist Selater has given the name Lemuria) once existed in the Indian Ocean, and that here was the primitive home of mankind. This large continent, in some of the convulsions of our globe, has disappeared,—a thing which finds many parallels in the geological history of the world. Lying off the coast of Burmah are a group of islands, the Andamans, which have been regarded as possible remnants of this now obliterated continent, and here is found a scanty race in whom anthropologists have been greatly interested. These Andaman Islanders are very small, under five feet in height. Their skin is intensely black, and their hair naturally very frizzy or woolly. They, however, differ from the typical African Negroes in having the skull broader, the jaws less prominent, while the lips are smaller, and the nose much narrower. Following out the idea of this now submerged continent of Lemuria, anthropologists have regarded this race to be the most perfect representatives of the primitive black stock, which has become so altered in its spread east and west, and the studies of Prof. Flower upon their skulls have the effect of strengthening this belief. It must, however, be borne in mind that all this is supposition, that all that we have is circumstantial evidence of a very doubtful character, and that this theory, while open to many objections, still gives a better solution to many problems of geographical distribution than does any other as yet advanced.

Next taking up the brown races, our first example will be the native Australian, possibly the lowest type on the face of the earth, and presenting many differences from his nearest neighbors, the Tasmanians on the south, and the Papuans, or natives of New Guinea, at the north. Their skin is of a chocolate brown, their skull, though smaller and thicker, has much the shape of that of the African, the brow-ridges and jaws being even more prominent. Far away to the north, the Dravidian races of India, the remnants of the ancient hill tribes, more or less mixed with the more modern Hindus, form our next examples of the brown races: while the Nubians and the Berbers of Africa, and, if we may trust their own portraits of themselves, the ancient Egyptians, though probably not ethnically connected with the Eastern forms, represent the brown races on the African continent.

The yellow or Mongolian type has its best representatives in the natives of the plains of Northern and Central Asia, from whence they have spread to India, China, and Japan on the south and east, and into Europe, where, among the Huns, Finns, and Laps, the traces of their ancestry are not yet entirely lost. The Malays who inhabit that portion of the globe extending down from the Malay Peninsula through Java and Sumatra to Borneo may possibly be a distant offshoot of the Mongolian type. These Malays have

been much modified by contact with foreign races, and perhaps their purest and finest development is to be seen in the head-hunting Dyaks of Borneo. Closely connected with the Malays, not only in physical characters but in language, are the inhabitants of the islands of the Pacific, including New Zealand and omitting the Fijians, Tasmanians, New Caledonians, and the inhabitants of the New Guinea, which, as we have seen, belong to the Eastern blacks. These South-Sea Islanders are a race of sailors, and even in distant Madagascar traces of them are found, although extensively modified by the inhabitants of the neighboring coast of Africa.

Turning now to our own continent, no such variety of race is found; for, from the Arctic circle to Cape Horn, the whole of the native populations, though presenting many points of difference among themselves, may well be regarded as a whole, and possibly as the descendants of one primitive stock. It is true that much variation occurs between the different tribes, but these points of difference, color, size, features, and language, seem to be of secondary importance, and when the various forms are carefully studied, they largely intergrade, and the physical differences disappear. Many attempts have been made to account for the origin of the native red man, but all are unsatisfactory. That which obtains the largest acceptance among anthropologists is that they are possibly connected with the Mongolian or yellow race; but the evidence in hand, while it would admit of such an interpretation, is as yet of a decidedly insufficient character to place the theory upon a firm basis.

There now remains in a color classification the dominant white race, who seem destined to occupy the whole world. It is not an easy task to trace the various relationships of the different groups, the dark whites of Southern Europe and the fair whites of Northern lands. It would seem that here there may be the descendants of more than one primitive stock, but, by crossing with each other, and possibly with the brown races of India and Africa, the various lines of descent are so confused and obliterated that no real knowledge of their relationships and origin can ever be obtained. In a word, the limits of the whites extend from India, where the traces of the Aryan conquerors are seen in the Hindus, through Persia to the shores of the Mediterranean and the whole of Europe, from whence in the last few centuries they have gone forth to possess the whole earth, and to-day there is scarcely a spot on the globe where the influence of the white man, through his superior mental qualifications, is not felt.

As will be seen from the foregoing, there is a great uncertainty in the classification of the human species, and while we might make an arrangement of the various races which would be approximately true, still it is best in the present work to take up the peoples of the earth according to their geographical distribution.

In studying the races of mankind, it is necessary to obtain an idea of the average individual, and it is among the lowest tribes where the least variation is found, and where it is easiest to form a conception of the type. Now in regard to stature. The tallest or the shortest members of a race are evidently not to be taken as representatives of height. The average is what is needed. Thus, from measurements of European soldiers, Quetelet ascertained that out of about two thousand six hundred Frenchmen, there would be about fifty, five feet four inches in height; one hundred and ten, five feet six; one hundred and fifty, five feet seven; one hundred and sixty, five feet eight; one hundred and forty-five of five feet nine; and so on until there are only ten men in the twenty-six hundred six feet three inches in height. In roughly similar ways we may obtain the average color, physiognomy, etc., of any race or tribe. In regard to physiognomy the stranger will form a better estimate than one who is well acquainted with the race

in question, for he will notice only those peculiarities which are typical, while one more familiar is confused by the individual variations. Thus, to one unacquainted with them, all Chinamen look alike: all have the peculiar oblique eye, the same long straight hair, the same sallow, yellow complexion; on better acquaintance one learns to recognize the individuals, a thing which at first was impossible. What first impressed him was the general type of Chinese face; the characteristics of the individuals came later.

The description of the exact methods of anthropological study, with the details of observation and the sources of error, belong to technical works, and can here be dismissed with a few words. The skull, which contains the brain, naturally occupies a very prominent position in the study of mankind, as from it can be approximately derived a knowledge of the mental capacity of the individual or the race. As a rule, to which there are, however, many exceptions, the size of the brain roughly indicates the intellectual rank of the individual, and hence the capacity of the skull affords us a ready means of acquiring information upon this point. This can be ascertained by filling the skull with some substance which is afterward measured. This, though apparently an easy task, in practice has its difficulties, as each substance used gives a different result. Liquids are manifestly unsuited for the purpose, and so various granular substances are employed. Dr. Jeffries Wyman made some interesting observations, and found that the same skull gave results varying from seventy-three cubic inches, when peas were used, to eighty-one and one-half inches with sand. And even with the same material one must use great care, special apparatus being usually employed, while shot or mustard-seed are used for filling the skull. The capacity of the skull varies greatly, as the following averages from a large number will show:—

Australians	79.3 cubic inches.
Tasmanians	82.2 "
New Caledonians	86.5 "
Negroes of West Africa	83.1 "
Eskimo	91. "
Chinese	89.9 "
Europeans	95. "

There is also a difference to be noted between the cranial capacity of the sexes, varying in races now living from nine to thirteen and one-half cubic inches, while an examination of hundreds of skulls of the Stone age of Europe does not reveal a variation exceeding six inches.

The next series of cranial measurements are those which determine the relative length or breadth of the skull. The greatest breadth is divided by the length from between the eyes to the farthest point on the occipital bone, and the result is what is known as the cranial index. These cranial indices are divided into groups whose boundaries are arbitrarily fixed, those where it is seventy-five or below belonging to the Dolichocephali or long heads, those above eighty-three and one-third to the Brachycephali or round heads, and the intermediate skulls are classed as Mesaticephali. Thus among the long heads we find the Australians, Eskimo, most Africans, and New Caledonians; the round heads are represented by the Indo-Chinese, Fins, Laps, Croats, Swabians, and Styrians, while most of the remaining races of the earth belong to the intermediate group. Of course this is a relative system of measurements, and is to be used only in connection with other features.

The cerebrum or anterior portion of the brain is now recognized as the special seat of the mental faculties, and with the development of this portion of the brain the fore-

head becomes more prominent, and thus the profile of the face gives us a third index of the mental status. Anthropologists have devised several methods by which this development of the upper portion of the face can be measured and expressed in figures, thus enabling us to keep a permanent record of what is known as the facial angle, and to institute comparisons between widely distant races. The facial angle usually employed is that formed by two lines meeting at the base of the nose, one passing thence to the auditory opening, and the other to the forehead between the eyes. Another angle which is also widely used makes the lines intersect at the insertion of the teeth in the upper jaw. The variations of the two systems are well exhibited in the following table, taken from the work of Topinard, which at the same time shows the increase in facial angle with intellectual development:—

	FIRST.	SECOND.
European	85°	72°
Namaquois Negro	62	56
Male gorilla	32	31
Newfoundland dog	25	24.5

Closely connected with the facial angle is the relative prominence of the jaws, which, with the retreating forehead and resulting low facial angle, acquire in the Negro a marked prominence or *prognathous* condition, while in the profile of the white races no such prominence, is noticeable.

The character and color of the hair are also important from an anthropological standpoint, and even thirty years ago the scientific periodicals of America were filled with discussions as to whether the Negro grew hair or wool. But when the subject was investigated in a scientific manner it was found that the curliness was only dependent upon the shape of the hair, that the straight hair of the Chinese and native American was nearly cylindrical, while in the wool of the Negro and the frizzed hair of the Papuans the hair was greatly flattened, and that in fact the curliness and the amount of flattening are coincident, and that these discussions, which the slavery question forced even into scientific bodies, were only equalled by the scholastic problems of the Middle Ages.

Had we some method of classifying smells, the odors arising from the body might be of some use in the study of the races of man. Each race has its peculiar body smell, that of the Negro being a familiar example. The missionary Hue declared that he could recognize the Negro, the Tartar, the Thibetan, the Hindoo, the Chinese, and the Arab by their effluvium, and added that even when disguised as a Chinese, the Chinese dogs by the smell recognized him as a foreigner and barked at him.

Where the human race originated is as yet unknown; whether the theoretical ancient continent of Lemuria ever had an actual existence, and was the original home of mankind, or whether the high lands of Central Asia were the first inhabited spots, no knowledge now in our possession will enable us to say. But wherever that spot was, everything goes to show that primitive man was exceedingly rude and barbarous, and that from a low condition he has arisen to his present high estate. In every phase of life, in his arts, his habits, his languages, and in his pleasures, we find a development correlated with his intellectual growth. There are races, like the ancient Egyptians, the earliest accounts of whom picture a people far along on the road to civilization, and of whose earlier condition not a trace is left. When we first know them they have arrived at a high state of culture, possessing a written language, skilled in the arts of agriculture, possessing an excellent knowledge of astronomy, and superior mechanical

skill. But such races did not make their first appearance in such a high state of civilization; every analogous fact of history, written or unwritten, points to the fact that behind the historical culture of ancient Egypt and ancient Assyria there were long ages when those people were passing through the various stages of development from a state of savagery and barbarism to the high position which they occupied at the beginning of the historical era. And further, all evidence goes to show that the same general steps are passed through in the development of all peoples under all varying conditions and climates; that while some early attained to a state of civilization, and others are even yet in a savage state, still all have advanced far from the conditions of primitive man, and that all have travelled in nearly identical routes.

Let us examine more in detail some of the various phases of development of the human race, as exhibited to us both in the races now living and in the memorials so abundant of ancient man. Obviously, the first necessity of primitive man was food; and, setting aside for the moment the edible roots and fruits, the most abundant source for supplying the demands of hunger was to be found in the flesh of the animals around him. These he could of course run down and capture by main force, or, as is done by the Australian of to-day, lie in wait until some venturesome bird or beast came within reach, only to be captured and devoured. A stick or a stone flung as a missile would early suggest itself as an easier method of killing or disabling game, and from the stick to the spear the transition is an easy one. Sharpening the point of the spear would render its use more effective, and this was either done by charring (which, as all savage tribes the world over know, at the same time makes the wood harder), or by attaching a bit of bone or stone; and the immense numbers of spear-points found in all parts of the globe bear witness to the fact that in this respect mankind have all travelled a similar path. Occasionally a variation occurs when a better point is found ready at hand, as when the Polynesian tips his spear with the tooth of a shark; and, in the case of our American Indian, Sir Walter Raleigh relates that in the Carolinas fossil shark-teeth were used for a similar purpose. Where tribes have arrived at the dignity of metals, iron or copper replaces to a certain extent the chipped flint. The barbs on the spear naturally originated to prevent the weapon from falling from the wound. The same stick held in the hand and used in striking makes without much modification the club, which reaches perhaps its highest development in the beautifully carved war-club of the South-Sea Islands, and which still survives in civilized countries, though with a changed function, in the sceptre—the emblem of royalty. How the bow came to be invented it is difficult to say. Still, from its almost universal distribution, it is seen to be a natural product of the savage intellect, while the numbers of arrow-heads found among the relics of ancient man show that it was the product of an early age. The arrow, however, is readily seen to be but a small spear adapted for use with the bow.

The blow-gun would naturally arise in a country with large hollow reeds or canes. In these the missile is a pebble or poisoned dart impelled by the breath. With the invention of gunpowder the breath was replaced by that powerful explosive, and the result was that large series of modern arms which culminate in the breech-loading rifles, the Gatling guns, and the monster cannon of the present day.

Referring now to the vegetable world as a source of food: Fruits and roots form a considerable portion of the diet of savage tribes, and the cultivation of the earth early occupied the attention of mankind. The spear thrust into the earth for the purpose of uprooting some plant furnishes us with the origin of the spade. Among the stone implements of the native American—chipped stones, which were used to scrape the

surface of the earth, are common, and these are clearly the descendants of flat stones taken from the bed of some brook. Another form of hoe which has a wide distribution is that where a stick bent at right angles, one part serving as handle, the other as blade, is used. Such, to a large extent, were used by the North-American squaws, and even within a hundred years in the interior of Sweden. The ancient Egyptian fastened together two pieces of wood with a cord to make his hoe, and from it the

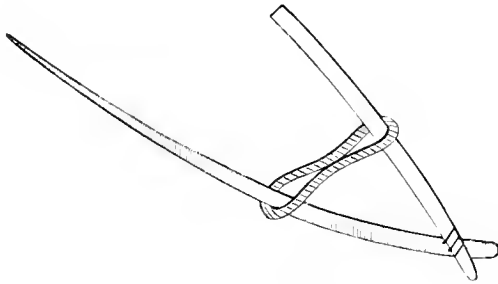


FIG. 1. — Egyptian Hoe.

origin of the plow can readily be seen in the figures copied from the monuments by Rawlinson and here reproduced.

After the food was obtained the earliest man doubtless made a feast of the uncooked material, as it would only be by a lightning stroke or by some lava flow that he could obtain fire; soon, however, some happy accident showed him a way of obtain-

ing the needed element. A study of a race utterly ignorant of fire would be highly interesting and instructive, but unfortunately no reliable accounts of such a race exist. When the various stories of fireless races come to be carefully analyzed and critically examined, they are all found to be faulty. Strange and detailed accounts are told of South-Sea Islanders without fire, and how, when it was brought to them by white explorers, they imagined it to be an animal which fed on the wood; but all such stories are extremely apocryphal. The best authenticated of all is the account given by Commodore Wilkes of the Bowditch Islanders: "There was no sign of places for cooking, nor any appearance of fire, and it is believed that all their provisions are eaten raw. What strengthened this opinion was the alarm the natives felt when they saw the sparks emanating from the flint and steel, and the emission of smoke from the mouths of those who were smoking cigars." It is rather peculiar that in the other published results of the Wilkes expedition direct

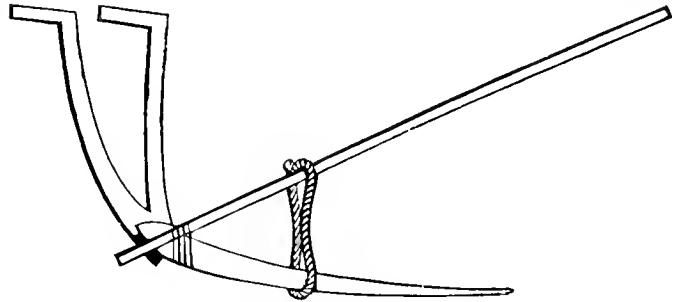


FIG. 2. — Egyptian Plow.

evidence is given that fire was a familiar thing with them, while Hale, the ethnologist of the expedition, even gives their name for fire. The Rev. Mr. Turner, who visited the same island several years later, also gives abundant evidence that they had known fire for so long a time that the origin of their knowledge had passed into a myth.

One of the simplest methods by which mankind produce fire is by rubbing together two sticks, and in this savages acquire great expertness. For this purpose one stick is of hard wood and the other soft. In some of the South-Sea Islands the stick of hard wood is laid on the ground while the other is rubbed back and forth in a groove until the heat generated by the friction chars and finally sets fire to the dust produced by the operation. Another method has a greatly wider distribution: the

stick of soft wood is rapidly rotated between the palms, the point resting in a depression in the harder stick. In each the principle is the same. This mode of producing fire is found in Australia, Sumatra, India, the whole of the American continent and the West Indies and in South and West Africa. Among uncivilized races still another method has a more limited distribution,—the production of sparks by striking together pieces of flint and iron pyrites, and, with the substitution of iron or steel for the pyrite, this means of obtaining fire has been in use in the more civilized portions of the globe from time immemorial.

With an increasing knowledge of chemistry the present century produced the lucifer match, in which at first the flame was produced by the action of sulphuric acid on a mixture of chlorate of potash and sugar. At the present time, however, it is interesting to note that man has returned to the primitive way of creating fire by friction, the modern lucifer differing from the stick of soft wood of the Polynesians only in the introduction of the more easily ignited phosphorus and sulphur.

Roasting or broiling by direct exposure to the fire seems to have been the one universal method of cooking used by mankind, but as this is apt to burn portions of the food before other parts are cooked, the use of some kind of oven has a wide distribution. Examples of these ovens are familiar to all. Potatoes or other edibles roasted in the embers or hot ashes represent, possibly, the most primitive method, while the hunter's way of roasting game is a slight advance upon it. The quadruped or bird, without skinning or cleaning, is completely covered with moist clay and buried in the hot coals until cooked. When taken from the fire the baked clay is broken and removed, taking with it the skin, hair or feathers, and the resulting dish is far better than that cooked in any ordinary oven. Another method, which is common, is to build a fire in a hole in the ground, and when the earth is red-hot the fire is removed, the food placed in the hole, covered with a stone, and allowed to remain until cooked.

Boiling, though a more complex process than roasting, is widely used, and through it we are brought to the potter's art. It would seem that the possible way in which pottery was first made was by coating some gourd or wooden vessel with clay to enable it to stand the fire, and when, by excessive heat, the gourd was burned, the baked clay was left. The next step would be to build up the clay inside a net, and among the remains of primitive man many vessels have been found which were evidently made in this manner; and even in more recent times, when the American Indians had passed beyond this stage, this process can be traced in the cord and net ornamentation of their pottery; what was originally a necessity still remaining as a step in the aesthetic direction. History does not inform us of the date of the invention of the potter's wheel, but it was in a remote antiquity, for it was used in ancient Egypt, where the illustrations on the monuments show a form essentially the same as that employed at the present time, the only difference being that the foot or steam-power is now employed to turn the wheel; in the older form it was turned by the hand.

Nakedness of a people is always considered as an evidence of a low grade of human development, and not only is it so among highly civilized races, but also with some that we are accustomed to regard as savages. Mr. Williams, who was for many years a missionary among the Fijis, says that one of the natives who wore only a masi, or scanty hip-cloth, on hearing a description of the naked New Caledonians and their idols, exclaimed, "Not have a masi and yet pretend to have gods!" The use of clothing has arisen not from any feeling of modesty, but from a need of protection

against the inclemency of the weather. Among various peoples the portions of the body which conventional ideas demand shall be covered, widely vary. The Arabs consider it highly indecorous for a woman to expose the back of her head, and among the Turks the face is always to be veiled, while the gauze-like garments allow the body and limbs to be clearly seen. In China a woman is considered immodest if she permits her deformed feet to be seen. And, strangely enough, among many of the African tribes the women go entirely naked, while the recognized ideas of propriety demand that the man shall be clothed. On the other hand, the Maoris of New Zealand, who have not the slightest ideas of modesty or decency, are always well clad, and there is abundant evidence that even among the Japanese clothing is worn more for its protection than from a desire to hide any portion of the person.

The simplest form of dress consists of leaves or twigs stuck into a girdle, and evidently derived from this primitive garment is the fringed girdle of the Mohave Indians and the "Liku" of the South Seas. For protection a more extensive garment is needed, and according to the habits of the people they either wear the skins of beasts or the bark of trees, in the same manner that we now wear a shawl, and from this primitive clothing the steps which resulted in our modern raiment have often been described. A cloak is an inconvenient garment, and it is but a step to make the sleeve and the resulting jacket. From pinning together the portion of the petticoat between the legs, for greater freedom in running, arose the modern breeches, and even the now useless buttons on the backs of our coats and the curious necks in the collars of the same article are relics of a previous usefulness, and what an evolutionist would term "rudiments from disuse." In the material from which clothing is made a similar development can be seen. The Tapa of the Polynesians is but a slight advance from more primitive bark, for it is in fact nothing but the inner bark of the paper mulberry, beaten to make it soft, and stamped with various ornamental patterns. A higher development leads to plaiting and basket-work, which in turn were the ancestors of cloth and weaving. Leather is but the skin of animals exposed to certain softening and preserving processes.

Closely allied to clothing are the dwellings of mankind, and the bark or leaf huts of the Australians represent the idea of a house in its earliest stage, and of but slightly higher character are the skin tents or wigwams of the American Indians. More permanent structures are seen in the buildings of the Malays and Polynesians, and while the former people use the crookedest sticks they can find to stiffen the walls, they have just escaped discovering the principle of the strut or brace. In New Guinea, Borneo, and especially on the northwest coast of America, these wooden structures attain at times immense size and accommodate many families, some at Nootka Sound affording shelter for several hundred Indians. In Australia and the South Seas clay is never used to thicken the wicker walls of the dwellings, but such structures are found in many other parts of the earth. Brick and stone for building materials had their origin in treeless districts from a necessity of obtaining something to replace the desired wood. In the use of all of these building materials we discover a direct progress among all peoples. Mankind had lived a long time upon the earth and had long constructed buildings of stone ere the Assyrians discovered the principle of the arch, and the Romans had attained to considerable culture before they carried out the idea in vaults and domes. Among civilized man the arch has been copied with all its variations from the Assyrian discovery, and hence it is interesting to note that another people working in a different material have hit upon the same principle

entirely independently. The Eskimo of Greenland employs the principle of the arch in his snow-huts.

The necessity of crossing the water frequently arises, and for this purpose vessels of various sorts are constructed, and though the contrast between the log-float of the savage and the ocean steamer of the present day is very great, yet every step in the evolution of these marvels of marine architecture from the primitive type can be traced. It is only the same gradual improvement which is everywhere to be seen. There exist tribes, like those of Southwest Australia, who never trust themselves upon the water, and who even do not know how to swim. But, with a few such exceptions, mankind in all parts of the earth have invented methods of supporting the body upon the water. The savage sitting astride a log and paddling with his hands has solved the first problem of navigation. When he learns that his float is more easily propelled if its ends are pointed another advance is made. The next step is the digging out of the interior of the log, rendering it more buoyant. Such "dug-outs" are common in all parts of the world, and as the excavation of so much wood with stone implements is a tedious job, the operation is accelerated by the use of fire. Such canoes of the primitive man of Europe are occasionally found preserved in the peat or sand in which ages ago they were accidentally embedded. Columbus, in his letters describing the wonders he discovered in the New World, mentions the many boats of solid wood, "*multas scaphas solidi ligni*," used by the inhabitants of the West-India Islands; and it is interesting to note, in passing, that this Latin term for boat, "*scapha*," comes from the Greek verb *αζκᾶται* (*skaptein*), to dig out, thus clearly showing that the evolution of boats took place in Europe in the same manner and along the same lines as in other parts of the world, while a similar development is to be seen in the name.

The Australians make their boats in a different way. Taking the bark from a large tree, they tie up the ends and insert a stick or two for stretchers. Such bark canoes are not unknown in Asia or Africa, while with its cedar frame and birch-bark covering the canoe reaches its highest development among the North-American Indians. The Eskimo in his northern home merely substitutes the skins of the animals he kills for the bark of his southern cousin, and thus builds his *kyak*.

Dug-outs and canoes are easily overturned, and in two ways does man prevent such undesirable occurrences: either by a keel, or, as is so common in the South Seas, by building a double boat; and frequently in Polynesia the second boat of the pirogue or *proa*, is reduced to a mere float connected with the vessel proper by a stiff outrigger. The building of large boats from a single log is a difficult matter, and when a certain size is passed it becomes impossible, and so the art of the joiner is called in, and from this boat of several pieces the transitions to the hull of the modern ocean steamer are gradual and easy. Modern naval science merely rebuilds the wooden model with iron and steel.

The methods of propelling the hull through the water may for a moment occupy our attention. The hand itself forms the prototype of the paddle, which is merely a blade of wood used for pushing against the water, and which in the more primitive way is simply held in the hands. The next step is to increase the amount of strength which can be applied by the introduction of a fixed fulcrum or rowlock, and from such a boat, by merely increasing its size and the number of rowers, the famous *biremes* and *triremes*, the war-galleys of ancient Rome, were derived.

The use of the wind to urge a boat through the water would naturally come, yet it is strange that there are many tribes who do not thus take advantage of this natural

force; and since it would seem that a people who had once learned such a method of saving labor would not easily forget it or give it up, the inference would appear to be fully warranted that they have never known how to use the wind as an aid in navigation. The simplest form of sail is a bit of cloth, or bark, or skin, supported on two upright sticks or masts; then as man began to see the method of beating against the wind, yards, sprits, and booms were introduced, and a gradual improvement led to the sailing vessels of the present day. To-day steam has largely replaced the unreliable winds in navigation, and by pushing against the water the vessel is forced in the desired direction, and it is interesting to note that the side-wheel steamers, so well adapted to the navigation of smooth water, show in a certain way a return to the primitive row-boat, the paddles being moved by steam instead of by the hand of man.

The way in which articulate speech arose is a question concerning which there has been much discussion and much dispute, and which to-day is far from being settled. All races of mankind have a spoken language by which, with more or less ease, their thoughts and emotions can be expressed. We can here only in the briefest manner consider the ways in which words come to have their present meanings. When for any reason two people find it impossible to carry on a conversation in the usual manner, they can to a limited extent make their wants and feelings known by gestures, and among these are to be included not only the motions of the various portions of the body and the expressions of the face, but also certain vocal expressions and sounds, as oh! ah! puh! which indicate certain feelings and emotions. By a slight enlargement of the meaning of the term "gesture language," imitative words can be included. These are words which come to have their signification by some more or less evident resemblance to noises and sounds; among them might be mentioned the Sanskrit *kāka* for crow, *danda* for drum, the Chinese *man* for cat, while in our own language many similar words, such as sneeze, bubble, whack, etc., will readily suggest themselves. When we pass beyond this gesture language, we come to a stop. We can trace most words of any language through their various phases and modifications of descent, but we at last arrive at a point where all progress is at an end. Thus we can follow back our word animal through the Latin *animus*, soul, or mind, to the Sanskrit *an*, to breathe or live; so also our familiar book goes back to the Anglo-Saxon *booc*, from *beovec*, the beech-tree, beechen boards being formerly written upon; and the word library may be traced to the Latin, the books of the ancient Romans being frequently written upon the *liber*, or bark of trees. Thousands of similar cases could be adduced in which, with various modifications of sound and sense, the derivation of our words can be traced, but in all, except the gesture words, we finally come to a full stop; we cannot say how the words originally came to have their respective meanings, why the *liber* of the Latin and the *beovec* of the Anglo-Saxon were the names applied to the bark and the tree.

Although we cannot find out why the words originally came to have their individual significations, the study of language is of the utmost importance to the anthropologist. By its aid the affinities of widely separated races can be traced, and to a certain extent even the history of their travels and migrations can be known. Thus, by the aid of philology, or the science of language, we have a knowledge of the great Indo-Germanic or Aryan race, the distribution and relationships of its component members, and, still more, we can trace in order each successive migration of this people from their home in Central Asia, learn of their conquests, and even tell the character of the tribes, whether nomadic or pastoral. All this the structure of language tells us, and tells it of times concerning which both history and tradition are silent. From the

fossils embedded in the rocks geologists tell us the history of the world, and here language represents the fossiliferous strata, and the various forms and modifications of the word-roots and the structure of language correspond to the fossils of the palæontologist.

Language is constantly changing, words are altering both in form and in signification, and this in spite of such conservative agents as the printing-press. In our English language, the Bible and the works of Shakespeare have had an incalculable influence in restraining the natural modifications of our tongue; yet, notwithstanding this, the version of King James, though in daily use by millions of people, contains many archaic expressions and obsolete words. Other languages show similar modifications. Only three hundred years ago Martin Luther could still write that, "Gott thue nichts als schlechtes, und das Evangelium sei eine kindische Lehre": "God does nothing but what is bad, and the gospel is a childish doctrine." But at that time *schlecht* (bad) meant something *schlichtes* (smooth, honest, upright), as in the idiom "recht und schlecht" (upright and downright), and *kindisch* (childish), something *kindliches* (child-like), thus altering the entire force of the sentence. When with such restraining influences such changes are seen in the languages of the present time, we can easily see that in the days previous to the invention of printing the changes must have been far greater and far more rapidly effected.

Still, in the Aryan languages, which alone have been submitted to exhaustive and critical study, these variations follow almost universally in well-defined paths, and so thoroughly are these modifications known that by following the Laws of the brothers Grimm, we can, by knowing any root in any of the Aryan tongues, predict almost exactly the form it will take in any other language. According to these laws, which need not be given here, the force of *b* in the Teutonic tongues is represented in the Latin by *f*, or *p*, and *dh*, or *th* (the sound for which our Latin alphabet affords no simple sign), by simple *t*, etc. Thus the Anglo-Saxon *broðbor*, brother, appears under certain conditions in the language of ancient Rome as *frater*: while the German *Bube*, boy, is in the Latin represented by *pupus*. This connection is common not only to the Anglo-Saxon and the Latin, but, more or less clearly marked, to almost all of the languages of Europe. The same general modifications are found among the other races of the earth whenever we study them thoroughly, and the Polynesian dialects show many similar instances, *b* and *k*, *l* and *d*, being frequently interchanged.

Let us follow out a single example more fully. The languages of Italy, Wallachia, France, Spain, and Portugal have a common ancestor in the Latin, and although these languages show some marked differences, still they are all closely related, and they show strong resemblances, not only to each other, but still more to the parent tongue. Dr. Tylor gives the following proverbs which show clearly these relationships, the grammatical construction being somewhat modified to show more clearly the essential identity:—

ITALIAN.

E meglio un novo oggi che una gallina domani.
Est melius unum ovum hodie quid una gallina domatide.
i. e. Better an egg to-day than a hen to-morrow.

Chi va piano va sano, chi va sano va lontano.
Qui vadit planam vadit sanum, qui vadit sanum vadit longum.
i. e. He who goes gently goes safe, he who goes safe goes far.

SPANISH.

Quien canta sus males espanta.

Quem cantat suos malos expiar(ere).

i. e. He who sings frightens away his ills.

Por la calle de despues se va á la casa de nunca.

Per illum calle[m] de de-cep[ost] se va[dit] ad illum casam de nunquam.

i. e. By the street of by-and-by one goes to the house of never.

FRENCH.

Un tiens vaut mieux que deux tu l'auras.

Unam tene valet melius quod duos tu illum habere-habes.

i. e. One take-it is worth more than two thou-shalt-have-its.

Parler de la corde dans la maison d'un pendu.

Parabola de illum chordam de intus illum metusionem de unum prud(o).

i. e. To talk of a rope in the house of a hanged man.

Taking another example, the verb "to be," we have in the same group of Romance languages the following declinations of the present indicative:—

	LATIN.	ITALIAN.	SPANISH.	PORTUGUESE.	FRENCH.
I am	sunt	sono	soy	sou	suis
Thou art	es	sei	eres	es	es
He is	est	e	es	he	est
We are	suntis	siamo	somos	somos	sommes
You are	estis	siete	sois	sois	êtes (estes)
They are	sunt	sono	son	sao	sont

It is perfectly evident that these last four forms are derived from the Latin.

Now were all knowledge of the Latin forgotten, still by the critical study of the Romance languages it would be possible in a great measure to reconstruct it, the modifications of the derivatives in the different languages being such as by comparison would clearly indicate the parent form. Of course such a reproduction would of necessity ignore the niceties of inflection and the details of grammatical construction; still the results would not vary very widely from the truth. So in the same way we find that the Latin, Greek, Celtic, and Teutonic tongues have many points in common from which we can arrive at an approximate estimate of the ancestral form, and then on turning to India we find in the Sanskrit a language, which, in a less modified condition, preserves the roots and construction of the ancient Aryan tongue, and which thus forms a most valuable aid in the study of all of the Indo-Germanic tongues.

Taking the same verb as before, we give the only illustration our space will allow in the following set of paradigms, omitting for convenience the dual:—

	DORIC GREEK.	LITHUANIAN.	ZEND.	SANSKRIT.
I am	<i>ἴμμι</i>	esmi	ahmi	ásmi
Thou art	<i>ἴσσι</i>	esse	ahi	ási
He is	<i>ἴσσι</i>	esti	aste	ásti
We are	<i>ἔσμεν</i>	esmi	hmahi	'smás
You are	<i>ἴσσι</i>	este	stha	'sthá
They are	<i>ἴσσι</i>	(esti)	hēnti	sánti

In some cases the linguistic variations are so considerable that as yet all attempts to use language for showing more than tribal relations have proved futile. When the same study has been spent upon them that has been devoted to the Aryan tongues, it may be that the results, anthropologically considered, will be of the greatest value.

There is another thing to be constantly kept in mind, and that is that the evidences derived from linguistic studies are not absolutely conclusive, that they have to be weighed and to be considered in connection with evidence of different character; and, for this reason, that occasionally a race entirely loses its own language and adopts that of another, along with its traditions and ceremonies. A notable instance is that of the "Black Jews of India," who a quarter of a century ago were often cited as an example of a change of color and of features under the influence of a tropical climate, a view which has since been shown to be totally erroneous. It is a case precisely similar to that which would be afforded were a similar argument based upon the English-speaking blacks of Jamaica. Language alone in such a case is misleading. Physical characters are more important, and place a check upon wrong conclusions.

The art of expressing words in written characters belongs to a late stage of civilization, and possibly it is from this fact that we are able to trace more or less clearly and distinctly its development. Writing doubtless began by presenting the idea by means of pictures, and, even further, the statement of Humboldt that, "in fact, gesture, destitute of sound, is a species of writing," is interesting in this connection, and we actually find that the people who excel in conveying their ideas by means of gestures are at the same time proficient in picture-writing. The North American Indians are adepts at this art, and will express their ideas very clearly by pictures, though of course the verbs have to be supplied by the reader. Now from this primitive picture-language one finds in many parts of the world that the pictures have become conventionalized, and each is used to represent an idea or a word. Such is the case in China, and partially so in Egypt and Mexico. In the Chinese character the traces of the picture origin have become almost entirely obliterated by the conventionalizing process, while in the other two countries mentioned the picture origin of the signs can still be recognized. But though these last two languages are not in this respect so far advanced, in another they are of a higher character in that they are partially phonetic; that is, while in part they express ideas by symbols, they also use certain characters for sound, thus resembling to a certain extent the ordinary written languages. In the Mexican writing this phoneticism is usually syllabic, and closely resembles the rebus which occupies an important position in the puzzle columns of our children's papers. Here, as in many other cases, what was originally a serious occupation remains as a children's pastime. Literally read the pictures mean nothing, but by combining the syllables in proper order sense is produced which frequently has not the slightest connection with the real meaning of the pictures. Our knowledge of the Mexican symbols is as yet very deficient, yet some instances of both picture-writing in its primitive condition and in the derived phonetic style may prove of interest, and at the same time illustrative. One of the Mexican Kings, Itzcoatl, "knife-snake," is represented by a picture of a snake, its back set with obsidian knives. The same name is also written in a different way; here we have an instrument with blades of obsidian, *itzcoatl*; an earthen pot, *coatl*, and the sign for water, *atl*. This is true phonetic writing, for the name is to be read not according to the sense, "knife — kettle — water," but rather according to the sound, Itzcoatl. Many such examples are given, but one more must answer our purpose. The Spanish missionaries had great difficulty in making their Indian converts

“remember their Pater-nosters and Ave-Mariás, seeing that the words were of course mere nonsense to them, and were helped out by the Indians themselves, who substituted Aztec words as near in sound as might be to the Latin, and wrote down the pictured equivalents for these words, which enabled them to remember the required formulas.” Thus M. Aubin has found a Pater-noster made with a flag, *patu(tli)*, a stone, *te(tl)*, a prickly-pear, *nocht(tli)*, and the stone *te(tl)* again, which would read Pa-te-noch-te. Amen was similarly written with the sign for water, *a(tl)*, combined with the aloe, *me(tl)*, reading ametl, a tolerable substitute for amen.

These are examples of picture and syllabic writing, but among the Egyptians we find in addition a use of symbols as letters, and their origin in many cases is easily traced. A pointed oval is readily seen to be a conventionalized picture of a mouth, and so in the hieroglyphics it always stood for mouth, but with time it came to be used syllabically; it stood for *vo*, and finally simply for the letter *v*, or *l*, which they regarded as the same. The owl they called moulay, and hence a picture of this bird of wisdom came to stand for our letter *m*. So far so good; but they were not content with having a single sign for a letter, and hence we have an eagle, a leaf of a water-plant, and an arm and hand as far as the elbow, for *a*; *t* is represented by three signs, and *m* by four, etc. By being written rapidly these signs came to be greatly altered in their shape, until at last it sometimes becomes difficult to trace their origin, but enough is known to render it almost certain that all originated in this way.

It is not necessary here to enter into any account of the peculiarities of the Egyptian writing, the use of symbols and determinatives, such being entirely foreign to the present discussion. It may also be noted that it is claimed that essentially similar letters exist in the Aztec inscriptions, but they as yet are but little known.

From these cursive letters of the ancient Egyptians have been derived the alphabet of the Greeks, and by descent, in turn, part of the Roman characters, and of course our English alphabet. This is illustrated in the adjoining diagram, while those interested can trace the origin of still other letters by the aid of Birch's Egyptian Grammar and Dictionary.

It has been considered by some that in the extent to which a people could enumerate we can have a test of their intellectual capacity and their relative position in the scale of advancement; and to a large extent this is true. Even our common expression for stupidity, “don't know beans,” is but the relic of an older saw, “he does not know how many beans make five.” And so when we consider the tribes which have made the least advancement toward civilization we find that as a rule they have but a limited series of numerals. The Tongans, or Friendly Islanders, form one of the exceptions to this rule, as they really have numerals from one to one hundred thousand, and it is in connection with their arithmetical capacity that a comical error occurred: “Labillardière, the French explorer, by dint of questioning got from them numbers up to one thousand billions, which were duly published, but proved, on later examination, to be partly nonsense words, and partly indelicate expressions, so that the supposed series of high numerals forms at once a little vocabulary of Tongan indecency, and a warning as to the probable results of taking down unchecked answers from question-worried savages.”

With our constant drill in arithmetical calculation, it is only with the greatest difficulty that we can appreciate the mathematical deficiencies of some of the lower tribes of mankind, and the really great advance they have made in attaining even to their present status. A quotation from Galton's “Tropical South Africa” admirably illus-

trates the numerical attainments of one of the South-African tribes: "When inquiries are made about how many days' journey off a place may be, their ignorance of all numerical ideas is very annoying. In practice, whatever they may possess in their language, they certainly use no numeral greater than three. When they wish to express four, they take to their fingers, which are to them as formidable instruments of calculation as a sliding rule is to an English schoolboy. They puzzle very much after five, because no spare hand remains to grasp and secure the fingers that are required for units. Yet they seldom lose oxen; the way in which they discover the loss of one is not by the number of the herd being diminished, but by the absence of a face they know. When bartering is going on, each sheep must be paid for separately. Thus, suppose two sticks of tobacco to be the rate of exchange for one sheep, it would sorely puzzle a Damara to take two sheep and give him four sticks. I have done so, and seen a man put two of the sticks apart and take a sight at one of the sheep he was about to sell. Having satisfied himself that one was honestly paid for, and finding to his surprise that
















HIEROGLYPHIC.	CURSIVE.	PHENICIAN.	GREEK.	ENGLISH.
			Δ	D
			Φ	F or V
			P	R
			Λ	L
			Σ	S

FIG. 3. — Evolution of Letters.

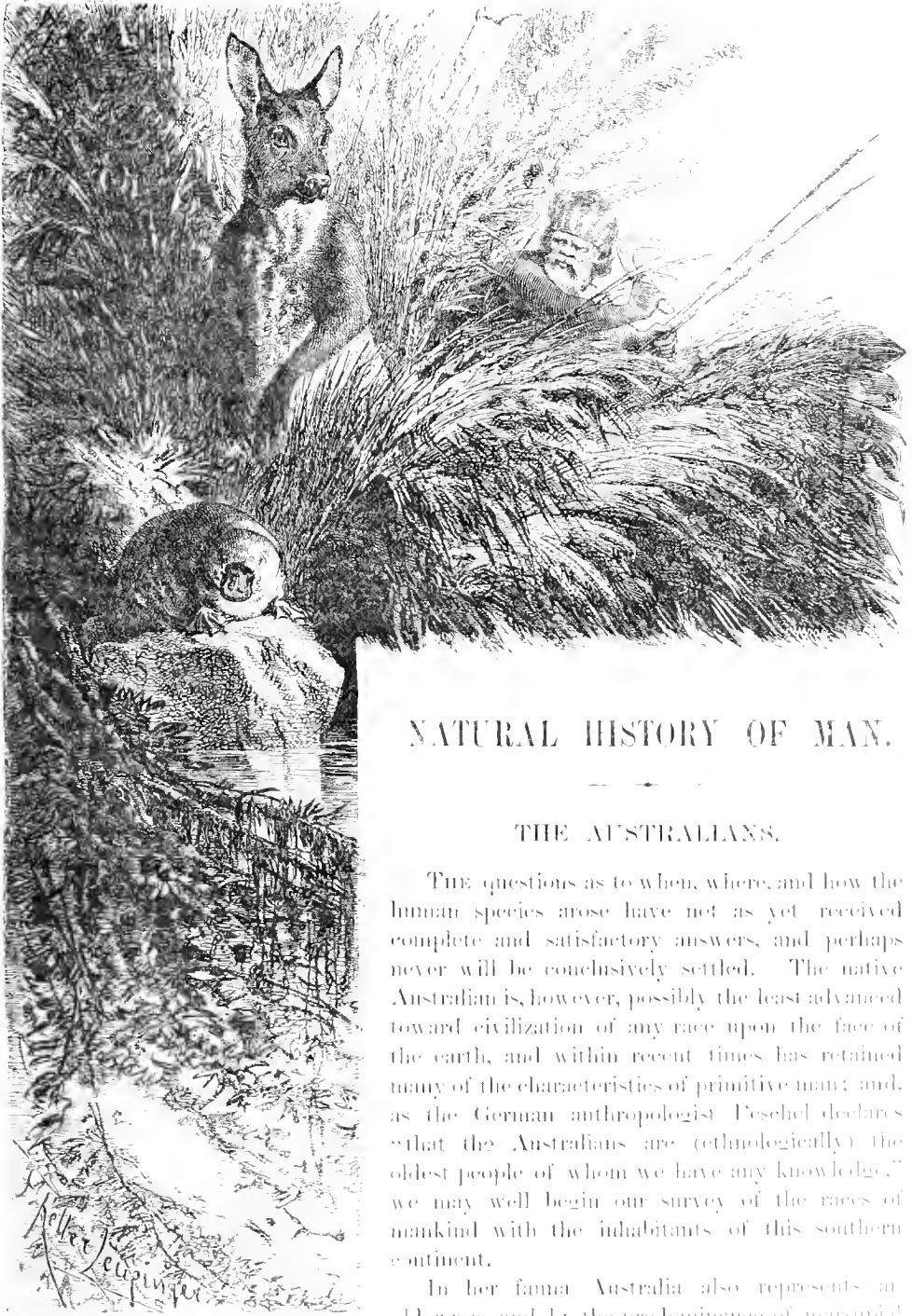
exactly two sticks remained in hand to settle the account for the other sheep, he would be afflicted with doubts. The transaction seemed to come out too 'pat' to be correct, and he would refer back to the first couple of sticks, and then his mind got hazy and confused, and wandered from one sheep to the other, and he broke off the transaction until two sticks were placed in his hand and one sheep driven away, and then the other two sticks given him, and the second sheep driven away. When a Damara's mind is bent upon number, it is too much occupied to dwell upon quantity. Thus, a heifer is bought from a man for ten sticks of tobacco, his large hands being placed on the ground and a stick placed upon each finger. He gathers up the tobacco, the size of the mass pleases him, and the bargain is struck. You then want to buy a second heifer; the same process is gone through with, but half sticks instead of whole sticks are put upon his fingers; the man is equally satisfied at the time, but occasionally finds it out and complains the next day.

"Once while I watched a Damara floundering hopelessly in a calculation on one side of me, I observed Dinah, my spamiel, equally embarrassed on the other. She was

overlooking half a dozen of her new-born puppies which had been removed two or three times from her, and her anxiety was excessive, as she tried to find out if they were all present, or if any were missing. She kept puzzling and running her eyes over them, backwards and forwards, but could not satisfy herself. She evidently had a vague notion of counting, but the figure was too large for her brain. Taking the two as they stood, dog and Damara, the comparison reflected no great honor on the man."

Among the Australians and some tribes of South America we find that even five is a number for which no special word is known. Thus, the Queen-lander counts 1, *ganuar*; 2, *barla*; 3, *barla ganuar* (i. e., $2+1$); 4, *barla barla* ($2+2$); for five they use the same word which at other times means many. Still, although lacking higher numerals, these savages can count beyond these limits, for they call into use that most natural method, checking off by the fingers and toes. In tribes whose mathematical attainments are a little higher than these last this finger system acquires a greater development; for five the term "hand" is used; for ten "both hands," or "half a man," and for twenty "both hands and feet," or "man," thus indicating the twenty digits on the extremities. In the same system forty would be indicated by "two men," and so on. In forming the intermediate numbers, a great similarity is found among savages in all parts of the world; thus, the Tamanaes of the Orinoco express six by "one of the other hand," and the Greenlanders fifty-three by "on the third man on the first foot three." In most cases it is utterly impossible to trace the origin of the names for the numbers, but in a few cases they are seen to be derived from this ancient type. Thus in Malayan Polynesia the use of the word *lima* and its derivatives is almost universal for five, while it is only in a more restricted area that the word retains its primitive signification of "hand." In the Vei language of West Africa *mō bāndé* is now used for twenty, but the natives have forgotten that the term originally meant "a person is finished." The Zulus also have a similar system; thus, seven is indicated by the various forms of the verb *komba*, to point; one hand and the thumb of the other hand being already enumerated, the index or pointing finger comes next. Some of the results of this are amusing. Thus, literally translated, the words *amhatsi akombile* mean "the horses have pointed," but in reality the intent is "seven horses." This use of the digits in counting has resulted in the quinary, decimal or vigesimal systems found in all countries. Thus we habitually use the decimal, but occasionally lapse into that founded upon twenty, as when we say "three score and ten," etc. In France the remains of this vigesimal system are even more in use than with us, as when *quatre-vingts* (four twenties) is used instead of *huitante* (eighty), and *soixante-troize* for seventy-three. In speech we never use the quinary system, but in writing numbers according to the Roman method it is in use, as VI ($5+1$) for six, etc. Thus has arisen our decimal system, a method not nearly so convenient as that employing twelve as its basis. In substituting figures for the names of numbers another great advance was made, and the various steps in the process show exactly the same development that we have already pointed out in so many instances.

In leaving this interesting subject, the development of culture, which has been thus briefly summarized, the writer would again acknowledge his indebtedness to the works of Waitz, Peschel, and especially those of Tylor, where more complete accounts may be found, though in the following pages are given facts sufficient to prove all the generalizations of this Introduction.



NATURAL HISTORY OF MAN.

THE AUSTRALIANS.

THE questions as to when, where, and how the human species arose have not as yet received complete and satisfactory answers, and perhaps never will be conclusively settled. The native Australian is, however, possibly the least advanced toward civilization of any race upon the face of the earth, and within recent times has retained many of the characteristics of primitive man; and, as the German anthropologist Feschel declares "that the Australians are (ethnologically) the oldest people of whom we have any knowledge," we may well begin our survey of the races of mankind with the inhabitants of this southern continent.

In her fauna Australia also represents an older age, and by the predominance of marsupial animals is widely removed from her immediate neighbors, and so it is with the representatives of the human species to be found there. They differ widely in physical characters, in language, and in customs, from the inhabitants of New Zealand, New Guinea, and even of Tasmania, though only a short space intervenes between them.

William Dampier, an English sailor, landed on the northwest coast of Australia in 1688, and his quaint account is one of the first we have of these antipodeans: "The inhabitants of this country are the miserablest people in the world. The Hodmadods of Monomatapa, though a nasty people, yet for wealth are gentlemen to these who have no houses and skin garments, sheep, poultry, and fruits of the earth, ostrich eggs, &c., as the Hodmadods have; and, setting aside their humane shape, they differ but little from brutes. They are tall, strait-bodied, and thin, with small, long limbs. They have great heads, round foreheads, and great brows. Their eyelids are always half closed, to keep the flies out of their eyes; they being so troublesome here, that no fanning will keep them from coming to ones face, and, without the assistance of both hands to keep them off, they will creep into ones nostrils; and mouth too, if the lips are not shut very close. So that from their infancy, being thus annoyed with these insects, they do never open their eyes as do other people; and therefore they cannot see far, unless they hold up their heads as if they were looking at somewhat over them. They have great bottle-noses, pretty full lips, and wide mouths. The two fore teeth of their upper jaw are wanting in all of them, men and women, old and young; whether they draw them out I know not: neither have they any beard. They are long visaged, and of a very unpleasant aspect; having no one graceful feature in their faces. Their hair is black, short, and curl'd, like that of the negroes; and not long and lank like the common Indians. The colour of their skins, both of their faces and the rest of the body, is coal black, like that of the negroes of Guinea."

From this and many similar accounts we have come to look upon the miserable creatures on King George Sound, on the southwest corner of Australia, wasted to skeletons, with slender limbs and great pot-bellies, as types of the Australian race. Still other accounts vary widely from these. Lanesborough, Stuart, and MacKinlay use nearly the same terms in describing the stately and athletic appearance of the natives of the interior and of Queensland, while the accounts of Commodore Wilkes and Dr. Pickering, of the United States exploring expedition, exhibit a wide variation, the latter noticing their fine forms, while Wilkes says:—

"The natives are of middle height, perhaps a little above it; they are slender in make, with long arms and legs. From their wandering life, irregular habits, and bad food they are extremely meagre; and as their thinness is accompanied by considerable protuberance of the abdomen, it gives the figure a distorted and singular appearance. The cast of the face is between the African and Malay; the forehead usually narrow and high; the eyes small, black, and deep set; the nose much depressed at the upper part between the eyes, and widened at the base, which is done in infancy by the mother, the natural shape being of an aquiline form; the cheek-bones are high, the mouth large, and furnished with strong, well-set teeth; the chin frequently retreats; the neck is thin and short. Their colour usually approaches chocolate, a deep amber, or reddish-black, varying much in shade; and individuals of pure blood are sometimes as light-colored as mulattoes. Their most striking distinction is their hair, which is like that of dark-haired Europeans, although more silky. It is fine, disposed to curl, and gives them a totally different appearance from the African, and also from the Malay, and American Indian. Most of them have thick beards and whiskers, and they are more hairy than the whites."

It would appear from this, and other evidence to be presented further on, that the Australian stock is not so pure as has been claimed. In fact, it is pretty certain that at least two types exist. The races of the western coast, being furthest removed from

civilization and from contact with the Polynesians, are physically and mentally lower than the tribes of the south, and these in their turn are to be accorded a position inferior to that of the allied natives of Queensland. Whether or no these are in reality distinct races, it is claimed by Topinard that two types exist. Müller and Peschel would explain this by saying that the southwestern tribes present the primitive Australian race, while further to the east and north foreign immigration has had its effect. Peschel says, "The sleek hair and deeply-placed eyes, which are found in the natives of the Coburg Peninsula (North Australia), indicate an admixture of Malays, who come there as trepang fishers. The Macassar tongue is spoken by many natives, while the existence of rock-markings in Buginese or Macassar characters were further indications of a Malay presence."

Müller expresses himself in a similar manner, and—what Topinard denies—attributes the physique and muscular development to the food of the region. According to this one should find the best physical development on the sea-coast and on the rivers where food is plenty, which is only partly confirmed by the observations of travellers. The smallest natives seen by Captain Cook lived on the sea-coast, and the most miserable as yet known are those seen by Captain Sturt on Hood's Creek in Central Australia. All of the tribes of the desert which Captain Sturt met, with the exception of those on Cooper's Creek, were more degraded than the hill tribes, from which they presented no marked physical difference. Lesson gives the stature of two tribes of the east coast as five feet two inches; and Oldfield met natives four feet nine inches in height. On the other hand, the natives near Cooper's Creek will average five feet nine inches; while Mr. Stuart, in crossing the continent, met with one six feet nine inches; and Alfred Lortsch saw on Clarence River a woman seven feet in height. From these figures Topinard has made out a race of dwarfs, and a larger and more numerous stock, with an average height of five feet seven inches. Whether this be true or not, there is, nevertheless, a great similarity among all the inhabitants of Australia.

The tribes which have not lost their primitive character are not so repulsive as those who have deteriorated, as is always the case, by contact with the whites. They are mostly slender and tall, well-proportioned, and have a proud carriage. The countenance of the men is usually serious and morose, while that of the women is much brighter and more contented in appearance. In fact, many claim to trace an oriental type of feature, while some missionaries, with an utter ignorance of anthropology, have endeavored to identify them with the ten lost tribes of Israel.



FIG. 5.—Australian (Boomorung tribe).

Occasionally, according to the accounts of travellers, paragons of beauty and physical development occur, but they are not common. The limbs are generally thin and slender; the hands and feet long; the toes intumed, while the belly frequently is very large and prominent. The women in their early years are frequently good-looking, but they soon show the effects of age; and at thirty they have faded, the face is wrinkled, the body shrunken, and as time goes on they become, as James Brown has called them, patterns of ugliness.



FIG. 6. — Australian (Goulbourn tribe).

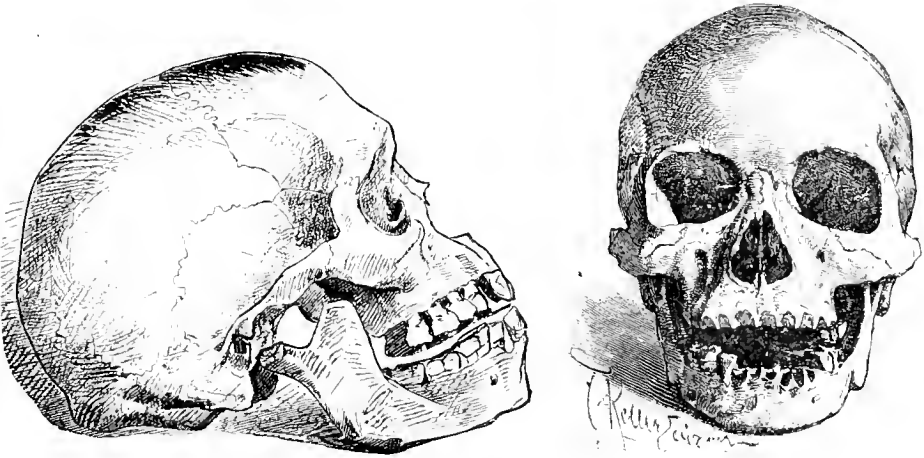
The skull, when not artificially deformed (as is often the case, and more frequently with men than with women), is in general small and long, or dolichocephalic. The cephalic index, according to Paul Broca, the Parisian anthropologist, is from 71.49 to 71.6. A single brachycephalic skull is not known. In the capacity of their skulls the Australians rank the lowest of all mankind; the average is about 76 cubic inches, the smallest about 64 cubic inches, while the largest does not equal that of the lowest European peasant. Professor Flower, in one hundred and nine Australian skulls, obtained an average capacity of 76 cubic inches, while a number of skulls of Europeans gave him an average of 97.6 inches. The smallest skull of the Australian series (a female) had a capacity of only 62.85 cubic inches. Dr. Gustave LeBon has pointed out an interesting fact, that the difference in the capacities of the largest and smallest skulls of a race varies directly with the relative intellectual rank of the race. Thus in the modern Germans this difference

amounts to over 40 cubic inches, in the Australian barely 20, and in the gorilla, possibly the highest anthropoid ape, only to 12 cubic inches. The bones of the Australian's skull are exceedingly thick, the superciliary ridges prominent. The forehead retreats, while the jaws are prominent. The nose at the base is small and depressed between the eyes, but below it is large, and somewhat pressed in, but is not so crooked as in the neighboring Papuans. The mouth is large and shapeless, the teeth beautiful, strong, and white. The three upper back-teeth generally have three roots, which is seldom the case with Europeans. The lips are red and swollen, and the chin small, flattened, and retreating.

The Australian is very hairy, not only on the head, but on all parts of the body. The

men have a luxuriant growth of hair on the chin and cheeks, while the eyebrows are very thick and shaggy. The hair of the head is glossy and pitchy black, but not woolly like that of the negro. The color of the skin is so dark that the name, "black men," of the colonists' is not inappropriate, yet it is far from black, but rather a lighter or darker coffee-brown, and occasionally individuals occur as light as the inhabitants of the Fiji Islands. The color of the skin is rendered darker by the practice of rubbing in charcoal and dark earth, mixed with fish-oil, as a protection against the sun's rays, and this, on becoming rancid, does not make the blacks more agreeable to civilized noses.

The Australians mature very rapidly, and at ten or twelve years are fully developed. The extent of life is usually fifty years, but occasionally a greater age is attained. Epidemics are unknown among them, and rheumatism was the only ailment which James Morrill observed in a seventeen years' sojourn among them. Others tell of skin diseases, fever, inflammation, and affections of the lungs. Contact with Europeans has brought in other diseases; and intemperance and other vices have diminished their



FIGS. 7 and 8. — Front and side views of an Australian skull.

numbers. Influenza yearly carries off its victims; and lastly, there is a peculiar disease in which the flesh of the arms and legs wastes away, and the afflicted limbs appear like rubber-covered skeletons. Like elephantiasis, this disease results from lying on the damp earth.

The opinions of travellers and observers regarding the mental and moral status of the Australians vary as widely as do their accounts of their physical characteristics. Yet, varying as they do, all agree that intellectually they stand at the lowest place in the human series, a few tribes only forming a possible exception. Compared with the highest brutes, we can speak of their evident superiority, but when brought into contrast with civilized man they are seen to be very low indeed. There is not known to-day on the face of the earth a people in its primitive condition, wholly barbarous, without intelligence, without moral sensibilities, and without any appreciation of the beautiful. Indeed, for such a being the name man would be a misnomer. The Australians, though occupying the lowest place among mankind, still belong to the human species; but their mental faculties attain a higher development than do their moral perceptions, a condition which is also found among brutes, where the intellect far exceeds the power to discriminate between right and wrong.

The character of the "black fellows," as the settlers call them, or "black men," as they prefer to be called, is full of contradictions. On the whole, when not provoked, they are good-natured, unselfish, and peaceable; but without any exciting cause they occasionally become quarrelsome and deceitful. Their rage when aroused is, for the

time being, boundless, and they give themselves up to their passions without restraint. At such times, without a thought, the native will kill his master, his benefactor, or his friend. After a time they apparently regain their former good-nature, though they are apt to hold a grudge against the person who has injured them. When in their fits of passion all that can restrain them is the fear which arises from the superiority of the whites. In the wild state they have a certain amount of valor, and will fight until they learn the deadly effects of gunpowder. The most warlike tribes are found in the neighborhood of Carpenter's Bay; those in the south being less quarrelsome and less cruel. At times the Australians commit acts of great cruelty, the killing of infants and the aged, coupled with cannibalism, being in vogue. Still, these acts are perpetrated with a perfect moral indifference, the victims in most cases being fully resigned to their fate.

They are conscious of their own weakness and inferiority, and recognize that they are best fitted for the savage state. They are respectful, of gentle disposition, contented, regarding the whites with a childlike confidence, which makes them many friends. Kindness pleases them, and they seek to repay with slight favors and services. Neumeyer praises their



FIG. 9. — Australian woman from King George Sound.

honesty, truthfulness, and obedience, their frugal habits and obliging disposition. Towards each other they are generosity personified, being ready to share the last morsel with their neighbor. In fact, this goes so far that it approaches communism. This is illustrated by the remarks of Dr. DeLoe: "I presented one of the natives with a pair of breeches in the hopes of exciting his egotism and putting him in an opposition to the less lucky ones, but before the next day the pantaloons had made the circuit of every pair of legs in the tribe, and had been displayed on the nether extremities of the very ones whom I wished especially to humble. I gave one

a little flour (a coveted article), and hoped thereby to arouse the jealousy of the others, but the same evening a fire was built, cakes were baked, and, without any distinction of mine and thine, were partaken of by the whole band. All European calculations were balked by this communism, and no commands could produce a different result. I had found a principle of nature." This is the first of many examples to be presented to us which show that communism is the primitive condition of mankind, and not the direction toward which it is tending. It characterizes the lowest, not the highest state of man.

It is natural that in a country as large as Australia there should be as much variation in moral condition as in physical peculiarities; but to-day it is conceded by all that the ethical status of even the lowest tribes is higher than was formerly supposed. The answer which the chief, Yagan, gave to the Advocate General of West Australia will indicate the general native intelligence, and show the ideas of right and wrong possessed by the blacks. Yagan began: "Why do you white people come to our land in ships and shoot us poor black fellows, whom you do not understand? Hear me! These wild black fellows do not know or understand your laws. Every living animal which runs through the land, every edible root which grows in the ground, is common property. The black man owns only his blanket, his weapons, and his name. A little boy, as soon as he has the strength, slays his mother, and it troubles him not. As soon as he can carry a spear, he kills every living beast which crosses his path, and when he becomes a man the hunt is his principal pursuit. He cannot understand that one man has more right to the animals and plants than another. So it happens that a party of natives, coming tired and hungry from the hills, meets the strange animals which you call sheep. Naturally the spear is thrown and a good dinner follows. Then you whites come and shoot down the poor black fellows. But for every black man whom you kill I will kill a white man; and when the poor black women, who are accustomed to dig up every edible root, come to a field of potatoes, they pull them up and put them in their bags. Then come the whites and shoot the blacks, but for every life I will take a life."

The Australians are said to possess a remarkable imitative talent, and thus they readily learn strange tongues, frequently speaking a better and a purer English than do Germans who have lived in the colony for a long time. They also show a slight capacity for music and art, though, as a rule, their drawings and carvings are not superior to those of the American aborigines. Some examples of their work exist in caves and are thus described by Moseley in his "Notes of a Naturalist on the 'Challenger'":—

"The walls and roofs of the caves are covered all over with drawings executed by the blacks in charcoal on the rock. These are interesting from their rude character." "Near one of the caves, on a flat slab of stone standing naturally erect, is a figure of a kangaroo cut in the stone itself. The figure is five feet in height. It is marked out by means of an incised groove, which is an inch and a half in depth. Similar drawings, executed by cutting grooves in stone, are common about Sydney. Besides the drawings, in almost every cave were hand-marks. These marks have been the subject of much discussion, and various speculations have been made as to some important meaning of the 'Red Hand of Australia.' These hand-marks have been made by placing a hand against the flat stone, and then squirting a mixture of whitish clay and water from the mouth all around. The hand being removed, a tracing of it stands out in relief, and where the sandstone is red, appears red on a whitish ground. The figure of a whole man is said to exist thus executed in Cowan Creek, close by."

The Australians have besides a keen sense of the ludicrous, and their criticisms of the peculiar appearance of any person, always accompanied by a comical wink of the eye, is very exasperating to the object of their ridicule; but their humor, like that of the Chinese, is untranslatable. They have a great memory, and hence it is that the black children frequently surpass the white in elementary studies, but it is not an intelligent knowledge which they thus acquire, and soon the superior mental abilities of the Europeans assert themselves, and the blacks are left far behind. In spite of the wonderful quickness with which the blacks learn to read and write they cannot arrive at principles. They are incapable of European culture, and they always show an unconquerable longing for the bush. Even when brought up from childhood in towns, and thoroughly accustomed to the practices of civilization, they cannot resist the temptation of tearing off their clothes, and for a time wandering free in their native wilds. If forcibly restrained they will find means to escape never to return. In all portions of his daily life the native shows great dexterity, and his implements and weapons, though highly primitive, are very effective. In herding and grazing the blacks are very useful, and show themselves well qualified for such work. They have such a knowledge of locality that they are never lost even in the wildest regions, and in this respect they make far better shepherds than the whites. Their absolute hatred of work utterly unfits them for field-laborers. They have in times past done good service in the "Black Police," an arm of the colonial militia, which was chiefly used in the pursuit of malefactors, where their ability to find and follow a trail made them valuable, but they had so great a dislike to passing outside of their ancestral neighborhood that frequently the most beautiful trails were lost; and for this and other reasons this branch of the service was mustered out several years ago.

According to the accounts of nearly all travellers the Australians are deficient in higher numerals. Some tribes at the best can count to three or four, more than that they call "many." Only in West Victoria do the natives have terms for 1, 2, 3, 4, 5, and 6, while the native names for numbers are generally but two, higher quantities being indicated by a repetition of these. One example will suffice: The Lakehind tribe counts 1, keyap; 2, pullet; 3, pullet-keyap (that is $2 + 1$); 4, pullet-pullet ($2 + 2$); 5, pullet-pullet-keyap ($2 + 2 + 1$) or "many"; beyond this they rarely go, the exertion being too great for their intellect. Still it does not follow that they have no idea of higher numbers. Indeed, the contrary is the case, "for they use eighteen different terms for children, according as the child designated is the first to ninth-born boy, or the first to ninth-born daughter." Occasionally a black will be found who can enumerate to 25, and Don Salvado Rudesindo, a Roman Catholic missionary, even asserts that the native children in his school master the elements of arithmetic in a few weeks; but others who have attempted the education of the blacks tell a far different story, and say that mathematics are far beyond their capacity.

Certain characteristics of the period of childhood among civilized nations persist with the Australians throughout life. A child of fifteen is as far advanced as the oldest among them. They enjoy toys and the simplest games as well in old age as in youth. This childish spirit proceeds from their utter disregard of everything except the present moment. The past and the future are thoughts which do not enter their minds. The Australian lives wholly in the present; eating, sleeping, hunger, and the chase embrace his whole ideas of life. To-morrow is a time he thinks not of.

Dampier says of the Australians, "They have no sort of cloaths; but a piece of the rind of a tree ty'd like a girdle about their wastes, and a handful of long grass or three

or four small green boughs full of leaves thrust under their girdle to cover their nakedness. They have no houses, but lie in the open air, without any covering; the earth being their bed and the heaven their canopy."

In regard to clothes the Australian is far from particular; for the costume of both sexes, at least in the warmer parts of the country, is a literal nakedness. In going through the thorny underbrush, skins or bark of trees are occasionally worn, and in the south in cold weather, especially in winter, they usually smear the whole body with fat, and on the coldest days wear a cloak of opossum skins. These opossum-skin garments often consist of seventy or eighty skins, are very warm and soft, and have to some extent been adopted by the squatters. The blacks clothe themselves but rarely, and the idea of wearing garments on the ground of improper nakedness never enters their heads.

In all places where European settlements exist this nakedness is very offensive to the new-comers, and missionaries believe that the work of civilization cannot be better advanced than by persuading the natives to clothe themselves. The English government requires that every native on entering the streets of any Australian town shall not be naked, and the natives conform to these requirements in the most peculiar manner. The women consider themselves as in full compliance when they have on nothing but a man's cotton shirt, while the men are contented with wearing any article which has been given them. Bangari, "The King of the Blacks," well remembered by the older colonists, enjoyed displaying himself in the streets of Sydney in a costume consisting of a cocked hat, the coat of a general officer, an old shirt — and that was all. No one ever saw him in pantaloons, shoes, or stockings. In the civilized districts the natives like to put on all the clothing they can obtain without any regard to its original purpose, and the result is an amusing masquerade. A dress-coat of itself they consider as sufficient to cover their nakedness, and Alfred Lortsch once received a visit from a black whose only apparel was a dismembered pair of pants, each leg worn as a stocking. At another time he saw a black lady who had on no garment except an uncovered crinoline. In some parts of the continent the women wear on their backs a sort of basket work, but they cannot be made to recognize any propriety in covering any other portion of their body. As a rule, clothing is most lacking where, according to civilized nations, it is most needed. The idea that the use of clothing from grounds of propriety first arises with women has been shown to be erroneous, and among the Australians it is the men who mostly wear the skin garments, and it is also to be noticed that they also have the greater love of finery.

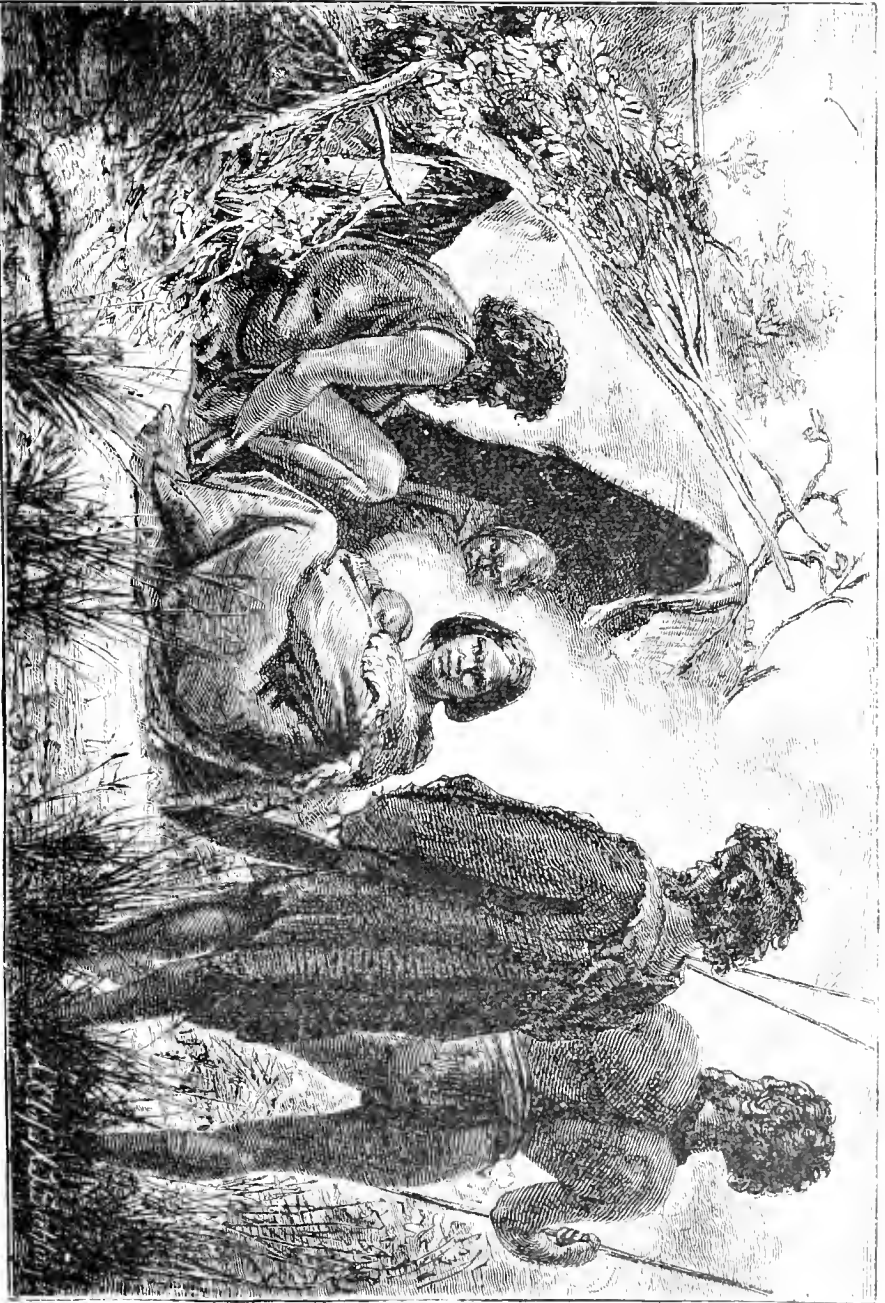
To the ornamentation of the head they pay far more attention than to clothes, and the hair is usually decked with teeth, fishbones, and feathers. The tail of the dingo is very commonly worn over the head or forehead, and occasionally the hair is tied up with blades of grass so that it forms a high tuft on the top of the head, from which a single lock always hangs over the forehead. Other tribes divide the hair into small bunches, which they smear with the juice of the gum-tree. Throughout life the beard is an object of care and pride. The delicate way in which it is smoothed shows the pleasure its owner finds in its bushy graces. The beard is not only an ornament, but its possession is accompanied with certain privileges, of which not the least are the right to marry and to hunt the emu.

The use of ornaments is much older than clothes, and the completely-naked savage often loads himself down with trinkets or paints himself from head to foot long before he wears the simplest garment. His skin it is that he strives to beautify. The Aus-

tralian has but three colors wherewith to paint his skin — the white, chalk; the red, ochre; and the black, charcoal. The most usual decoration in North Australia is a stripe an inch in width extending across the nose and cheeks from ear to ear. On King George Sound the whole face and hair are painted red, while in southeast Australia the red is used in broad diamonds and the white in stripes, while the face is covered with dots and a circle around each eye. In some portions of the continent the whole body is painted and the colors have different significations, — red is the color of pleasure, and white generally that of war or mourning. A sort of tattooing is found among the savages of all parts of Australia, and consists only of spots and stripes, showing little taste in their arrangement. This tattooing is very painful; at the time of puberty, with certain solemnities, the skin is gashed with a sharp bone or shell, and the wounds so produced are kept open until welts as large as the finger are formed. The shapes and positions of these marks vary according to the tribe. Associated with this tattooing is the extraction of both of the upper incisors, or occasionally only the right or the left. The girls also suffer mutilation a few months after birth, the two last joints of the left little finger are chopped off. The skull is not unfrequently artificially deformed, and the nose of the newly-born infants of both sexes is pushed in, thus changing the appearance of that organ throughout life. Piercing the septum of the nose is not infrequent, and a bit of kangaroo bone is kept in the wound until its borders have healed. According to Friedrich Müller, this is not a native custom, but one received from New Guinea, though it occurs among the natives of the south coast.

The dwellings of the Australians as a rule are of the most primitive character. In the east part of the continent numerous caves are found which present evidences of human occupation. In the milder parts of the continent huts are never found, and whole tribes lie in the open air, protected only by skins, in a circle around a fire. The appearance of such a camp is one of the few picturesque scenes afforded by the life of the Australian. Where huts are found they are of the rudest character. In the summer a couple of leafy boughs afford a protection against the wind; in the winter a hut of bark, turf, or grass. These huts are generally formed of pieces of bark, one end resting on the ground, the other supported on a stick, three sides being open. Another method is to place two pieces of bark in the shape of an inverted V. These huts are usually very small, but occasionally one finds them large enough to accommodate five or ten families. The huts of the chiefs are usually a little better, and are built of sticks driven into the ground and covered with leaves or bark. These "gumyas" are about four feet high, four feet wide, and ten or twelve feet long. The floor is covered with dry leaves, and the entrance is in the gable end. When the hut is occupied the fire is in front of the door. In West Australia the dwellings are only about three feet high, and so narrow that a man cannot lie stretched out in them, yet they are occupied by three or four people. Usually ten or twelve of these huts make a village, but occasionally as many as seventy are found together. In North Australia dwellings of a better character are found, but these may possibly be the result of foreign influence. Before each hut a fire is always kept burning as long as the tribe remains in the vicinity, and when they take up their departure the women load themselves with all the possessions, including their babies, and leading the children by the hand, follow the men, who carry only their lighter weapons. When the journey is to be a short one, the materials of the hut are added to the impedimenta of the women; when they go a greater distance the huts are left intact.

The Australian is far from being an epicure; he is rather omnivorous, for he eats



An Australian family in front of a ginyah.

anything that can possibly afford the slightest nourishment, and which is not evidently injurious. The catalogue of his food embraces all of the beasts of the field, from the great blue kangaroo down to the little kangaroo rat; every bird that flies or swims, eels, fish of every sort, including the "barramuda" (the remarkable *Ceratodus forsteri*, a delicacy indeed!), frogs, snakes, lizards, insects, worms, and other palatable delicacies. All qualmishness regarding the character of the food is lacking; a favorite food, for instance, being the white larvæ of a moth, which abound in the bark of trees. White ants and frogs in all stages of development are devoured while living. Of snakes, the head alone is rejected. Eggs are highly prized, and, as well as all flesh, are very often eaten in a half-decomposed condition. Fat is an especial delicacy, and hence a stranded whale is a treasure for these blacks.

The Australians are wholly without domesticated animals, and the land is also deficient in any food-stuff which can be compared to the Indian corn of America, or the

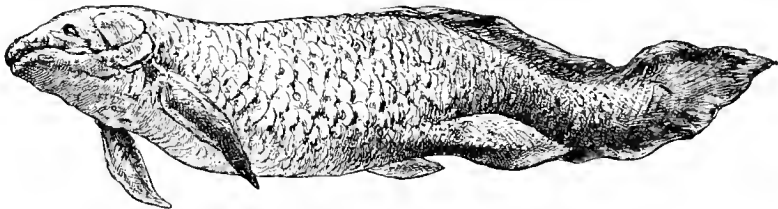


FIG. 10. — The Barramuda (*Ceratodus forsteri*).

grains of Europe. The plants for the greater part produce fruits deficient in nourishment. Among the vegetables which we may mention as contributing to the sustenance of the black is the native arrow-root, which grows in large quantities in the rivers, and which resembles the cultivated form, but is coarser and more bitter. The Australian grinds the roots between two stones as he does with the "Nardu," the sporula of the cryptogamous aquatic, *Marsilea quadrifida*. From the resulting meal cakes are baked. The wild yams are also eaten, though Europeans cannot bear them. Wild figs, a few miserable berries, the pith of several plants, and the "Padlu," a large bean, tasting something like our sweet potato, all serve for food, as also do the nuts of one of the palms, which when fresh are poisonous, but, passing through a fermenting process in the earth, are rendered harmless. An important article of food are the roots of the bull-rush (*Typha latifolia*), which are roasted and ground into meal. Salt and spices the Australian never needs, but sweets are always acceptable to him. Bee hunting is a summer occupation and the honey is for months his food. The savage attaches a small feather to a captured bee, and then follows it in his impeded flight to his home. In this he has not arrived at the more ingenious plan of the American Indian, who captures two bees at different places, and, relying on the well-known fact that the insect always travels in a direct line, has only to go to the intersection of the two routes.



FIG. 11. — Spores of the Nardu.

The blacks also are abundantly proved to be cannibals, and recent investigations show that anthropophagy has a wider distribution among them than was formerly believed. Poschel, Smith, Stanbridge, Mareet, Vung, and numerous other observers confirm this. Mareet says that two children were eaten near his camp, and he asked

the blacks "in their own language, 'Picaminy budgeri patta?' that is, do children taste good? Licking their chops, they answered, 'joai cobong budgeri,' yes, very good. I made use of the opportunity to ascertain whether all portions were eaten, and they told me that only the legs from the hips to the knees, and that the best of all were the hands. All the rest was for the dogs. Human flesh, they said further, tasted far better raw than roasted."

Yet it is noteworthy that, with the exception of human flesh, the blacks eat nothing entirely raw. Everything is first roasted in the fire, and then, even if three-quarters raw, is greedily devoured. The cooking of the blacks is usually of the most primitive sort, and when a single burnt spot appears the article is considered cooked, even if the bulk of it is merely warmed through. Only in the north of Australia is a better method of cooking to be found, and there the natives have adopted the process of "stone-boiling," from the Polynesians, where water in a hole in the ground is heated by hot stones. Nowhere do we meet with even the rudiments of the potter's art.

The Australian finds great difficulty in obtaining fire, and so when on their travels



FIG. 12.—Australian bark canoe.

they always carry fire-sticks of a punk-like character, the extinction of which they carefully guard against. If by any misfortune their fire goes out, the primitive method of rubbing together two sticks of wood is resorted to. The Australian selects a flat stick of soft wood, places it on the ground, and taking a small pointed stick of hard wood, presses the point into the underlying piece, and then revolving the stick between the palms, at last the heat generated by the friction is sufficient to kindle the dust produced by the operation, and then leaves are thrown on and fanned into flame by the breath.

The Australians in a state of nature know absolutely nothing of intoxicating liquor, thus affording additional evidence of their low condition; yet he shows his connection with the rest of mankind by his fondness for such drinks when he has made their acquaintance. Bangari, "the king of the blacks," who has already been mentioned, was not very particular in regard to the liquors he used—rum, gin, brandy, wine, beer, vinegar, mushroom sauce, and "bull" (fermented brown sugar dissolved in water, which intoxicates the natives as completely as alcohol), were equally acceptable to him, and the only liquid toward which he appeared to have an aversion was pure water. Drunkenness is not "heasty," it is but a special characteristic of mankind.

Compared with those of their neighbors the weapons and implements of the Aus-

traliams are so few, crude, and simple as to be scarcely worth description, yet they show a higher skill than the clothing, cooking, or dwellings would indicate. Their implements are very few and of the most primitive sort, serving for their daily avocations, the cutting of wood or flesh, and the preparation of their scanty vegetable food. With them are also to be classed their vessels of rushes, leaves, and bark, for, as has already been mentioned, pottery is not known among them. In the south the skull of an enemy or, preferably, of the nearest relative, is used as a drinking-cup, perhaps the only instance in our times where any part of the human skeleton finds a use as a utensil, though in ancient times such utilitarian dispositions of the human frame were frequent.

On the peninsula of Carpentaria, the natives, before the introduction of the Papuan pirogue, had long possessed boats, although the best specimens were not equal to the bark canoes of the North American Indian; for they consisted of nothing except a piece of bark, its ends tied together, while the middle is kept spread open by a few sticks. These are the best native contrivances for navigation, but are seaworthy only in a very slight degree, as they cannot pass waves or breakers. On the east coast of Queensland the use of these canoes extend no further south than Rockingham Bay (18° S. lat). While in the interior, Ferd. Müller found the natives, for fear of alligators, crossing the streams on rafts of two or three logs; and when lying behind Dampier Island in 1861, Gregory's vessel, the *Dolphin*, was visited by natives who used trunks of trees in their natural condition instead of boats. Finally, on the southwest coast the natives never go to sea, and, if we may credit the statement of James Brown, those in the neighborhood of Swan River are not only destitute of boats, but do not even know how to swim.

Possibly the natives display the greatest skill in the manufacture of fish-nets, which are made from fibres of the nettle-tree. Their fishing-lines of opossum wool are also to be noticed, as they are really very good. Their method of spinning them is to lay the fibre out upon the thigh, and with a downward strike of the palm give it the desired twist. To the end another portion of wool is added, and the process is repeated, and the resulting cords are remarkably uniform in size. The making of nets, spinning of yarn and preparation of food fall exclusively upon the women, while the men occupy themselves with the manufacture of weapons, which are of necessity entirely of wood, stone, and bone. The Australians at the time of their discovery knew absolutely nothing of



FIG. 13. — Weapons of the Australians.

metals or their manufacture, and had only just entered upon the beginning of the stone age, for of stone implements the Australians have only spear points, hammers, and so-called axes.

The tomahawk or hammer is a rude, chipped piece of stone, fastened in a slender wooden handle by means of the "blackboy wax" of the grass-tree, and is principally used in notching tree-trunks so that they can be more readily climbed in the pursuit of 'ney, or the favorite opossum. In West Australia a war-hammer, *mogos*, is found, made of a piece of granite imbedded in the blackboy wax so that the ends alone project, while the handle is similarly fastened by insertion in the same substance. Polished stone implements are very rare, and pierced stone is entirely wanting. The true weapons are almost entirely of wood, simple and of inferior character. Bows and arrows are entirely unknown except in the northeast, whither they were brought by the more civilized Papuans. The principal native weapons are the spear, the boomerang, and the club, while for defence a shield is used. The natives strive to produce as deadly a wound as possible, and so their spears and clubs are usually armed with sharp shells or bits of quartz fastened with sinews or blackboy wax. The spears are of two sorts, according as they are thrown by hand, or with the *wamera*, or throwing-stick. These spears of both kinds are made of sticks of wood, reeds, or the flower-stalk of the grass-tree, and have their tips variously armed. Those used with the throwing-stick are from two to six feet in length, and are very effective at distances of thirty to one hundred paces. The spears used free-hand are larger, twelve to fifteen feet in length, and are usually thrown ten to twenty paces.

The throwing-stick, *wamera*, is a flat stick of hard wood, usually a foot or a foot and a half in length, about three inches wide in the middle, and tapering to each end; on one of which a hook, usually an opossum tooth, is fastened, while the other is imbedded in a mass of wax and opossum hair, so that it will not readily escape from the hand in throwing. In use, the hook is placed in a notch in the hinder end of the spear, and throwing-stick and spear held with the separated fingers of the right hand; the whole is then brought to the level of the eye, and then the spear is thrown. The stick doubles the throwing power of the arm, for if it be imagined, says Jukes, that the fore-finger is the same length as the throwing-stick, and that the spear is held with the thumb and middle-finger, while the last joint of the fore-finger is bent around the end of the spear, this explains the increase given by the throwing-



FIG. 14. — Weapons of the Australians; the three pointed spear is used in fishing.

says Jukes, that the fore-finger is the same length as the throwing-stick, and that the spear is held with the thumb and middle-finger, while the last joint of the fore-finger is bent around the end of the spear, this explains the increase given by the throwing-

stick to the initial velocity of the spear. The wamera never leaves the hands of the Australian, and if his spears are gone he uses it in hand-to-hand fight as a sword or battle-axe, and its sharp edges produce nearly as deep a wound in the head of his antagonist as a sabre in the hands of a dragoon.

But of all weapons of the Australian the boomerang, or as it is called by some tribes *wangoo*, or *kilie*, is the most remarkable. Though very simple, it is in the hands of the natives very effective, and is found in all parts of the continent with the exception of the peninsula of Carpentaria and the region of the lower Murray. The boomerang is a thin, flat, crescent-shaped piece of hard wood, about sixteen inches from point to point, and nearly two inches in breadth. It is usually made of the branches of the *Acacia pendula*, the natives choosing those which are bent so that they form an angle of about one hundred to one hundred and thirty degrees. When thrown



FIG. 15.—Australian throwing a spear with a wamera.

against the wind, the boomerang, turning round and round, flies a considerable distance, and then comes back to the point from which it was thrown; but when it hits the mark at which it is thrown, it does not, as is sometimes erroneously stated, return to the thrower, but falls to the ground. A skilful native can give to this weapon any desired direction, and it is used principally for the killing of birds and small mammals, and can be thrown to a distance of two hundred paces. In war this weapon is of great use, for it is impossible to say in what direction it is going, or whom it will strike. A piece of cardboard cut in a similar shape will readily illustrate the motions of this peculiar instrument. We are accustomed to consider the boomerang as peculiar to the Australians, but the same principle is involved in the throwing-stick of southern India and the trumbatch of the African negroes. The third weapon is a club made of myrtle-wood, the knob being rough, and, when possible, set with nails.

In more or less common use are the *katta twirris*, a sort of two-edged sword, armed with quartz or broken shells, and the *paddimilla* stick, a club with rounded prominences, which is usually thrown either in battle or in hunting the *paddimilla*, one of the smaller kangaroos. The shield, *tar-ram*, is made of bark and wood, and

varies somewhat in size and shape, though it is always small. The most common shapes are oval or lenticular. In length it is from two feet to two and a half, in breadth eight to eighteen inches, and from a half to an inch and a half thick. A bent stick is inserted in two holes in the shield, and serves as a handle. In times of war the shield is painted with red or black stripes. The skill of the Australian with his

weapons is truly astonishing, notwithstanding the fact that from childhood up they are his constant companions.

The favorite way in which an Australian would pass his days is in sleeping, awakening only to gorge himself with food and then to sleep again. "Give an Australian a kangaroo and he will eat until he is nearly dead from repletion; and he will go on eating, with short intervals of rest, until he has finished the entire kangaroo. The animal that ought to serve him and his family for a week is consumed in a few hours; and as long as he does not feel the pain of absolute hunger, nothing can compel the man to leave his rude couch and go off on a hunting expedition."

But such a lazy life cannot go on forever, and the men devote a large part of their time to hunting and fighting, and especially to the care of their dogs, which usually occupy a higher place in their affections than even



FIG. 16. — Australian throwing the boomerang.

their children, and a white man can do them no greater injury than to kill one of these faithful friends. The women for their part tend to the collection and preparation of the vegetable products which enter into the Australian diet, or spend their hours in catching fish.

In hunting the blacks show themselves thoroughly at home, and they can readily follow the track of game or tell whether any gum-tree hides an opossum. At times a general hunt is planned, and the game, frightened by prairie fires, is driven to the ambush, where the hunter waits with club and spear. Kangaroos are generally captured in pitfalls or killed with spears, while the boomerang brings down the birds. In

fishing the natives use fish-hooks of birds' claws, bone, or shell, or a three-pronged spear is employed.

The opossum forms an important article of diet, and as this animal frequents the highest gum-trees, the native has to climb for his dinner, and his method of doing this is truly original. He takes a tough vine, about a dozen feet in length, passes it around the tree, and then holding the ends in the hand, regularly walks up the trunk when it is rough enough, or when the steps of a previous climber are present. When climbing a smooth tree for the first time the native cuts little notches about a quarter of an inch in depth, as high as he can reach, and then climbing up as far as they extend, holds his cord with one hand and repeats the process. It will readily be seen that this method of climbing requires great strength, as for some minutes the whole weight of the body has to be supported by one hand and the tips of the toes of one foot inserted into the small notch. Arrived at the top the black hunts out the opossum, knocks him to the ground, and then leisurely descends to his feast.

Neighboring tribes often have joint hunts. For days they go out to hunt, return and gorge themselves, and dance until hunger drives them out again. At first all goes pleasantly and friendship reigns; but usually some misunderstanding brings the hunt to a less pleasant end. Some old feud is remembered, words lead to blows, and soon the fight is general, and so violent do they seem that it would appear to an outsider that it could only result in the extermination of all concerned, but the death of a single combatant always brings an end to the battle. In other of these fights they do not begin their quarrels until an hour before sunset, and terminate them at the approach of darkness. At the beginning of the fight a black advances from each tribe, each one heaping the most insulting epithets upon the other until patience is exhausted and the battle begins. First the boomerangs are used, then the spears and clubs, and finally the battle-axes, hatchets, and knives, and yet amidst all the excitement and fury, care is taken to avoid all vital points of the body, but at the same time to make the greatest



FIG. 17. Australian climbing a tree.

possible wounds in the fleshy parts, the scars of which are always considered badges of honor. The fight regularly terminates with a dance and a feast, the bodies of the slain forming the principal viands.

The principal amusements of the blacks are the throwing of the spear, dancing, and singing, in all of which they show considerable skill. The dances are of various sorts, some imitating the motions, habits, and actions of various wild beasts, while others are of a different character, and belong to the circle-dances, of which the *corrobory* is the best known. At the close of the day the blacks, smeared with fat and grotesquely painted, gather together, while the *lubra* (the native name for women) build a large fire, and sitting at some distance from it begin a monotonous singing, beating time with the boomerang. Shortly the dancers appear with spears and flaming firebrands and begin the dance, which at first follows certain figures, but at last degenerates into a howling mob of frenzied savages, chasing one another in a circle and striking the earth with their firebrands. It is usually stated that the corrobory takes place at the time of the full moon, but this is not invariably the case, though it always occurs in the night. The signification of these dances is not known, though usually the subject of the song is some single phrase connected with animal life, repeated over and over.

Even among the Australians the social relations are regulated by many laws. The land is divided into districts, and any infringement of territory is always met with force. Yet this ownership is communistic, for the rights are vested in the tribes, not in the individual. Although tribes exist, the languages of the Australians are deficient in every name for chief, and, in fact, among most of them no such head exists. One occasionally hears of some important person among the blacks, but he is either the oldest of his family, or some native, who by strength and cruelty has brought his associates to follow him through fear. In the East we have something which corresponds to an hereditary rulership, yet among these tribes each individual has absolute freedom except in battle.

In Queensland, according to Marcet, it is the oldest woman in the tribe to whom the power of ruler is granted, and who gives the commands to the warriors in time of battle, and even has the power of life and death, recalling the state of affairs among some of our North American Indians.

The family relations, as might be supposed, are exceedingly simple. Polygamy is widespread, yet it is rare that any black has more than three wives, and as the numbers of the sexes are about equal it necessarily follows that many of the natives are wifeless. The wives are obtained partly by purchase and partly by stealing.

The whole native population is divided into two castes, and each of these in turn into two families, and native law says that every man must marry out of his caste and family. This is thus expressed:—

	FAMILY NAME OF MAN.	FAMILY NAME OF WOMAN.
Higher Caste.	Ippai.	Ippata.
	Kumbo.	Buta.
Lower Caste.	Murri.	Mata.
	Kubbi.	Kubbota.

Now, contrary to the custom of Europeans, the family name follows the woman, and the results can be seen by the following possible combinations:—

Ippai marries Kubbota:	the children are Murri and Mata.
Murri " Buta:	" " " Ippai and Ippata.
Kubbi " Ippata:	" " " Kumbo and Buta.
Kumbo " Mata:	" " " Kubbi and Kubbota.

From this it is seen that the children follow in the caste of the mother, but in a different family from that to which she belongs. Low as they are, the Australians still are sensible to a certain extent of that poetic feeling which we call love, and in Victoria the natives tell love stories which closely resemble ours, except that kissing is wholly unknown. Oberländer heard from a widower an account of one of their love affairs, which, with the changes incident to translation, we reproduce in his own words:—

"Young man sits down,—very beautiful young man; sees Lubra,—very beautiful young Lubra. She sees him, says, Very beautiful young man; he looks at her, says, Very beautiful young Lubra. He speaks to her, she speaks to him; then much talk, a day, many days. Then he says, You my Lubra; then she says, you my Man. Then he says, You go with me if I wish; she says, I go if you wish. Then she tells it to another Lubra, wholly same friend. She says, Very beautiful young man. Do you go with him to his camp? One day young man goes much great way, two Lubra go much great way. Then beautiful young Lubra takes hand of young man, and runs in young man's hand. By and by, much mad father of young Lubra. Tribe comes to tribe of young man. Much spear and boomerang. So black fellow gets Lubra" (Globe, iv, p. 279). All ceremony is entirely lacking. If the two are agreed, the bridegroom brings the bride home, and they are at once man and wife. But even with these savages the course of love runs not always so smoothly. Often the maiden, with down-hanging head, shrieking and crying, is surrendered by her father to the future spouse, and if she resists the transfer, her father knocks her down, and she is straightway dragged off to her future home.

Among most tribes, however, the bride is won by robbery, and in such cases is frequently stunned by a blow, and carried off while in an insensible condition. The relatives do not attempt to revenge such outrages, but await the first opportunity to retaliate in kind. Even after the bride is obtained, the man has still to defend his rights against the wifeless men of his own tribe, while the woman is taken in charge by the old women, who proceed to amputate the last two joints of the little finger of the left hand as a sign of a married condition.

Marriage does not confer any great benefits upon the woman, for at the moment she is brought home she begins the life of a slave, while her husband plays the part of a tyrant. The hardest and dirtiest occupations become her duties, and at the slightest offence she receives severe punishment at the hands of her lord. At meal-time she sits at a respectful distance, and shares, with the dogs, the remnants of the dinner, which perchance was wholly provided by herself. Marriage is not unfrequently unfruitful, and when twins are born one is invariably killed. At the birth of a high-caste child a war-dance is held, and the child itself is anointed with emen oil, and then striped with red ochre, while a low-caste infant is only blackened with charcoal.

As soon as they can walk the children are taught the use of weapons, and at the early age of nine are left to shift for themselves. In Victoria at this time the boys are called *Wankum*, and have the front teeth extracted. At sixteen they are made *Jibbon*, with numerous ceremonies, and jibbon they remain until twenty or twenty-

four, when they enter upon the estate of manhood, receive a new name and are permitted to eat all kinds of food. The ceremonies connected with this last change in status vary in different parts of the continent, but are generally such as to test the endurance of the candidate.

Sickness or death, especially of a young individual, is ascribed to the malignant enchantments of some enemy, and it becomes the duty of the relatives to hunt out the foe by certain signs and omens, and to slay him. This leads to family feuds which often last for years and only end by the extermination of all concerned. The dead are usually buried in a deep grave in dark woods; the corpse being inlaid in a sitting posture. In some localities it is customary to place the dead upon a scaffold



FIG. 18. — Scaffold grave of the Australians.

high in the air, and cover it with bark and boughs; while in other regions cremation is practised. The name which the dead person bore is not permitted to be spoken, and if any one in the tribe happens to have the same appellation he must straightway change it.

Among the western tribes nothing like a priesthood can be found, but in Queensland and New South Wales the "Karadais," or "Koradjis," seem to have some such functions. These Karadais are men who, through a gloomy appearance and strange acts, have so excited the awe of the rest of the tribe that they are supposed to have power over ghosts and enchantments, and who attempt to heal the sick by mild palliatives and blood-letting.

The blacks are very superstitious, and have a great terror of the night, for then "Pedall" is abroad. This Pedall by day is a good spirit, and he it is who, as the story goes, long years ago created the Australian Continent by boiling down thick mud, and then filled it with plants and animals, and at last with blacks. A thunder-storm causes them great anxiety, for Pedall is angry with them. But at night Pedall changes his character and becomes the embodiment of all that is evil and harmful. Beyond this they have no conception of any divinity ruling the whole universe, while all idea of a life of the soul after death is lacking, except among a few who believe that after death Pedall changes them to white people, a belief which it is said existed before the colonization. Some blacks claim to have seen Pedall on his nightly rounds, and describe him as being very large, having a human shape, and eyes of fire. Yet they do not regard him as having any influence upon their lives, and in no way worship him.

Among the tribes of the Barrens the idea of divinity reaches a higher expression, and in some respects seems almost a travesty upon certain features of Christianity. Their "Bainnes," Creator, has created the earth, the water, animals, plants, and men; he makes the rain to fall and the grass to grow. He has set free the father of all bad

spirits, and takes the good after death into paradise, permitting them to fish in the Milky Way.

The Australian dialects are very numerous, a natural result of the splitting up of the natives into numerous small tribes, and the differences are so great that the names given by one tribe to certain rivers or mountain ranges, are sometimes wholly unintelligible to their nearest neighbors. Yet, although the same words have different meanings among the different tribes, there is always a resemblance to be traced, as is evidenced by the term for two: *pullet*, *bulbat*, *pulla*, *bolita*, *polail*, etc. The accent is usually placed on the penultimate syllable, while the frequent use of vowels and liquid letters renders the sound of the language rather melodious, although spoken quickly with a toneless voice. The languages are wholly isolated, and show no connection with any other group, although, as has been said, Polynesian words are found in the northeast. Of the structure of the languages but little is as yet known, yet that little enables Peschel to say that, "If the profusion of forms briefly expressing minute relations were to decide the rank of a language, we and all the nations of Western Europe might envy the miserable tribes of King George Sound, for their language possesses four more case terminations than the Latin, and a dual as well as a singular and plural. The verb is as rich in tenses as the Latin, and has also terminations for the dual and three genders for the third person; in addition to active and passive, it has reflective, reciprocal, determinative, and continuative forms. In point of structure of language, the highly-cultured Polynesians and even the ancient Chinese must yield to the Australians."

It is needless to say that the Australians are entirely ignorant of any form of written language. This art belongs to a much higher stage of civilization. They make attempts at poetry, and we find among them the names of renowned poets.

At the time of its first colonization the native population was estimated at not over 150,000, distributed in all parts of the continent. But here, as everywhere else, savage life must give way to a higher cultivation; and European habits and diseases, and especially the use of intoxicating liquors, are rapidly reducing the numbers of the natives, although it will probably be a long time before the race is extinct. The inhospitable regions of the interior present but few attractions for Europeans, and there lies the only hope of the black.

THE TASMANIANS.

To the south of Australia, and separated from it by Bass Straits, lies the Island of Tasmania, or Van Diemen's Land, as it was formerly called; and although the distance separating it from the continent is but a hundred miles, the inhabitants show some important differences from those of the mainland, and their proper relationships are not yet settled. That the communications between them and their nearest neighbors have not been frequent is evidenced by the fact that they have no domesticated animals, know nothing of the throwing-stick (*wamera*) or boomerang, have no shields, are not cannibals, and do not practise circumcision. On the other hand, the extraction of the front teeth and the ornamentation of the body by welt-like tattooing remind us strongly of the Australians.

The body and head are well haired, and the hair is either very dark brown or black, and frizzy or woolly like that of the Negro or Papuan. The skin is dark brown, the

nose is broad, the lips moderately protuberant, while the mouth, though large, is well shaped. While the height is usually given as much larger, Davis finds the average to be five feet four inches for the men, and four feet eleven inches for the women. The skull approaches the dolichocephalous type.

These points of resemblance and difference all go to show that although closely allied to the Australians, the Tasmanians have been modified by foreign blood, and the character of the hair points at once to the Papuan negro, who before the advent of the Malayo-Polynesians existed in New Caledonia, not very far from the land of Tasman.



FIG. 13. — William Lanney, the last Tasmanian.

Both sexes went entirely naked. In the winter they built huts of bark and boughs. Of agriculture or grazing not a sign occurs. Their only manufactures were weapons, nets, and cords. The small bones of the feet of the kangaroo served for needles, awls, and punches. Their weapons were simply wood, hardened in the fire, and were two in number, — the throwing-club (*waddy*) and the spear. These were never armed with flint or fish-bones. Hatchets were made of quartz or greenstone, fastened by tendons to a wooden handle. Thus it is seen that this people in their manufactures were excelled even by the prehistoric lake-dwellers of Switzerland. The Tasmanians were never cruel, blood-thirsty, or treacherous, but were timorous. Polygamy was the universal custom; but their methods of obtaining a wife were not nearly so rough as those of their neighbors. Chastity was the rule at the times of the early voyagers. They usually burned their dead, and in a certain way believed in a future life. Four Tasmanian dialects existed which were well developed, and, like the Australians, were

deficient in terms for numbers. Taken all in all, we have in the Tasmanians, even more than in the Australians, the stereotyped type of primitive man; and more, we have seen it completely pass away. The Tasmanians are an extinct race.

When the first colonization of Tasmania occurred, in 1803, the number of natives was between six and seven thousand. But here, as everywhere else when civilized Europeans and people of a lower status are thrown in competition, sooner or later the weaker must succumb; so it was in Tasmania. Besides the forces which always are operative in such conflicts of races, there entered into the relations of the whites and blacks a persecution so bloody and cruel and persistent as to even exceed the atrocities perpetrated by the English in the Sepoy rebellion. It was a common thing to say that



FIG. 20. — Lalla Rookh, the last Tasmanian woman.

such a man had killed so many "black crows," and certain of the colonists used to boast "that they were accustomed to go hunting the blacks to obtain food for their dogs." During the last half of this century the policy towards the blacks was changed, but their extermination was inevitable. They were wholly unfitted for civilization, and as Hellwald expresses it, "the Tasmanians were by missionaries and friends of man, civilized under the earth." On the 1st of October, 1847, there were 194 twelve men, twenty-two women, and ten children. On the 3d of March, 1869, William Lanney, the last man, died; and in June, 1876, Lalla Rookh, the last of the race, passed away.

THE PAPUANS.

Stretching away to the north and northwest of Australia are numerous islands and archipelagoes which are customarily regarded as belonging to Asia, but which, as Wallace has shown, both zoologically and geographically, embrace two distinct groups; the eastern portion being more closely related to Australia than to Asia. And the same fact is shown in the distribution of man in the same islands, for we find two sharply-defined races occupying them, — the Papuan and the Malay. From every point of view the term Malay Archipelago, when used to embrace the whole, is a misnomer. The line dividing the races, it should be said, is a little farther east than that which limits the zoological provinces.

The Malays will be considered further on, but here we will for a moment regard their relations to the other inhabitants of the South Seas. Here we meet with considerable differences of opinion among ethnologists, although the most recent investigations show a near ethnical relationship between the Malays proper and the natives of the easternmost islands of the Pacific. These relationships show us that it is to eastern Asia that we must look for the cradle of the Polynesians, from whence they have spread over all the islands of the Pacific, except those occupied by the Papuans. The date of the division into Malays and Polynesians, in the absence of actual history, cannot be accurately given. Yet we know that it must have been before the Christian era for the following reason: Among the Malays toddy, or palm wine, is a common beverage, and as its name is derived from the Sanscrit, it would appear that its manufacture was introduced into the islands of southern Asia by Brahmical Hindus. Now it is hardly credible that if the Polynesians, before their migration, knew how to prepare palm wine they should ever have lost the knowledge. But as this beverage was entirely unknown to them at the time of the first visits of the Europeans, their emigration must have taken place before Sanscrit-speaking Indians reached Java, about 78 B.C. How long before this date the separation took place we have no means of knowing.

In contrast to the Polynesians, both in color of skin and shape of skull, are the crispy-haired black dolichocephalic Papuans, whose centre is in the large and little-known island of New Guinea, from whence they spread over the neighboring islands to the southeast, the Louisiades, New Caledonia, New Britain, Solomon Islands, Queen Charlotte Island, New Hebrides, Loyalty, and Fiji Islands.

Turning now to the northward, a similar black race is found in the Eta or Ita of the Philippines (Negritos of the Spanish), whom Meyer, Semper, Peschel, and Hellwald believe to be closely allied to the true Papuan type; and in the interiors of Sumatra, Borneo, Celebes, and Gilolo, and in the mountains of Malacca, and at last in the Andaman Islands, we find peoples closely related; and following Peschel, we may divide the whole of the eastern blacks (excepting of course the Australians) into Asiatic and Australasian Papuans; the latter inhabiting New Guinea and the islands mentioned to the south and east. In other of the islands of the South Seas traces of a black race are to be found, but so mingled with Polynesian and Malay as to render them fit subjects for treatment under the chapters on those races.

The name Papua comes from the Malay word *papuwah*, crispy-haired, and is the name which the Malays apply to their black neighbors. In New Guinea, the centre of

the Papuans, the name is not known, nor have the different tribes any common name for themselves.

In body, conformation of skull, and in general appearance the Papuans present a very close resemblance to the African negroes, and afford a strong contrast to the neighboring Polynesians, even in habits, some of which may here be mentioned. The Polynesians tattoo by puncturing the skin and rubbing in pigment, the Papuans by cutting, and the consequent formation of scars, as among the Australians. The Polynesians drink cava, which is wholly unknown to the Papuans. The Papuans on the other hand chew the betel nut, and make earthen pottery. They have bows and arrows, while the only weapons of the Polynesians are the spear, club, and sling.

Of the interior of New Guinea but little is known; only the coast tribes have been seen by explorers, and the accounts that we have of them are not so complete as we could wish. Before going into details, the following spirited account of the natives of Humboldt Bay, by Lord George Campbell, who accompanied the "Challenger" in her voyage around the world, will serve for an introduction to this little-known people:—

"Next morning, awoke by a tremendous noise outside the ship, I went on deck, and what a wild, strange scene! The ship was surrounded by canoes filled with an almost black, savage-looking, and perfectly naked mob. Here we were in the midst of a seething, shouting

crowd, each man of which was the *beau idéal* of a savage. It was splendid, and something in our experience of life quite new, and not easily to be forgotten. How and where shall I begin describing them? Their frizzly hair is worn in a thick, stiff mop, many inches long, and stained dull red; stuck in are long-prong combs, their handles ornamented with tippets of euscus fur, crocodiles' teeth and small shells; on the top of all, flicking about as they move their heads, are a number of large black and white feathers. In front, tied over the forehead, are wigs made of cassowaries' feathers, about eight inches high, sewed on to a band of plaited fibre, painted red, white, and black, the ends of which, over the ears, are also ornamented with tippets of euscus fur. In a few cases the front of this wig was plastered with crimson flowers of the *Hibiscus*, forming a high and brilliant semi-circle of color above



FIG. 21. — Papuan from the interior of New Guinea.

a hideous and pitch-black face. Their faces, ugly enough as nature fashioned them, they make still more hideous by artificial means, painting them wholly black, or in curved patterns, with a broad dark-red bar across the eyes, from temple to temple. The septum of the nose they pierce with a great hole, through which are thrust short thick bits of bamboo or boars' tusks of different sizes, some large and curling up to the temples on each side of the face, giving them a most ferocious appearance. Doré has drawn 'El Diavolo' strangely like these savages here. I need hardly add that this nose ornament does not tend to beautify the shape of the nose, which is dragged down, and the nostrils opened to a hideous degree.

"Large rings of tortoise-shells, one depending from the other, hang from the distorted ear-lobes; necklaces and bracelets of boars' tusks, or rings of bones. Above the elbows, a fillet of finely-plaited grass, or of some creeper twisted round like a rope. In these they stick bunches of yellow or green leaves, or grass, also their vicious-looking bone daggers, made from the leg of a cassowary. Below the knee are more plaited fillets of grass or fibre, ornamented with small cockle-shells, hanging from short pieces of twine. The most picturesque part of their finery are the leaves tied to their necklace behind, and falling down the back. These are of two different kinds and fashions; one is a red-colored, dark-edged leaf, worn in twos and threes, covering the shoulder-blade; the other is large and round, with such long green stalks that the leaves reach below the back. These last have a fine effect, trailing behind on the top of the water when the men are swimming."

In New Guinea itself several distinct tribes are found, and the physical measurements of the people vary widely from this reason. So we find the statements of their height varying between four feet and four inches to five feet nine, and with an average of something like five feet five inches, which closely approximates that of the Malays. Generally the natives are well formed, but not infrequently well-developed bodies are supported on slender and illy-proportioned limbs. The hands and feet are small and well shaped, and by constant practice the feet have considerable prehensile capacity. The skin is generally a dark-brown, varying sometimes to a grayish black, but never reaching as deep a color as some of the African tribes, though much darker than the Malays. On Astrolabe Bay, however, the natives are of a chocolate brown, not darker than the Samoan Islanders. The skin in the young is lighter, and soft, and smooth, but with time it loses these characters and becomes rough and coarse. In New Caledonia the color of the skin is much darker, almost black.

The hair is long, abundant, and crispy, growing in tufts, and surrounds the head like a periwig or crown seven or eight inches, which is the object of much care and constant attention with a three-pronged comb. In this respect they resemble somewhat the Hottentots, from whom they are however different in an abundant growth of beard. The hair is black, but becomes blanchéd with age, and much more frequently than among the negroes. Not satisfied with its natural color, they usually color it a dull red. The body also is usually well haired, and the peculiar bluish-black shade of the skin noticed in the Fijians is due to the presence of a light-colored down.

As in stature so in physiognomy, it is difficult to express their appearance in a few words, and for the same reasons, the differences between the various tribes. The dark eyes are large, and are opened widely; the nose is broad and hooked, giving the countenance the jewish cast noticed by all observers, while the naturally large nostrils are increased in size by the universal piercing of the septum of the nose and the wearing of ornaments in the opening. The jaws are protuberant, the mouth large, the lips

thick, the teeth large and white. The skull is usually dolichocephalous, long and high, but recently brachycephalic skulls have been found upon New Guinea itself.

The Papuan is of a sanguine temperament, impulsive and demonstrative in speech and action. His emotions and passions are expressed in the most violent manner. Beyond this accounts vary widely; some picture him as wild, deceitful, treacherous, bloodthirsty, and cruel; while others, as good-natured, friendly, and honorable. At times they freely permit strangers to visit them, and again any communication with



FIG. 22. — Papuan chief in full dress.

them is impossible. Many Germans have visited New Guinea and spent much time on the island, but the members of the "Challenger" expedition were not allowed to land.

For many years the Papuans have been considered as among the lowest of mankind, but as Virchow remarks, where the skull is as large as theirs, there is always to be found a corresponding development of the brain, and more recent accounts confirm this, and the natives of New Guinea are now assigned the highest place among the blacks of the South Sea, notwithstanding the fact that in their numbers they are but little better off than the Australians. The natives of Astrolabe Bay count only to six; the Arfakas count only to five by distinct words, and after this have recourse to their fingers and toes. In artistic tastes and manual skill they are not lacking. Their

houses, boats, and utensils are decorated with carvings, and the people of Humboldt Bay, when the Dutch sailors gave them paper and pencil, which they could certainly have never seen before, drew birds and fishes with a firm hand. This artistic skill has a certain interest besides that which would immediately suggest itself, for associated with the remains of primitive man in Europe have been found the beginning of art, but whose authenticity has been doubted. Now, in their manner of life we know that the Papuans are nearly on a level with the Troglodytes and Lake-dwellers of ancient Europe, and the fact that they possess such rudiments of art lends additional probability to the view that the carvings found in Europe were the productions of ancient man.

In some portions of New Guinea cannibalism exists as a regular practice, and not only are those killed in battle employed as food, but the members of the tribe who have died a natural death are eaten. On the other hand, there are other tribes who from one reason or another have left off this practice.

According to our ideas, the clothing of the Papuans is exceedingly limited, for with the exception of a fringed girdle over the loins, the so-called *moto*, both sexes go entirely naked. This garment reappears in most of the South Sea Islands as the *moto* or *molo*, and consists of bits of the bark of some species of *Hibiscus*, about four inches in breadth, strung on a cord which is tied around the hips. With the women this garment acquires a slightly different character, and somewhat resembles the Scotch kilt, reaching halfway to the knees. The chiefs alone clothe themselves at the approach of strangers, in cotton garments of Malayan character and origin. Insufficient as this raiment may appear to us, still, in the eyes of many Papuans, it approaches luxury, for the necessity for it is not apparent, and in secluded shores and islands, a leaf, a gourd, or a shell supported by a string around the loins is sufficient for the purpose of decency. The children of both sexes go entirely naked until the twelfth year, and among some tribes the women wear no clothing whatever until after marriage. Still another style of garment is that mentioned by Lord Campbell in the quotation on a preceding page, where leaves of the Pandan are fastened to a band passing around the head and hanging down, cover the entire back.

The endeavor to decorate the person is more evident in the northwest than in the southeast. The materials for decoration are partially acquired by trade, and partly are the products of their own industry. Among the former are glass beads for necklaces, brass wire for bracelets, copper buttons and finger-rings; while the scarlet-spotted black beans of *Abrus precatorius* and small shells are strung for necklaces. They also make arm-bands and bracelets of shells and the tusks of wild bears, and fasten them so tightly that it is impossible to remove them without cutting the string which binds them. The calves of the legs are similarly ornamented, and frequently a string of beads is hung over each shoulder, and these, passing under the arm of the opposite side, cross upon the back and breast. Ornamentation of the ears is common. The hole through the lobe of the ear is frequently so large that two or even three fingers can be put in it, and this opening is always well filled, while there depend from the ear, rings of silver, brass wire, or tortoise-shell. The septum of the nose is pierced in like manner, and through the hole are thrust bits of bamboo or bears' tusks, dragging the whole down until it rests upon the thick upper lip. Cassowary bones are used in ornamentation under a belief that they will impart to the wearer the swiftness of that bird. Finally, all of the men wear suspended from a string around the neck a stick with a human figure on the upper end (*Korambo* the natives call it), which, however, is to be regarded as a talisman rather than an ornament.

The hair receives great attention, and a detailed description of the coiffures and frisures of the Papuans would make a book of itself. Our illustrations show four forms. The hair is constantly picked up and prevented from matting together by the use of a three, four, or six-toothed comb made from bamboo, the handle of which is ornamented with a feather from the white cockatoo. When not in use, this comb is worn in the hair just over the forehead. From its crispy character and its constant care the hair stands out from the head as a thick mop, sometimes eight inches in height, while at times portions are cut off or bound up in thick rolls, which are allowed to stay in this condition for months. To prevent mussing the hair in sleep, a small wooden pillow is placed under the neck, a custom widespread among savage tribes, not only of the South Seas, but of Africa as well. The hair is further ornamented with feathers, leaves, and flowers, usually the blossoms of *Hibiscus rosasinensis*. Washing is a custom unknown to the Papuan, and even when forced to go into the water great care is taken that the hair is not wet.

Tattooing is not practised by all tribes, the Arfakas, for instance, never ornamenting themselves in this manner. The usual tattoo is similar to that of the Australian, and consists in the production of large scars upon the body and face, which are often as large as a silver dollar, and stand out nearly a quarter of an inch from the rest of the skin. Painting the skin and hair either dull red or white is common, while the pearly white teeth are frequently filed to a triangular point. Among the natives of New Guinea the practice of changing the shape of the skull has not been observed, though, as we shall see further on, it is common among the Papuans of other islands.

The villages on the northwest coast all look as if going to decay. The houses all stand completely in the water, and are reached by long, rude bridges. They are low, with a roof shaped something like a large boat bottom upwards or a primitive oven. The posts which support the houses, bridges, and platforms, are small crooked sticks placed without any regularity, and looking as if they were tumbling down. The floors are also formed of sticks, equally irregular, loose, and far apart. The walls of the houses consist of bits of boards, old boats, rotten mats, and palm leaves, stuck in any-how, here and there, and producing altogether the most wretched and dilapidated appearance of which it is possible to conceive. Under the eaves of many of the houses hang human skulls, the trophies of their battles with the savage Arfakas of the interior, who often come to attack them.



FIG. 23. — Papuan headdress.

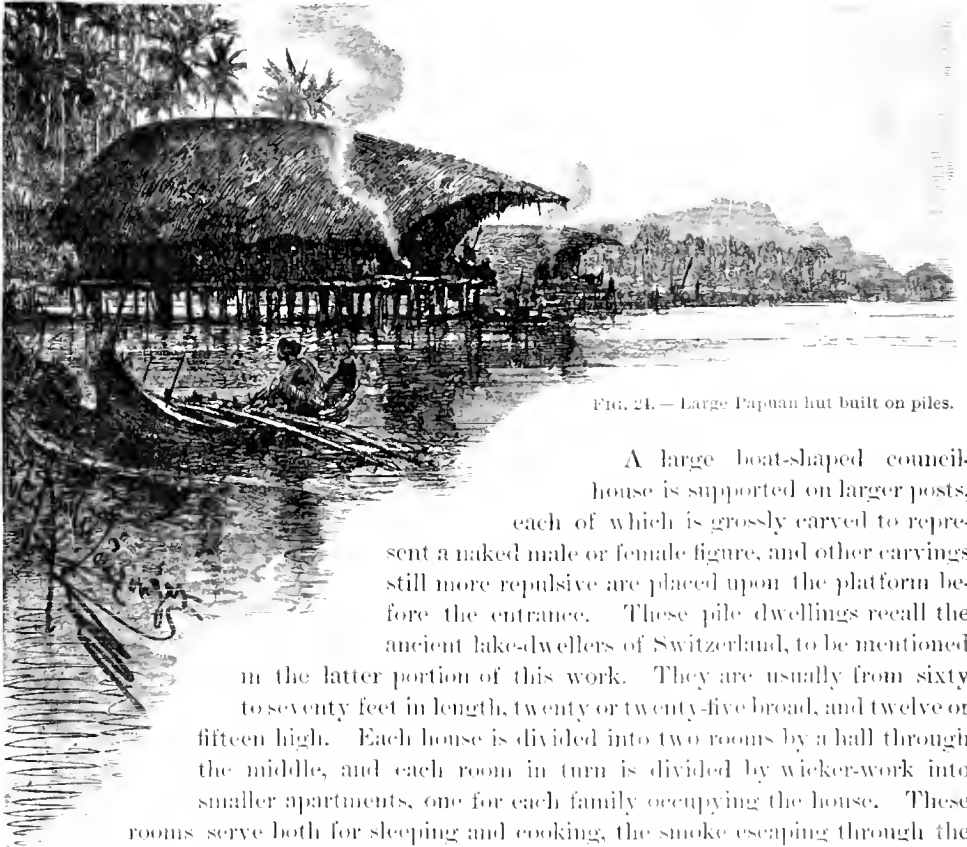


FIG. 21. — Large Papuan hut built on piles.

A large boat-shaped council-house is supported on larger posts, each of which is grossly carved to represent a naked male or female figure, and other carvings still more repulsive are placed upon the platform before the entrance. These pile dwellings recall the ancient lake-dwellers of Switzerland, to be mentioned in the latter portion of this work. They are usually from sixty to seventy feet in length, twenty or twenty-five broad, and twelve or fifteen high. Each house is divided into two rooms by a hall through the middle, and each room in turn is divided by wicker-work into smaller apartments, one for each family occupying the house. These rooms serve both for sleeping and cooking, the smoke escaping through the gaps in the roof. On the bridge leading to the huts there is usually a small hut, which is occupied by the widows of the men who when alive lived in the larger dwelling. From these dwellings at Dorey, we can trace almost every stage until, on the shores of the Mariana Straits, the houses are miserable huts, so low that a man cannot even sit upright in them. The Arfakas of the interior build smaller dwellings than the Doreys, but still erect them on piles, possibly to prevent the entrance of snakes and vermin.

The household utensils of the Dorey tribe consist of drinking-vessels (either calabashes or shells of the *Nautilus*), boxes of bamboo or plaited leaves, coconut mats on which they sit and sleep, and lastly the wooden pillow (*affia*), which has already been referred to. This is usually about seven inches long, four high, and above has a semi-circular notch in which the neck rests. The whole is fancifully carved. For cooking, the Papuans use iron frying-pans obtained in trade, earthen pots of native manufacture, wooden spoons for cooking, and spoons of leaves for eating, bowls of coconut shells, and small knives; many of these are carefully made and ornamented. The iron vessels are all obtained in trade, although on the west coast iron ore is found and smelted by means of a Malay bellows.

The weapons which the Doreys, too lazy to make, acquire by purchase from their neighbors, are the club, spear, and bow-and-arrow spear. The bows are made either from palm wood or bamboo, and are about six feet long. The arrows, ornamented with feathers, are fashioned from the stems of a stroug and light cane, and among the

Arfakas the tip is painted with a dark-brown plant juice, but for what reason is unknown. The spears are made of bamboo with a point of bone. The defensive weapons are a small curved and painted wooden shield, and a pearl oyster-shell worn over the left hip.

The principal articles of food are sago and fish, especially the former. This is cooked to a thick porridge, and as the natives are ignorant of salt, is seasoned with sea-water. The fish are either dried in the sun and eaten raw, or roasted on the coals. Besides these two articles of diet, the Papuans eat everything that comes in their way; and from the productions of the earth, — corn, melons, potatoes, plantains, sugar-cane, and coconuts, — they are able to have a considerable variety in their bill of fare. Fire is obtained in the usual savage manner of rubbing together two sticks of wood or pieces of bamboo. The usual drink is water or coconut-milk. At places on the north coast palm wine is made and extensively used, while the fermented juice of the sugar-cane furnishes another alcoholic stimulant. The use of tobacco is universal, and the weed of native production is said to be of good quality. On the seacoast it is usually smoked in the form of cigars, while the natives of the interior manufacture pipes of wood. Only a small quantity is smoked at a time, but the intervals between are so short that the smoking may almost be considered as constant.

The coast tribes, and especially the Doreys, are pre-eminently a race of sailors, and from childhood up are accustomed to the use of boats and a life on and in the water. The canoes are of different sizes, sometimes fifty or sixty feet in length; they are very narrow, but the addition of an outrigger prevents their being easily capsized. The hull is dug out from a large tree-trunk, while the crossbars leading to the outrigger are of bamboo, so fastened as to be easily removed. The bow is frequently richly carved and painted, tassels of human hair being sometimes added as an additional ornament. In the larger vessels a low roof is thrown across the middle of the boat; the removable mast has three feet; the sails are large mats, while for rigging, ropes of bark or rotang are used.

Hunting is a favorite pursuit, and the wild animals of the island are taken with the bow and arrow or in snares and pitfalls. Fish are taken in nets or shot with the arrow. At the time of the full-moon, the still reef-bounded lagoons are the scenes of a peculiar fishery. Sacks of the strongly narcotic roots of a species of *Millettia* are placed in the water, and then the fish, benumbed by the poison, are taken without difficulty.

Agriculture occupies but a small portion of the attention of the Papuans, and is confined to the raising of maize, a few roots, sugar-cane, bananas, tobacco, beans, and, in the west, cotton. Ownership of the land is unknown, each cultivating any spot which strikes his fancy. The domesticated animals are dogs, hens, and swine. These latter animals are slender, long-legged beasts, nothing like our well-fed porkers, and strange to say, are great pets with the Papuans.

Warfare among the Papuans is either carried on for the purposes of robbery or to revenge some personal insult or injury. If a member of one village is killed or harmed



FIG. 25. — Pipe.



FIG. 26. — Prow of Papuan boat.

by another tribe, his companions call in all the assistance they can from the neighboring villages, and then, lying in ambush near the offending settlement, carefully wait until some man, woman, or child approaches them, only to be assassinated. If the ambush is discovered no one leaves the village, and hence the attempted revenge is not obtained. Occasionally two war parties meet in the open field, each individual using every art to make himself more terrible, and to frighten his adversaries. Here the head-dresses of cassowary feathers come in play, for one feather is added for each person killed, and hence a large number of these ornaments indicates that the wearer

is a terrible warrior. Like the Dyaks of Borneo, the Papuans are "head-hunters," and the skulls of the enemies slain ornament the walls of their houses under the eaves. In one respect the Papuans are far in advance of the Australians, they have a mercantile spirit, and are always ready to trade with the Malays, who bring them iron and brass, cloth, etc., and receive in exchange tobacco and skins of the birds of paradise.

The state of society among the Papuans is, as might be supposed, very primitive; each one does as he pleases, and obeys the commands of the chiefs just as far as convenient. Of course, with such arrangements the power of the chief is but slight. Among the Arfakas we find slaves, the absolute property of their masters, who do with them as they please, having even the power of life and death. Over each of the villages on Geelvink Bay is a chief, who is invested by the Sultan of Tidore with the titles of Rajah, Major, Captain, and Judge, and who wears as the insignia of his office a cotton shirt and hat. Each year

a tribute of turtle-shell and birds of paradise is expected from him, which he in turn extorts from his people.

Every question pertaining to the tribe is discussed in a general assembly, while in

the family relations the man is the head, the women having no position in society, and being nothing but beasts of burden. The village and family regulations are very lax, so that each man is almost entirely his own master. To the women falls all the labor of preparing the food, making nets, and the rudimentary agriculture.

If a crime occurs in the village, the elders pronounce the punishment. Murder is punished with death, the nearest relative of the murdered man being the executioner. Yet murder can be atoned for by money if the relatives so choose, and every other offence can be compounded in the same way, except that if one be guilty of wilful arson he becomes the slave of the one whose property is injured.

There is no especial restriction of the relations of the young people, and as soon as possible each man takes his wife home. After having obtained the consent of the

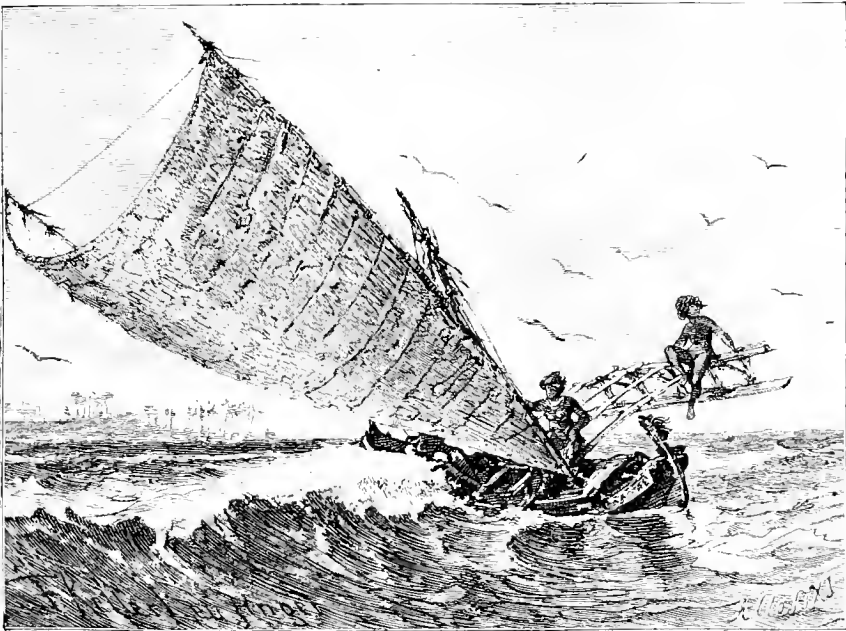


FIG. 27. — Papuan Pirogue.

future wife, he goes to the parents, makes all arrangements as to dowry, which is usually paid in Trepang (dried holothurians), and then the couple seat themselves on the floor before the "Korwar" or household god, and in the presence of the parents, the right hands are joined and the marriage is completed. Sometimes the couple are betrothed in childhood, and then a part of the dowry is paid, the remainder awaiting transfer until the actual marriage ceremony. After marriage, the bride remains a few days with her parents, and then is taken to her new home, and always by water, the bride being in one canoe, the husband in another. While polygamy is permitted, most Papuans are content with a single wife.

The funeral ceremonies are rather peculiar. After the death of a Papuan, all of his household utensils are broken and thrown away; the relatives are assembled, a feast is provided of which all partake, portions being placed in the mouth of the deceased, while the korwar is overwhelmed with imprecations and abuse. Finally, the body is buried, together with some of his weapons, in a grave three or four feet in depth, his

ear resting upon a small piece of crockery. The grave is then filled with earth, and covered with an ornamented wooden protection, the korwar being placed in the middle. As a sign of sorrow, the widows wear a short petticoat reaching to the knees, and when this is laid aside, it is known that she wishes to marry again. The property of the deceased goes to the children, or when these heirs are wanting, to the nearest blood relation.

The diseases of the Papuans are few. Intermittent fever, catarrhal difficulties, and affections of the bowels and skin being the most prominent. *Cascado* (ichthyosis, a white, scale-like appearance of the skin), which exists as a result of uncleanness, affects about a third of the population, while a somewhat similar

disease causes a large mortality among the children. The remedies employed are few, mostly decoctions of leaves and bark. The mode of treatment of intermittent fever is very natural if not very efficacious. At the time of the chill, the afflicted one either seeks the heat of the sun or strives to warm himself before the fire, while the fever is treated by cold water applied both externally and internally. If the disease yields to no treatment it is then regarded as the result of the machinations of some evil spirit, and is considered as a misfortune to be endured.



FIG. 28. — Papuan in fighting costume.

With the Papuans every opportunity — birth, marriage, death, the first cutting of the hair of children, or the making of a Korwar or god — is made a festal occasion. When a korwar is to be made, the evening before there is singing and dancing in the open air, and the next morning the young people go into the forests, cut down a tree suitable for the purpose, and bring it to the artist, who, sitting on the earth, carves and sings while the villagers surround him, watching his motions and dancing. The songs on these occasions are many, and one relating to the dead may be here inserted as a specimen of the language: —

Ei wuo, pombesso raudisa.
Rip o kwiri.
Marinbo kora.
Pombesso raudisa.
Rip o kwiri.
Marinbo kora.

Your dead one goes forth on the sea.
The clouds look on.
They scatter and I depart.
Goes forth on the sea.
The clouds look on.
They scatter and I depart.

This continues until the idol is finished, and then, if time permits, they have a feast, all sitting cross-legged, like Turks, on the ground and eating; the higher castes from china plates, the lower from Pisang leaves.

The war-dances, especially those held after a successful battle or the avengement of a murder, are of a different character. Rosenberg's account of a war-dance in which men, women, and children take part will answer our purpose. The men carry their weapons, and have the hair ornamented with flowers and feathers, many having the face painted black and white. The widows wear on the right shoulder large yellow leaves, which hang down over the arm. The dancers stand in two rows, the oldest man at the head, and following him six drummers, three in each line, and then all the rest of the men, with the boys here and there between them; the women, likewise in couples, being at the foot of the columns. Now, taking hold of hands and bending the line around to the right, a circle is formed, and then the dance begins. At first the dance reminds one of a lot of soldiers marking time, for each goes through the motions of rapid running without changing position, keeping time to the drumming of the drummers, and a slightly varying singing, which frequently changes to a hissing. When the dancers are thoroughly exhausted the dance ceases.

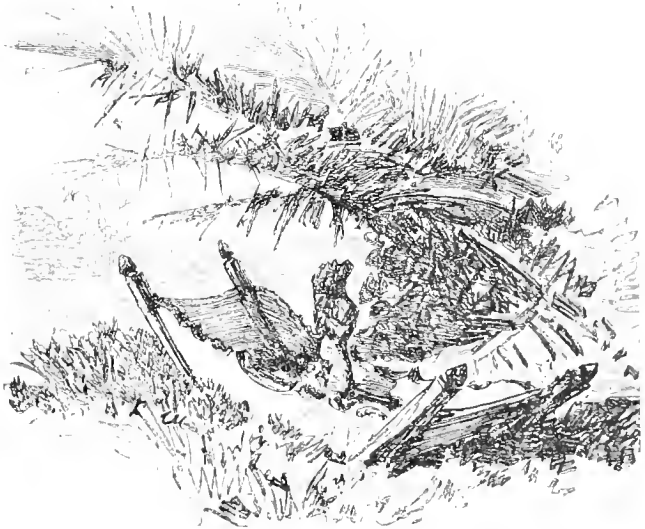


FIG. 29. — Papuan grave.

The musical instruments of the Papuans are many; large and small drums, struck with the hand; wind instruments, pipes, and little harmoniums made of bamboos, and large trumpets made of shells.

Like many a low race, the religious ideas of the Papuans are confined to a belief in the existence of a spirit, "Manoën," who works evil to man, and whose dwelling-place is in the most diverse situations. This demon is never pictured or figured, and the wooden idols, or *korwar*s (spelled also karwar or karawari), are but images of deceased people who are supposed to play the part of intercessors, and whose influence is sought, by gifts to the korwar, to prevent the manoën from injuring the person or property of the suppliant.

The korwar, whose general appearance can be seen from the next cut (fig. 30), are human figures made of wood, without much regard to proportions of parts, and usually are about sixteen inches high. The figure represents a korwar of a woman, the peculiar ornamentation on the top being a snake, the tail of which is seen hanging down on one side of the face, while the head is held in the hand. The male korwar hold a shield

in the left hand and a sword in the right. The insertion of the eyes, which are blue or green beads, is a matter of some ceremony, for by them the dead are supposed to recognize their effigies. The korwars are placed on the graves of the people they represent, and when their mediation is wished, the petitioner places before the image the offerings—tobacco, cotton-cloth, beads, etc.—which he has brought, and prostrate on the earth tells the korwar his desire. If during this the supplicant sneezes, shivers, or makes any involuntary motions the petition is supposed to be denied.

Superstition and witchcraft play a prominent part in the life of the Papuans. They have a great fear of the ghosts of the slain who lie unburied on the place where they were killed, and when one of a village is struck down, the inhabitants assemble together and with loud cries try so to frighten his ghost that it will not return to haunt them.



FIG. 30. — Korwar.

When one dies from sickness or some accident, the relations make a small model of his house and place it in the woods, and his spirit then makes this his dwelling. The necklaces of sticks and rags, worn by the men, have the power to protect the wearer in dangerous places. Before undertaking any doubtful enterprise, various omens are consulted; for instance, a drop of spittle is allowed to fall upon the hand, and if it spatters or breaks in two the result of the undertaking will be favorable. When questions of guilt arise, tests are applied which recall the tests for witchcraft of our own and European countries. If boiling water or glowing coals produce no harm to the accused then he is innocent. If a house tumbles down, the whole village thinks that the korwar is angry and has urged the *manoën* to the deed. When a journey of some duration is to be undertaken the inhabitants of the village are divided into two nearly equal parts, one representing the travellers, the other those left behind. Then ensues a rope-pull almost exactly similar to that which occurs in some of our colleges, and should the rope break or be pulled away from the party representing those left behind, success is to follow the expedition.

The Papuans have but a dim conception of a life after death. Priests are unknown, but they have sorcerers who make incantations, exorcise evil spirits, and heal the sick. Since 1855, missionaries sent out from Berlin and Utrecht have labored among these people, but so far without result, and for this reason: The societies sending them out do not pay them a sufficient sum to support life, and so they must eke it out by trading, a proceeding which places them in the eyes of the natives on a level with all traders, and tends to bring the doctrines of Christianity into disrepute among them.

The language of the Papuans has a pleasing sound and is very rich in words. For one and the same thing there are frequently several names: for instance, for the coconut there are eight, and besides, every part of the nut has also a distinct term. Naturally there are many things for which they have no name—bottles, nails, etc.—and for these they have adopted Russian words, taught them by Baron Mikheo-Macleay, who spent some time on the island. The language contains roots of one as well as of

several syllables, whose meaning is changed by both prefixes and suffixes, which are regarded as native. Far more study is needed before we can clearly know the relations of the language to other tongues, though the evidence collected by German philologists indicates a slight affinity to the Polynesian. It is only very recently that anything has been known of any dialect of New Guinea, except the Maforese, and to-day the connections between the idioms of the different parts of New Guinea are difficult to trace.

THE MELANESIANS.

That large group of islands, which for want of a better name is called Melanesia, is inhabited by a dark-skinned race. Melanesia, properly speaking, embraces all of the islands from New Guinea on the west to the Fiji or Viti Islands on the east, but geographical and ethnographical boundaries do not exactly correspond, for the Papuan race extends across the broad straits which separate Micronesia as well as Polynesia from Melanesia. Thus the Fiji Islands are by geographers considered as belonging to Polynesia, but that they belong to Melanesia, so far as human inhabitants are concerned, no doubt exists. On the other hand Baron Miklucho-Macleay has recently shown that the inhabitants of some of the islands of the Ninigo Archipelago (*e. g.* the Echequier or Chessboard Islands) are to be reckoned among the Micronesians. But in general, we can say that the purity of the Papuan type is diminished as we go toward the east, while the Polynesian influence, both in words and customs, decrease in going westward; still not only on New Guinea, but among the islands of Melanesia, there is a large field for discovery. In treating of the Melanesians we shall take them up in geographical order.

ANCHORITE ISLANDERS.

The Anchorites (or Anachorites, as the name is often spelled) are a group of three islands close together, lying about 280 miles north of New Guinea, of whose inhabitants our knowledge is chiefly derived from the accounts of the officers of the Dutch ship "Gazelle," which, on returning from the observation of the transit of Venus, stopped a few hours. They found there a brown race about the color of a castana nut, not very muscular, of medium stature, but with good physique. The nose was slightly aquiline, but not broad; the jaws but slightly protuberant; the hair crisp, thick, but not growing in bunches. It is usually worn short, but when long it is tied up in two rolls lying on the shoulders. The beard is long, and is usually ornamented after the usual manner of the Papuans. Clothing is very scanty, — the men wearing a piece of bark, while the women have an apron, worn in front and suspended from a band around the middle. The only weapon is the spear, which is made of a hard wood, the point being barbed. The houses are simple roofs of palm leaves, which are sometimes even thirty feet long. The use of metals is entirely unknown. The boats, which are roofed over and have sails of mats, are of a type unknown in the neighboring New Britain group, while the Anchorites on their part are ignorant of the use of the outrigger.

ADMIRALTY ARCHIPELAGO.

Twenty-five islands southeast of the Anchorites, and northeast of New Guinea, compose the Admiralty Archipelago. Miklucho-Macleay visited Tani, the principal

island, while the "Challenger" expedition landed on Wild Island. The general type of form and features is not much different from that found on New Guinea, though the color of the skin is a little lighter. The hair of the head, closely resembling that of the true Papuans, is worn long and done up in different ways, while that of the face,

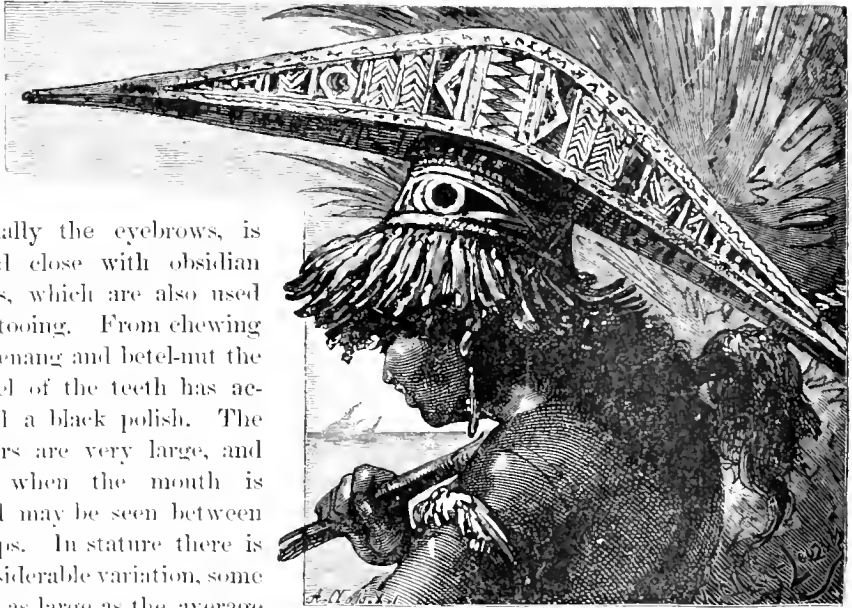


FIG. 31. — Hat carved from wood and painted red, white, and black. Admiralty Archipelago.

especially the eyebrows, is shaved close with obsidian knives, which are also used in tattooing. From chewing the penang and betel-nut the enamel of the teeth has acquired a black polish. The incisors are very large, and even when the mouth is closed may be seen between the lips. In stature there is a considerable variation, some being as large as the average Polynesian, and others nearly as small as the Hottentots

and Kaffirs. The great toe is much shorter than the second (sometimes to the extent of half an inch), and combined with this the natives have such control over the motions of the different toes that they can be used with nearly as much facility as the fingers, and the feet thus show the closest resemblance to those of the apes which has yet been found among the races of man.



FIG. 32. — Obsidian pointed spear, from the Admiralty Archipelago.

Tattooing is common, and many have a half-circle burnt in the skin as an additional ornament. The members of the "Challenger" expedition found the natives of Wild Island very hospitable, inviting them to their houses. But notwithstanding their friendship, the fact that they are cannibals is certain, for not only were numerous human bones found in every house, but the natives, talking by signs, signified their perfect willingness not only to eat each other but the English as well. From the fact that no graves or other modes of disposal of the dead were found, the conclusion

was drawn that all were eaten. The natives were accustomed to strangers, for they had mother-of-pearl and tortoise-shell ready for sale. In exchange for these commodities they gladly took iron rings, bright cloths, and axes. Their canoes were much different from those of the Papuans, being much larger and holding from ten to sixteen men. Their only weapon was the spear, from five to seven feet in length, tipped with a piece of obsidian. In use it is grasped near the head, and then thrown with great force and precision. The only other implement worthy of note is a curved axe made from a shell. Though so near to New Guinea, it is clearly evident that the relationships with that island are not very intimate. Of any approach to civilization not a trace was found, though their boats, houses, weapons, and ornaments show considerable artistic taste and mechanical skill.

NEW BRITAIN ARCHIPELAGO.

The group of islands lying to the east and northeast of New Guinea, the largest of which are New Britain, New Ireland, and New Hanover, are known by geographers as the New Britain Archipelago. The inhabitants of these islands have been the subject of recent study, the "Gazelle" having visited them in 1875, while the English missionary, George Brown, published his account in 1880.

The inhabitants of New Hanover are of middle size, reddish in color, well-formed and strong. The forehead is retreating, the nose broad and thick, and the crispy hair, which grows in bunches, is usually closely cropped. In New Ireland the inhabitants are smaller and weaker, and of a slightly lighter shade. The New Britain Islanders are still lighter, their hair is longer and not so tightly frizzled, while the body is poorly proportioned, and the muscles but slightly developed. The skulls are small and high, and have an average capacity of about seventy-five cubic inches. In character all of the natives of this group are kind, generous, and cheerful, but on New Hanover a thievish disposition has been noticed, while the New Irelanders are shy and timid. The New Britain Islanders make the best impression, and from a more frequent contact with civilized people have lost all timidity and reserve. According to Mr. Brown, the missionary already referred to, there exists in the interior of the island a race with a noticeable tail-like appendage, but further confirmation is needed before this statement can be accepted.

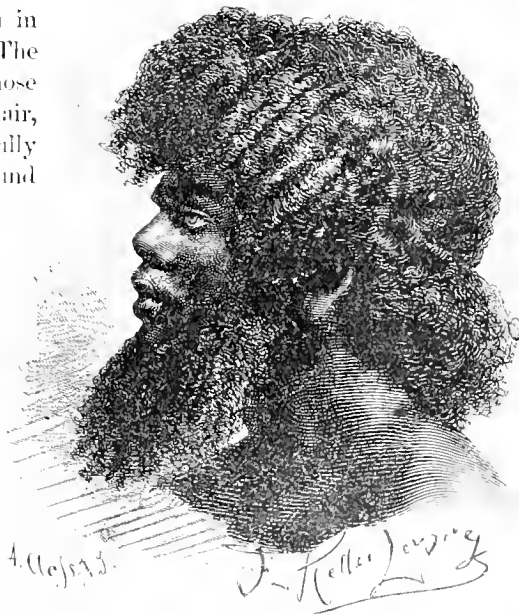


FIG. 33. — Native of New Britain.

Of their customs, Dr. Studer, who accompanied the "Gazelle," says that they have fixed homes, pursue fishing and agriculture, are skilful wood-workers, warlike, treacherous, and cannibals, but on New Britain the women never indulge in human flesh. The thick, crispy hair is colored with a yellow clay, and cut into steps or terraces. They wear heavy ear ornaments, which draw the lobe of the ear down so that it sometimes touches the shoulder. They pierce the septum of the nose, and wear arm-bands carved from sea-shells. The most desirable objects of trade are empty bottles and red cloth, and for the latter they will exchange even their weapons, which consist of spears, bows and arrows. At the west of the group iron is unknown, but further to the east iron was found in use by the natives. Stone axes and shell knives were the common implements. In New Ireland there was found a temple on a high plain, with curiously carved wooden masks. The language is musical, but wholly different from any of the known New Guinea dialects. New Britain, which has possibly an immigrant population,—a view which receives additional confirmation from the fact that the races of the coast and of the interior are in constant warfare,—has made the greatest approach toward civilization, yet even here cannibalism exists.

Of clothing little can be said, for little is worn. In New Britain there is absolutely nothing to cover the body, while in New Hanover and New Ireland the bit of bark which fastens the hair of the men can scarcely be considered as clothing. The women on these two islands, however, wear an apron of red and yellow cord, or a kilt of similarly colored bits of bark. In New Ireland a cloak of matting has been seen. Ornament is much more in use than clothing, and in the adornment of the person the men surpass the women. Necklaces and bands for the limbs and forehead are common, while the hair is variously bedecked. The usual material for these ornaments are shells, the mother-of-pearl being the most highly prized. In the pierced septum of the nose a bit of polished shell or wood is carried. On festal occasions masks of wood, curiously carved and of different sizes, are worn. These masks, however, are not worn over the face, but on the head, the features of the wearer being concealed by a piece of bark which depends from the mask, pierced with holes for the eyes. There is another and smaller mask, which frequently is held before the face with the hand. All of these masks are representations of the human face, however caricatured. Tattooing is unknown; but the use of clay and a red coloring substance (*tannu*) for painting the back, breast, and especially the face, is very common. Betel-chewing, with its accompanying discoloration of the teeth, occurs only in a part of the archipelago, principally on New Ireland.

The workmanship of these islanders is of a higher grade—though it always takes a fantastic course—than would be indicated by the articles in daily use, and is to be found in the highest perfection in the masks and the larger carvings, the composition of which is truly wonderful; the faces of men or forms of animals, however, are always distorted or caricatured. The implements and tools are always of a rude character, and no matter how much they may be ornamented with carvings, feathers, paint, or shells, the workmanship is always of an inferior grade. The most important implement is a stone axe with a crooked handle, but here and there iron blades are found whose origin is unknown. That they are not native production is certain, though they are far inferior to anything of European manufacture. The domestic utensils are cups of coconuts, with covers of the same, calabashes, and plaited baskets. Three different musical instruments are found: Pandean pipes, of different sizes and a varying number of tubes; Jews-harps of bamboo, and drums of the same material. The only weapons are spears,

clubs and slings. Bows and arrows have not been found. The points of the spears, either bone or shell, are fastened with pieces of bark, and the shafts are painted and decorated with feathers. One club which is in frequent use is armed with a bit of stone stuck through it, while others have three sharp angles. On account of the scarcity of game, hunting is not possible, and fishing affords most of the food. Fish are taken either with a spear or a net. Some of the nets are very interesting, as they closely resemble our seines, the upper edge being supported by wooden floats, the lower weighted with stones. The boats of the different islands are constructed on different plans. That of New Ireland has the sides straight, in New Hanover the gunwales are cut away at the side, while on New Britain frequently two planks are used in the construction, one on either side and the bow and stern are highly ornamented. These boats are highly interesting, for they show the transition from the "dug-out" to the vessel built up from timbers and planks. The only domestic animals are hens and dogs, and the natives have to depend upon the sea and the vegetable kingdom for most of their nourishment. Taro (the roots of a species of *Arum*), yams, bananas, and especially coconuts, are the principal food, and are eaten either raw, steamed, or roasted. These plants, as well as the highly-esteemed sugar-cane, are cultivated with a rude agriculture. Cannibalism has already been mentioned, but Mr. Brown says that this is the result of necessity, and does not follow from any love of human flesh. Water and the milk of the coconut are the only drinks.

The houses are of wood, with a gabled roof of palm leaves placed over a framework of bamboo, which in New Ireland is frequently arched, while the overhanging eaves form an open veranda. These houses are rectangular, and have an average size of twelve by twenty or thirty feet. In New Britain the houses are narrower in proportion and the smaller sides are rounded, while the palm leaves of the roof are shaped into two small steeples, on the top of which a bunch of reeds is fastened. A single door serves for entrance, illumination, and ventilation.

Of religion, culture, and the like, scarcely anything can be said, our present knowledge being too deficient on all of these subjects. The so-called temples adorned with masks may possibly prove to be council-houses.

The word "Salick," it would appear, has an import similar to the "Tahu" of the Polynesians, which we shall consider further on. Chiefs of different ranks, vested with considerable authority are found on New Britain, but have not elsewhere been observed. Monogamy seems to be the rule but occasionally a man has more than one wife, while marriage itself seems but a trade, the brides being purchased.

THE SOLOMON ISLANDERS.

Continuing in our southeast course, we next meet the Solomon Islanders, the most deceitful, false, and treacherous of the Melaneseans. Very recently (autumn of 1889) the captain and six men of H. M. S. "Sandfly" were murdered by them. They are undoubted Papuans, although much darker in color, while the thick crispy hair stands far out from the head. There exist, however, marked differences between the inhabitants of the northern and southern islands, the probability being that an invasion of lighter-skinned Polynesians (the old and oft repeated explanation of otherwise inexplicable facts) has taken place, and modified the original stock. In the north the skin is lighter and the physical characteristics are of a higher order than in the south. In their advance toward civilization they are ahead of the New Britain Islanders, and

mentally they stand near the head of the Melanesians; but all accounts agree upon their untrustworthy and bloodthirsty character.

Their food is principally vegetable, but they show not the slightest objection to an animal diet, eating with the greatest gusto shell-fish, fish, and turtle, as well as the animals of the islands, — pigs, poultry, and rats. From preference they are anthropophagous, and eat strangers as well as the unfortunate in battle. Their ruling idea is every stranger who touches their shores shall be killed and eaten as soon as possible. The clothing is of the primitive character of all this region. A fringed girdle or a few leaves form the sole dress of the men, while frequently the widows and married women wear short kilts or petticoats, the maidens having no such dress. The hair of the head is colored white, red, or yellow, but that on all other parts of the body is carefully shaved. The use of the betel-nut has blackened their teeth, and this, with the face striped with white and red, adds not a little to their wild appearance. In the southern islands tattooing, especially of the back, is frequently seen, and on Isabel Island ornamental scars, produced by burning, are found. The ears are pierced, the nose bored, and the arms are ornamented by bracelets carved from some large sea-shell. Other adornments, made from shells and bones neatly carved and ornamented, are worn as necklaces, etc.

The weapons of the Solomon Islanders are the finest examples of savage art to be found in the South Seas, and are models of skill and patience. Bows and arrows here reach the highest development to be found among the Papuan races, the arrows being usually poisoned by insertion in decomposing human flesh. The clubs, often taking the form of sabres, and the spears, with a great variety of points, are highly worked. Some of the spears are armed with bits of bone from the human arm, others are tipped with pearly shells and ornamented with a marquetry of mother-of-pearl, which is confined to these islands. The Solomon Islanders plait shields from rushes so thick and strong as to resist arrows and spears, while they frequently serve the purpose of umbrellas, protecting their owners against the sun and rain.

Naval architecture, if we may apply that term to their efforts in the boat-building line, acquires a high development among them. Their

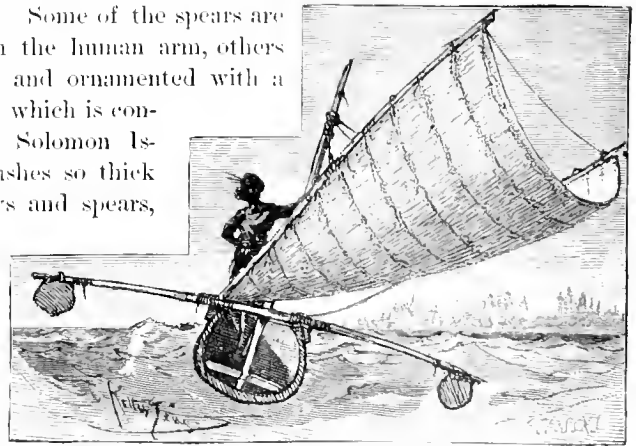
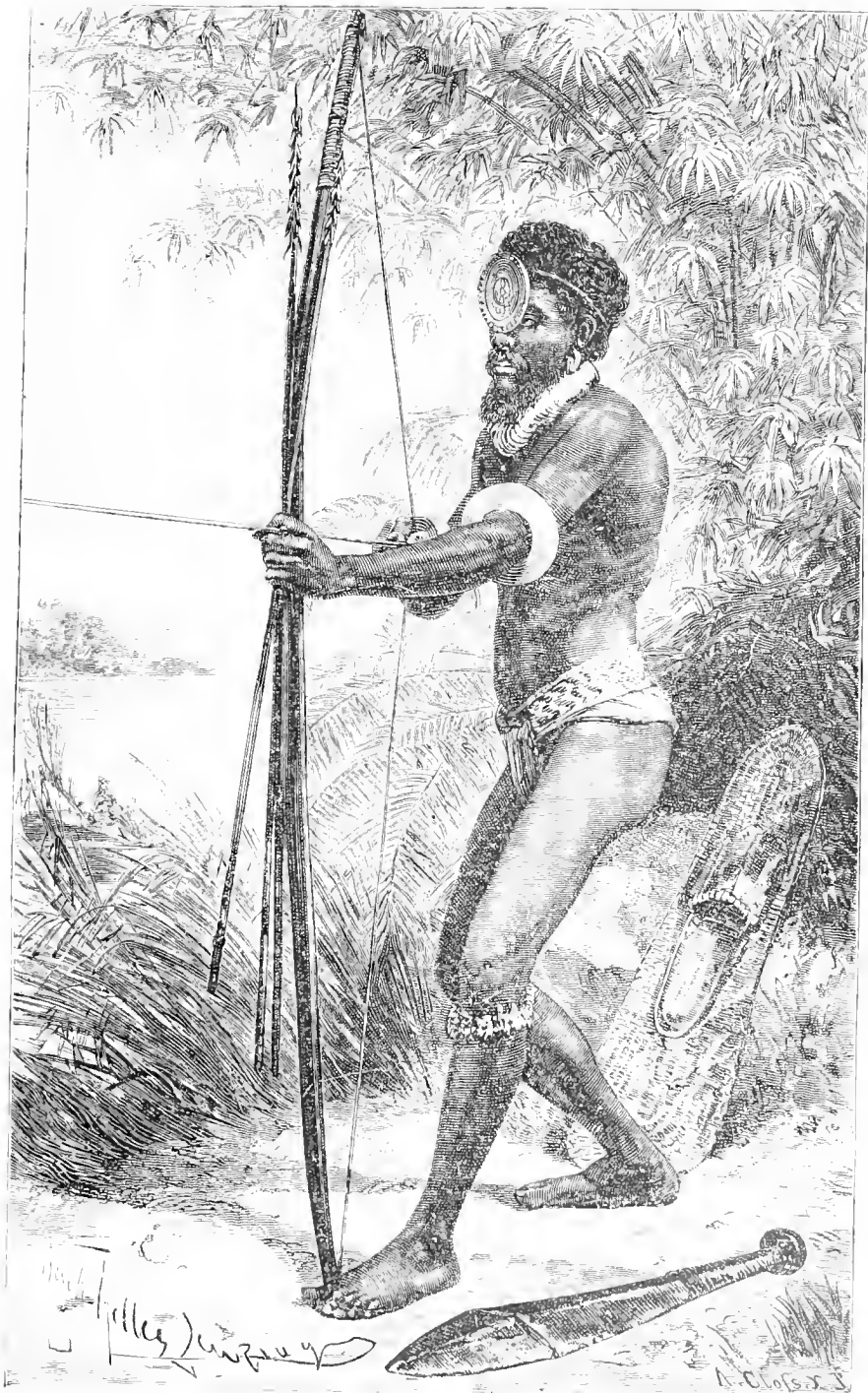


FIG. 34. — Section of boat with double outrigger, from the Solomon Islands.

canoes are built of planks and boards, carefully fastened together by cords. The stem and stern are usually high and pointed, and the whole is elaborately carved. Besides these the natives extensively use small wooden floats as an aid in swimming.

The dwellings are quadrangular in shape, and are built with posts driven into the earth and supporting a roof thatched with grass or palm leaves. While all of the houses are ornamented, the greatest care is given to those of the chiefs, which are adorned with carvings, paint, and human skulls; and the common council-houses, which also serve as temples, are ornamented to an even greater extent. The villages, often containing a population of fifteen hundred or two thousand, occur in the interior as well



Native of the Salomon Isles.

as on the coast, and many of them are protected by a rude fortification. Agriculture is confined to the cultivation of yams, cocoa palms, and bananas, and in many of the islands is extensively followed. Fishing is carried on by means of nets and hooks and lines, and also largely by night-spearing by torchlight.

Intellectually the Solomon Islanders stand at the head of the Papuan races; they readily learn European languages; their musical capacity is well developed, though their instruments consist only of drums and conch shells. From the resin of the *Takumaka* (*Calophyllum*) they make candles, which burn more brightly than our wax tapers, and which form an article of barter with them. They have also established a species of money, made from shells, which is in common use throughout the whole southern part of the archipelago. They use iron, make earthen pottery, and are familiar with the charms of tobacco.

Regarding their religion we know as little as of their political relations. Of the latter we only know that the islanders are divided up into a number of distinct tribes, under absolute chiefs. War, which is waged to obtain human flesh for food, and human skulls for decoration of the dwellings, is the normal condition of affairs. The men, as a rule, have two wives, who are usually kind and faithful, notwithstanding their hard treatment. The dead are usually placed upon a high scaffold, beneath which a trench is dug, which receives the bones after the flesh has disappeared. They have a god, "Yona," who is blind and deaf, but priests are unknown, supplicants casting their offerings into the sea. They make wooden idols, which are kept in the council-houses, but which are seldom worshipped. Among the southern portions of the group the Polynesian taboo is well known and practised. Both Roman Catholic and Protestant missionaries have labored for several years among the Solomon Islands, but the proselytes, as yet, are very few.

QUEEN CHARLOTTE ISLANDERS AND NEW HEBRIDEANS.

Lying to the east of the southern extremity of the Solomon Islands is the small archipelago of Queen Charlotte Islands, among which the best known is Vanikoro. The New Hebrides lie to the southeast of the group just mentioned, and consist of some forty or fifty small islands, of which *Espíritu Santo*, *Matlicollo*, *Api*, *Sandwich*, and *Ambrym* are the most familiar. In these two groups is found a race, the darkest of all the Papuans, and numbering, according to the latest estimates, about seventy thousand individuals, showing every evidence of their New Guinean origin: the dark-brown, nearly black skin, the abundant crispy hair, the high, small skull, with its prominent brows, the fleshy lips, the somewhat Jewish type of nose, the moderate stature, and the disproportionately slender limbs, are here found as in the larger island. The many dialects or languages are not so pure as on New Guinea, for the enterprising Malays have everywhere left traces of their visits. On the New Hebrides occurred a war of races; the Malays had to yield, and now they occupy only a few, and unimportant, islands. It is interesting to see how sharp a line is drawn between the two races. For instance, *Sandwich Island* is inhabited by Papuans, but the two nearest islands, *Mele* and *Tila*, are peopled by Malays. The natives of *Aniwas*, although natives of New Guinea, speak a Polynesian dialect, most nearly allied to that of *Rarotonga*, but between them and the latter is the island of *Tanna*.

In physical characteristics much diversity is found. The inhabitants of the southern islands are far better developed than those of the northern. On *Tanna* they are

more handsome, hardy, and honorable than elsewhere. On Api they are lean and ugly, but large and somewhat ape-like; while the natives of Mallicollo have retreating foreheads, broad and flat noses, prominent lips, and thick, crispy, but not woolly, hair.

In variety of languages and dialects no other portion of the earth of equal size can compare with this, for no less than twenty distinct tongues occur. On Tanna, which is less than twenty miles long, three are spoken; and the very small island of Mai (Three Hills) has the same number. In other islands of the group the same diversity is seen.

The food is largely vegetable, but an esteemed delicacy is a large wood-boring larva. The usual drinks are water and cocoanut-milk, but on Tanna the Polynesian kava is known.

On the coast cannibalism has had its day, but it is said that in the interior of some of the islands the bodies of those who fall in battle are roasted with a dressing of yams. The flesh of whites is not so highly esteemed as that of the natives, for it is tougher and saltier.

The usual costume is that provided by nature, but a breech-covering of bark or shells is not uncommon. Where there is much contact with whites, European fabrics are commonly used, bright cloths being sus-



FIG. 35. — Native of the New Hebrides.

pending around the hip. After marriage the women wear a garment made of cocoanut fibre or bark. Ornamentation of the body by paint is very common, but tattooing occurs only on Vanua-Lava.

In the northern islands the hair is done up in great bunches, and colored with chalk, ochre, or a yellow root; on Tanna, Erromango, and some of the adjacent isles, the colossal frisures of the true Papuans are found, and upon the first-named island the beard is so dressed that it would seem as if the ancient Assyrians had served for a model. The head is frequently ornamented with feathers, bits of sandal-wood, flowers, and birds' claws. This applies only to the men, the women wearing the hair close-cropped. Ornamentation of the nose also occurs, the perforated septum usually supporting a bit of polished ebony or shell. The ears are similarly mutilated. Around

the neck or upon the forehead is supported a shell or a human bone suspended from a cord of bark or hair, or sometimes the shell is replaced by a necklace of whale or human teeth. One custom, which reminds us of the Australians, is the knocking out of the two upper incisors of the widows.

The inhabitants of St. Bartholomew are without weapons, but the natives of all the other islands are never without their arms. The bows are about six feet long; the arrows, which are about two-thirds that length, are usually pointed with stone or human bone, and are smeared with a vegetable poison. Blow-guns are also used; these are made of rolled-up palm leaves, and their poisoned darts are said to be effective at from thirty to forty yards. Long spears, with barbed heads, and often elaborately carved shafts, are in use, and are thrown by a throwing-stick fastened to the little finger of the right hand, very similar to, but smaller than the wamera of the Australians.

For the more domestic avocations stone axes, three and four-pronged fish spears, and well-made nets of cocoa fibres are employed. Canoes are hollowed out from the trunk of the bread-fruit tree. These in the Northern Mallicolos are made large enough for fifty or sixty, while in Api they are usually adapted for only four or five. The bow is sharpened and the interior is hollowed out by fire. An outrigger is always found, and with these canoes the natives venture far out to sea with comparative safety. Short paddles, placed vertically in the water, furnish the motive power.

In their architectural attainments the New Hebrideans have made no great advances. Their houses are built of posts and sticks, the roof being thatched with palm leaves, while the sides are enclosed with leaves, branches, etc., the front being more elaborately constructed, and ornamented with paint and carvings. On some of the islands, however, houses built entirely of wood are found, and occasionally the posts are carved to represent the human figure, the hands being almost invariably folded across the breast. The interior is decorated after the usual fashion, with skulls and bones. A bed of bark and leaves occupies a corner. The ordinary houses are small, but those of the chiefs and the council-houses are much larger, sometimes reaching a length of nearly a hundred feet, with a width of about thirty. In the council-houses are a number of drums made of the trunks of plantains, the interior being hollowed out and the thin exterior forming the resonant portion. In a village usually as many as a hundred houses are gathered around the council-house.

The chiefs have but little influence or authority, almost their sole prerogative consisting in the right to carry a sceptre, which also serves as a club. The occupations of the men are about the same as have already been detailed in treating of other races; the women attend to the cooking and the rude agriculture which exists.

Weddings are occasions of great show and display. They are usually solemnized on the "warum" (the open place in front of the council-house). In the centre of this square, which is forbidden to women and children, is placed a large kava dish. Then, with invocations to the deities and songs to the departed, kava root, which has previously been chewed by boys, is mixed with water in the bowl, and the resulting liquor forms the fluid portion of the entertainment. Occasionally it is the good fortune of the natives to have the body of an enemy to furnish the more solid portion of the feast; but in the absence of such a delicacy a pig is killed and roasted, with a dressing of yams. After the feast a dance follows, the music being furnished by Pandean pipes and the drums mentioned above.

When an islander is taken sick, they sound the conch-shell through the wood in an endeavor to make the "sickness causer" cease his magic. Should the patient recover, well and good; if he dies, the trumpet was blown too hard or not hard enough; and the body, enveloped in a bit of bark, is buried, the face having previously been painted red. On some of the islands, on the death of a chief his wives are killed so that they may assist him in the other world. The good go to a beautiful land in the west, where they have nothing to do except to smoke tobacco and to eat bread-fruit, yams, and kava; while murderers and other very bad individuals go to a land of continual hunger, and where they must travel over sharp stones. Gods are numerous in the theology of these islanders. They have divinities for every occupation, time, and place—as hunting, fishing, for rivers and springs, for seasons, and even for meal-times. The sun and moon are also included in the list. The taboo, which is so universal among the Polynesians, exists here with its full significance.

LOYALTY ISLANDERS AND NEW CALEDONIANS.

The inhabitants of the Loyalty Islands, numbering from ten to fifteen thousand, are of the Papuan type, much mixed with Polynesian blood. They are skilful sailors and shrewd in trade. They speak English, and are largely employed in British ships, although the islands belong to France. They have largely accepted Christianity, there being both Roman Catholic and Protestant missions in the group. On the large island of New Caledonia, which is less thickly settled than are the Loyalty Islands, the converts are much less numerous. The New Caledonians are much less pure Papuans than are the Loyalty Islanders. In their language they are allied to the inhabitants of New Guinea. Ethnically, according to F. Müller, they are largely Polynesian, as is indicated by the existence of customs and a lighter skin. The New Caledonians are of a chocolate or dark copper color, shading into a rusty black, with crisp but not woolly hair, thick lips, large mouth, and bright, expressive eyes. The natives pride themselves on their broad flat noses, which are compressed in infancy so as to increase this desirable peculiarity. The jaws are prognathous, the forehead high, narrow, and round. The men are variously regarded; Meinecke considers them ugly, but Captain Tardy de Montravel does not; but all agree that the women (who age early) soon lose every trace of beauty. The population is estimated at about seventy thousand.

Captain Cook pictures these islanders as mild, friendly, and gentle, but, on the other hand, later observers consider them barbarous, although they have changed but little in customs since Cook's time. One Frenchman, who spent fifteen years among them, says that they are earnest, and seldom laugh, never lie nor steal, and in all respects conduct themselves quietly and decently.

In dress the New Caledonians have nothing to boast, a leaf or a bit of bark forming their sole garment. Like all Papuans, the hair is carefully cared for, and painted now with red, now with white. Tattooing is extensively practised, and the women generally ornament themselves in this manner. They also pay more attention to dress, for they wear a long and narrow fringed girdle suspended about the hips. The ears are bored. Simple as their dress is, they spend much time upon it, and in the neighborhood of the houses are found troughs cut from the cocoa trunks, which the older travellers described as water-buckets, but which in reality are employed as mirrors. The New Caledonian eats only vegetable food; his pigs and poultry he keeps to trade with ships. There is (or was recently) an exception to this statement, as human flesh is highly esteemed.

In their battles with the French, as soon as they heard the report of a gun they fell upon the earth, and as soon as the bullets whistled by were up again striving to exterminate their enemies by the same unseemly gestures that soldiers, the world over, employ in like cases. Their weapons consist of slings of coconut fibres, with which they throw egg-shaped pointed missiles to a distance of four or five hundred feet, and spears, which are thrown forty or fifty paces by means of a throwing-stick, which grasps the spear just behind the heavy point. For hand-to-hand fighting they use weapons of polished serpentine.

Like all the Papuan races, the New Caledonians are poor sailors when compared with the Polynesians, never going out of sight of land in their double pirogues. Their circular houses are built by driving stakes in the ground and weaving in a sort of wicker-work, the roof being a straw thatch, and the whole, with its very small door, strongly reminding one of the conventional beehive. The huts are usually ornamented, as shown in the cut, those of the chiefs sometimes being very elaborately carved, and decorated with human skulls. The manufactures are very few, and of an inferior quality. Only a single musical instrument is known, — a flute a yard long, upon which the natives execute a far better quality of music than would be supposed possible.

They also have a literature consisting of fairy and ghost stories and travellers' tales, and these romances have one pleasing characteristic, they always "end well." They have numbers up to one hundred. Like all people of a low stage of culture, they believe that sickness is a result of sorcery or demons, and their remedies are influenced by this belief. Yet they employ one agent of a possible therapeutic value: green bananas are boiled, and eaten when very hot.

Woman's condition here, as elsewhere, is that of a slave. Polygamy is the rule, but a man rarely has more than three or four wives. As among all polygamic peoples, more females than males are born, and the numerous battles still further increase the disproportion of the sexes. A New Caledonian may marry any near relative on the father's, but not on the mother's side; but a marriage of brother and sister is not allowed. Scarcely a race on the earth leads as restricted a life as this, for from birth

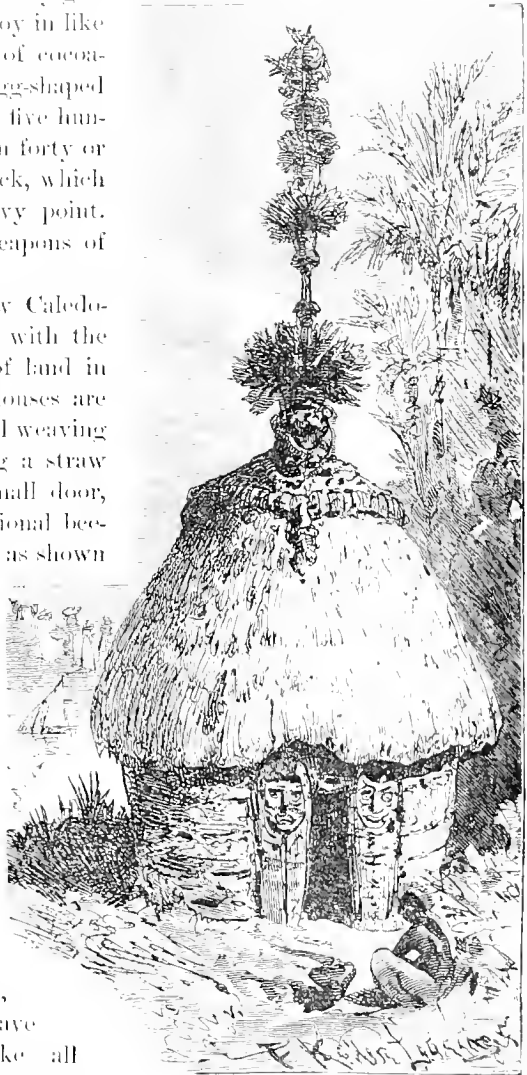


FIG. 35. — New Caledonian house.

until death, the individual but rarely leaves the narrow district of his tribe. His only employment is an agriculture of the rudest sort.

Regarding the religious views of the New Caledonians, we can only say that Balansa declares that they have not the slightest idea of a divinity. Lèques, on the contrary, maintains that they have a God, and that they believe in a future life. At any rate, their religious and theological views are but poorly developed. In every tribe there are men who are supposed to possess powers akin to those claimed by the mediums of our own country, and who, when in a trance, carry on conversations with the spirits of the departed. They describe their condition as essentially similar to that existing upon the earth, except that they have an abundance of yams. The good are rewarded, and the bad punished.

THE FIJIANS.

The last of the Papuan races to be described are the inhabitants of the Fiji Islands.



FIG. 36. — Boy from the Fiji Islands.

(Concerning the spelling of the name of this group much diversity exists, Feegee, Fiji, Fidschi, and Viti being employed. The natives themselves say *Ve'-te*, the accent being on the first syllable.) These islands number more than two hundred, of all sizes, of which hardly a half are inhabited by more than one hundred thousand blacks. It is among these people that the labors of missionaries have accomplished the most striking results, they having largely accepted the customs of civilized nations.

Regarding the position of the Fijians in the systematic classification of the races of mankind, there exists considerable diversity of opinion, but the weight of authority seems to regard them as a mixed race, with a large preponderance of the Papuan element, but in the conformation of the skull the Polynesian type is strongly indicated, and the same may be said of the language and myths.

The Fijians are handsome, slender, and muscular; on the average taller and stronger than Europeans, but without great extremes of stature. The countenance is pleasing, the nose broad, the nostrils open, as in the Polynesians, the jaws stout, and but slightly prognathous, the mouth large but not ugly. The eyes are

usually dark blue, the skin some shade of brown, varying from chocolate to a reddish-

brown, sometimes lighter, sometimes darker. The crisp black hair is frequently colored red, the beard is well developed, and both usually turn gray with age.

The skulls are dolichocephalic, and have a larger average capacity than those of the other Papuan stocks, a fact which well agrees with their position at the head of the Melanesian races. From their frequent intercourse with the neighboring Tongan and Samoan groups, there occur many customs common to all, such as the drinking of kava, the amputation of finger-joints as a sign of mourning for the departed, tattooing, the precedence of the brother before the son in the line of inheritance, the descent of family through the mother, etc.

The language, an offshoot from the Polynesian, has as pleasing an effect as that of the Maoris of New Zealand; and the articulation of the Fijians leaves nothing to be desired. They use a pure lingual R, while among the Kamakas of the Hawaiian Islands a guttural R prevails. Together with the Samoan Islanders, they possess a sibilant S, which is lacking in all other Polynesian tongues, but Sh is not heard, shilling being invariably pronounced "thilling." Another peculiarity is worthy of mention: d, g, k, and m are almost invariably preceded by an n, and b by m, — *e. g.* *Mbuka, Nibata, Nyalout*, — strongly reminding us of some of the languages of Western Africa. Many dialects are found, possibly as many as the number of islands. Here, for the first time, we meet with the beginning of a written language, and of printing as well, for the fabrics of the Fijians are ornamented with designs, each designating the tribe and family, and these are first engraved, and then reproduced by essentially the same process that these letters are made to appear on the white paper.

The desire for ornament is strong, and reaches its greatest development upon the breast, which is covered with rings, necklaces, and the like. The use of shells as ornament is far less common than upon New Guinea, whale's teeth taking their place. Though the ears are perforated, ear-rings are seldom used, teeth or shells being inserted in the holes, or, as is frequently the case, these large openings are filled with tobacco leaves, the natives carrying their daily supply in these convenient receptacles. Both kinds of tattooing are in vogue, but that which is produced by pricking in color with needles is not so common as the welts which have been described in treating of the Australians and the Papuans proper; yet warriors frequently have the face decorated with red, white, and black figures, pricked in, in order to make themselves more horrible. As a rule tattooing is more common with the women than the men, but those parts which are thus ornamented are usually covered with the scanty garments.

The weapons consist of spears, which are either simple pointed shafts or have barbs fastened with cocoa fibre, throwing clubs, other curved clubs with an ornamented head and sharp striking point, and lastly bows and arrows, the latter either simple pointed or with four diverging tips. In the fabrication and carving of these weapons the Fijians display the highest skill, far surpassing any similar work by the other Melanesians.

In point of intellect these islanders appeared to Dr. Büchler to be on an equal with the German peasants, but in appearance and behavior are far their superiors. Their good-natured, friendly ways win every one who has passed beyond the prejudice excited by their color. In every respect these natives appear to be the most cheerful people imaginable.

Before the advent of missionaries the Fijians wore their hair, after the Papuan fashion, in a large coil on the top of the head, and this style of head-dress had a utilitarian purpose, as it protected the wearer from the full weight of a blow from the

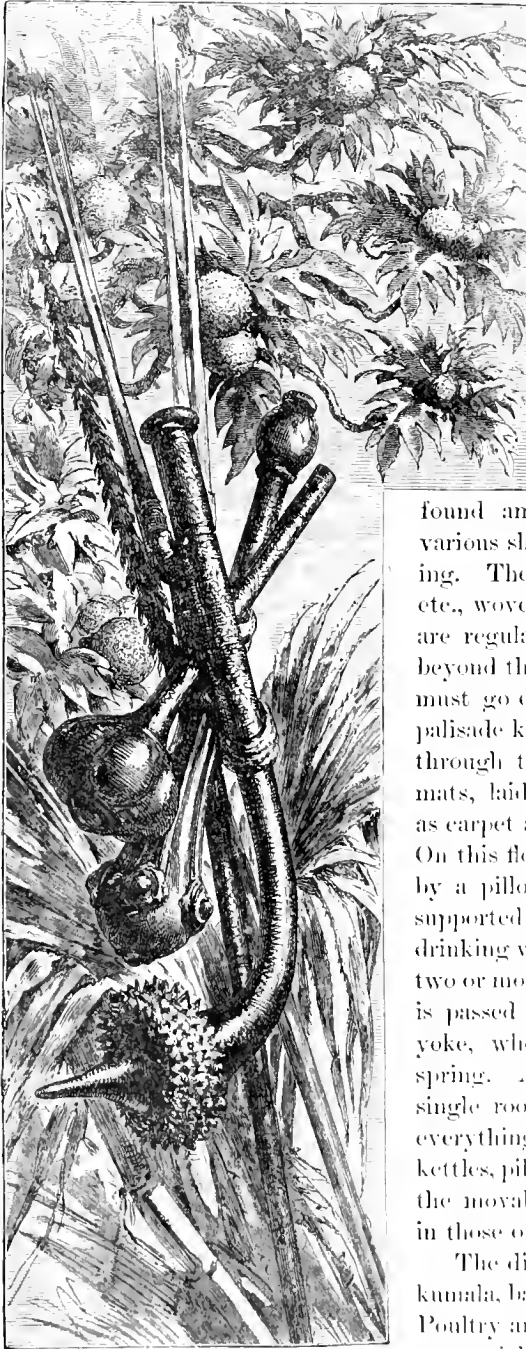


FIG. 37. — Fijian clubs and spears, with sugar-cane and branches of the bread-fruit tree (*Artocarpus incisa*).

clubs so extensively used in the frequent quarrels of the tribes. Until the age of ten the children went entirely naked, and after that date a bark cloth, "malo," was worn around the hips by the men. The women wore the hair short, and their sole garment was the "liku," a petticoat of rushes strung on a string of coconut fibre. Since the missionaries have come among them the liku and malo have given way to cotton cloth, worn in a similar manner, and when attending church the women add a pinafore to their raiment. Yet, though going nearly naked, a kind of modesty is

found among them. Their dwellings are of various shapes, a low quadrangular form prevailing. They are constructed of palm leaves, canes, etc., woven into a framework of wood; the roofs are regular gables, and the eaves project a yard beyond the walls. The doors are so low that one must go down on all-fours to get in, and a small palisade keeps out the swine, which roam at large through the village. The floor is covered with mats, laid over ferns, so that it serves at once as carpet and bed, and is kept scrupulously clean. On this floor the native sleeps, his head supported by a pillow, which is made of a bit of bamboo supported on four legs. In every hut are found drinking vessels made from coconuts, and usually two or more of these are fastened to a cord, which is passed around the neck, like a kind of neck-yoke, when bringing water from the nearest spring. A fireplace occupies one corner of the single room, and in it are kept the pots in which everything is cooked. This brief list, — mats, kettles, pillows, and drinking vessels, — includes all the movables in the majority of the houses, and in those of the poor even the mats are wanting.

The diet is largely vegetable, taro and yams, kumala, bananas, and bread-fruit forming the bulk. Poultry and pigs abound, but they are eaten only on special occasions, but the sea furnishes a daily supply of fish, and an occasional turtle. Doves and parrots are plenty, but are never eaten.

Knives, forks, and spoons are not used, though in the old cannibalistic days a wooden fork was in use, but this was regarded as sacred, and only used for human flesh.

This brings us to the subject of anthropophagy, and the Fijians are celebrated as having been the worst cannibals known, but there exists strong reasons for a belief that the accounts of their propensities and desires in this direction have been exaggerated by interested parties. Some estimate the individuals of the cannibal tribes as high as twenty thousand, but others, with more probability, at only five thousand. Among them the same preferences for certain portions of the body were found, as among almost all other cannibals, the heart, thighs, and upper arm being esteemed as especial delicacies. Since the missionaries began their work this practice has become entirely extinct, but in 1851 the inhabitants of Nanaia had a grand feast, no less than fifty human bodies being roasted and eaten at one time.

In the house of every chief (and of some of the white settlers as well) a kava bowl is always found. Kava is a drink common to all Polynesian races, including even that distant offshoot, the Maoris of New Zealand, and from the Polynesians the Fijians have undoubtedly learned the method of its preparation and its charms as a beverage. Kava, which is known to these islanders as "yankona," is prepared by chewing the roots of a species of pepper (*Piper methysticum*), and then mixing the chewed roots with water. It is commonly supposed that a fermentive process is involved, but this is an error. Fermentation requires the lapse of a certain amount of time, but the kava, which is usually made in the evening, is drunk as soon as it is prepared. The duty of chewing the roots devolves upon the boys and younger men, while the elders and the chiefs alone are allowed to partake of it. The chewed portions are taken from the mouth with the fingers, placed in the bowl, with an abundance of water, and the whole is then vigorously stirred and then strained. The resulting liquid resembles strong tea with a small quantity of milk, and tastes like soapsuds mixed with tannin. Reliable accounts of the effect of kava are wanting, and most ethnologists are inclined to regard the statements that it produces inflammation of the eyes, skin diseases, and lunacy, as combining a certain amount of the fabulous. Kava is not an intoxicating drink, but rather an infusion like our tea. To European palates kava is at first very disagreeable, but soon an appetite for it is developed. Tobacco is used by old and young.

Polygamy was the rule among the Fijians before the advent of Christianity, and the marriage laws were even more strict than those of the Jewish dispensation.

The industries of the Fijians are well developed. Prominent among them is the manufacture of "masi," a fabric made from the bark of trees, which is printed with various ornamental patterns, in the manner referred to on a preceding page. The women make the beautiful mats which play such a prominent part in the domestic economy. The pottery is well made, the glazing on the surface being produced by rubbing with the resin of the kauri pine (*Demmaria*) while the vessel is hot. The vessels are double pirogues, with a deck connecting the two canoes, and are managed with a sail and oars. Hatchways give entrance to the small cabins in the canoes, while a larger cabin occupies the after-part of the deck, and on top of this the captain stands and gives his orders to the crew.

Branchi's observations of their method of exchange possess a certain interest. At the time of his visit they were in the transition stage between barter and a true purchase and sale. The value of money had been impressed upon them, and they appreciated it so much that they preferred it to any other medium of exchange, but they did not know how to distinguish between the different coins, but tried to estimate their relative values by a comparison of their size. "Whenever I wished to make a new

purchase, the merchant first compared the piece of silver which I offered him with one which I had previously given one of his companions. Were the size the same, it was a trade, without regard to the value of the goods concerned. If it were smaller no bargain was possible. This compelled me to be unfair in some cases when valuable things were offered me; willingly I offered the proper price for the wares, but it was rejected, and a smaller amount taken. I had to pay the same price for every purchase. Soon the number of small coins that I paid out astonished these good islanders, who formed a very exaggerated idea of my wealth. But this was not surprising, for before my



FIG. 38. — Double pirogue of the Fiji Islands.

arrival the only coin in the village was an English shilling, obtained from a missionary, which was brought to me to see if it had any value. As soon as I had told them, the question arose, how many such coins did I possess. At first I hesitated, but at length I showed them the contents of my purse, which held some twenty or twenty-five shillings. Never in my life have I heard so many and such varied expressions of astonishment and wonder as those which the vision of so much wealth drew from these simple Viti-islanders."

In early times when a man became old and feeble, as on New Caledonia, he was killed, and his wives furnished a funeral offering. Their bodies were called the straw for his grave. People who were afflicted with a lingering illness were strangled by their nearest relatives. With the advent of Christianity these heathen customs naturally disappeared.

One Fijian village is but the counterpart of every other one; everywhere are the

same rude huts, irregularly arranged, and half hidden behind small clumps of trees. In the centre is the somewhat larger and more carefully built Christian church, called "hale ni loma" (house of faith). Usually this is whitewashed, and thus is far more prominent than the dwellings. On a nearer approach another feature strikes the eye. The gables of the church are ornamented with strings of white shells (*Orulua orua*), which formerly were the insignia of the chiefs, but which now proclaim the supremacy of the church. Before each church are two bells or drums (the latter made of hollowed tree trunks), one with a high, the other with a deeper tone, and their music it is that calls the converts to the service of God, where we will leave them.

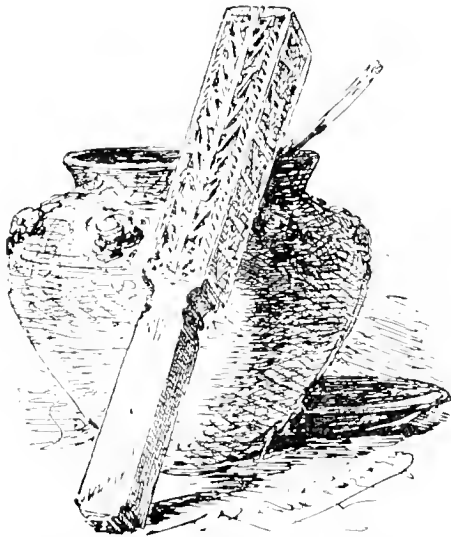


FIG. 38a. — Papuan stamp for ornamenting pottery.

THE MICRONESIANS.

Micronesia may be divided into three great archipelagos, — the Mulgrave to the east, the Carolines on the west, and the Ladrões or Marian Islands to the north. The Mulgrave Archipelago is formed of two small groups, — the Gilbert or Kingsmill and the Marshall Islands. North of the Ladrões are a number of small islands, Bonin being the best known. The inhabitants of these islands are divided by the German anthropologist, Gerland, into two great stocks, the eastern extending over the Carolines, Marshall, and Kingsmill groups, the western confined to the Ladrões or Marian Islands. These Marian Islanders are the more advanced of the two, and from their nearness to the Philippines may possibly have received a later immigration. In social and mental characteristics both stocks are very similar, and also agree very well with the Polynesians. There is no reason for regarding the Micronesians as a distinct type, but they are rather to be regarded as a mixture of Papuans and Polynesian people, the latter element predominating.

In these islands there is a considerable variation in the form of skull, varying from dolichocephalic, reaching its culmination on Ponapé, the most eastern of the Carolines, to the brachycephalic skulls of the western islands of Yap and Pelew. Thus we should conclude that on the Gilbert Islands we had the closest approach to the Papuan type,



FIG. 39. — Pure Micronesian face.

while on the Carolines the Malay influence was visible, a supposition which is confirmed by weapons, customs, and clothes. In the other physical characters a similar variation is seen, some being of a yellowish cast, some of a copper-red, and others of a dark brown; and even on the same group considerable variation is seen. The hair is long and black, sometimes straight and sometimes showing a tendency toward the crispiness of the pure Papuan. On the Carolines the growth of beard is heavy, the whole face, even the forehead, being hairy, and Miklucho-Macleay saw three girls on this group who exhibited this peculiarity. The shape of the nose is frequently difficult to arrive at, from the habit, which is rather prevalent, of crushing this feature in infants less than a month old; a Jewish type is, however, frequently seen, reminding us of the natives of New Guinea. The body is generally well formed, though in some islands (*e. g.* Rota) the legs are short and the muscles poorly developed. Many

of the women are really beautiful, the large black eyes, shaded with heavy eyelashes, adding considerably to the effect.

The inhabitants of the Mulgrave Archipelago show the greatest resemblance to those of the eastern Carolines, but their color is a darker copper-brown, approaching that of the Polynesian. On the Marshall Islands occur two well-marked forms. The families of the chiefs are better formed, better looking, and more intelligent than the majority, who are small, weak, and early begin to show the effects of age. The beard is sparse, and is frequently wholly absent from the cheeks.

Throughout the whole South Seas we find the natives divided in aristocrats and plebeians, the former holding their higher place from their superior physical and mental



Priest and Natives of Guam (Mariana Islands).

attainments. This aristocracy presents a so much better appearance that the older voyagers were accustomed to regard it as a distinct race, but in reality the better nourishment and better care which results from this superiority perpetuates here, as elsewhere, a better type of manhood. Among all these South Sea Islanders the common method of greeting is by rubbing noses; and this custom is found among Papuan as well as Polynesian stocks; but this is not, as is commonly supposed, a meaningless ceremony, but a last trace of an animal habit of primitive man, for the two at such times *smell* of each other, and breathe each other's breath, exactly like two apes; and in each tribe where this practice is found the word which means greet signifies smell as well. The custom which also prevails of anointing the body with rancid oil does not render this form of salutation agreeable to Europeans.

In character, the Micronesians, as a rule, are far from unpleasant, the Caroline Islanders, for example, being pictured as, without doubt, one of the best-natured and free-hearted people of the Pacific Ocean. Yet this will not apply to all, for the inhabitants of the Gilbert group are reputed to be malicious, and to the highest degree inhospitable, usually putting strangers to death,—a massacre of foreigners having taken place, by command of the rulers, in 1878. Although



FIG. 40. — Young warrior from the Ladrões.

brave and courageous, the Micronesians are not a warlike race, the Gilbert Islanders being the most so. Yet even there war seldom degenerates to cruelty, and the practice of true cannibalism cannot be laid at their door; for although a Gilbert Islander may eat a portion of the enemy killed in battle, he does so, not from a love of human flesh, but from an idea of revenge. The Pelew Islanders are usually considered as cannibals, yet Carl Semper denies this, and instances of anthropophagy among the Micronesians are extremely rare. Cheerfulness and light-heartedness as well as laziness are the further traits of these people, to which is added a certain slyness, combined with a highly-developed mental ability and manual skill. Although honest among themselves, they do not bring this trait conspicuously to the front in their dealings with Europeans, and the Ladrões

receive their name (Thieves Islands) from the experiences of the discoverer, the celebrated Magellan. In fact, the rule laid down by Captain Cook that all light-colored South Sea Islanders thoroughly enjoy stealing, but the dark-skinned races are honest, has a great deal of truth for its foundation.

It seems probable, for many reasons, that the Micronesians are a degenerate race. On many of the islands, for example Ponapé, among the Carolines and Tinian of the Ladrões there exist ruins, whose origin is as yet problematical. These structures were built of volcanic rocks, mostly basalt and lava, and are examples of cyclopean architecture, — large blocks of stone piled together without regard to size, appearance, or regular joints. Similar ruins are found, not only throughout Micronesia, but in Melanesia and Polynesia as well, and Dr. Krause thinks it probable that they are to be ascribed to the ancestors of the present Polynesians. In the Pelew Islands Carl Semper found traces of an artistic skill, which has now passed away. With this decay of art and architecture there seems also to have been a decrease in the numbers of the inhabitants, and a still more marked degeneration of body and physical characteristics.

The foods of the Micronesians are few. The vegetable world furnishes coconuts, bread-fruit, rice, flour from the bulbs of the Taro (*Arum esculentum*), arrow-root, and here and there bananas and sugar-cane. These, with fish, form the usual diet. Animal food consists of shell-fish, turtles, crabs, and sea-fowl, and very rarely poultry. The Caroline Islanders have also pigs and goats, but prize even higher than these the flesh of dogs; while in the eastern and central portions of Micronesia vermin of all sorts is eaten. Salt is unknown, although sea-water is used for seasoning. All meats and fish are cooked, either broiled, roasted in the hot ashes, or stewed in pots placed before the fire. In their cooking, as in their eating, they are extremely neat and cleanly. The universal drinks are water and coconut milk. Spirituous liquors were formerly unknown, though they have since been introduced by Europeans. Kava, the universal drink in some portions of the South Sea, is only found on two groups. Tobacco is universally used by both sexes, from the early age of five or six; betel only in Pelew, Yap, and the adjacent islands.

The clothing is largely of European origin, though it is not very extensive. Of domestic manufacture we find the girdles of bark suspended from the hips, and among the women longer skirts of matting. On many islands the men go entirely naked, only on special occasions decking themselves out in Spanish finery, bright colors being the most prevalent. The hair is worn as nowhere else in Oceania, either hanging down upon the shoulders or tied up in a bunch on the top of the head. It is well oiled, and decorated with feathers, flowers, teeth, and all sorts of things. The Mulgrave Islanders never shave the beard, but the inhabitants of the Carolines carefully cut all the hair from the face. The lobes of the ear of the Ladrões are always ornamented or, better, disfigured after the usual custom. Arm, neck, and ankle bands are common, and the custom of tattooing is found among the Mulgrave and Caroline Islanders, but is at least very rare among the Ladrões. The face is very rarely tattooed, and even less frequently among the women than among the men.

In the Marshall Islands the dwellings are miserable huts, covered with pandan leaves, and so low that they can only be entered by creeping. Those of the chiefs are somewhat better, but are of the same general character. Around these latter are smaller huts for the wives. In the Carolines we find better habitations, which, on the whole, resemble those of the Polynesians, but varying in character in the different

islands, though the quadrangular shape prevails. The houses of the old Chamorro among the Ladrões are described in the highest terms, as far surpassing anything to be found in any other portion of the Pacific Ocean. They are made of wood, and are supported on low posts. The roof is thatched with palm leaves. The kitchen is always separate from the house proper, as is also the case in the Marshall Islands.

Agriculture has a varying status among the Micronesians. In the Mulgraves and the Carolinés it has acquired considerable development; elsewhere it is slighted. In fishing, the natives have acquired considerable skill, — using nets, hooks, and lines, and fish-spears. The fishing-boats are small and simple, but they have other vessels, the flying proas being the most prominent. These are large vessels, with high prow and stern, both ends being alike, so that it is not necessary to turn around. Frequently one side is flat and the other convex, while as frequently both sides are rounded. From one side extends the outrigger, which gives stability to the whole, while on the deck of the boat proper is the cabin, in which the goods and provisions are kept. A large mast supports a three-cornered sail, while a sort of helm is in use. Anchors are not employed, and when the boat is not in use it is hauled upon the beach. Among the Ladrões this type of boat is very seldom seen, but in its place short, broad, and clumsy row-boats are found. The Marshall Islanders and the inhabitants of the western Carolines are the best sailors in the whole Pacific, far surpassing any of the pure Polynesians in their nautical attainments. Every year large flotillas start out on trading expeditions, guided by the stars, for the compass is unknown. The Marshall Islanders construct a sort of chart from sticks and stones, the courses and distances being marked by strings. In recent years a change has been produced. No longer do the Micronesians willingly go to sea in their native boats, but they by preference pay their fare, and take passage in some European vessel. Their boats are especially interesting from the fact that they were constructed without models, without plans, and without tools other than a stone axe, and stone or shell chisels. Of late European implements have become common. The women show considerable skill and taste in the mats which they plait from palm or pandanus leaves or other material, while the men make ropes and cords from the fibre of the coconut. A cloth is made on all the islands, principally, but not wholly, from banana fibre or Manila hemp. Bowls, cups, and the like, which are used in domestic life, are made of coconut shells, wood, sea-shells, etc. Plaited baskets of grass or leaves are common, and on the Pelews a burnt but unglazed pottery is manufactured.

The native weapons are principally spears, which are either simply pointed or barbed, or armed with shark's teeth. In the Marshall Islands these spears are long and large, but in the Gilbert and Caroline Archipelagos they are small, and armed with the spines of a sting ray. In Yap they are thrown with the aid of a bit of bamboo, in the same manner that we have already described in treating of the Australians (p. 32). Heavy wooden clubs and slings of cocoa-fibre are used in the Mulgrave and Caroline Islands, and on the Gilberts occurs a sort of wooden sword, the two edges of which are armed with shark's teeth, making a frightful weapon. In the same islands a coat-like armor or corslet, woven from cocoa-fibre, and supplemented with a helmet of fish-skin, completes the armament. Usually from the back of this coat-of-mail a stiff portion extends above the head, the object of which is to protect the men fighting in the front ranks from being injured by misdirected missiles thrown by the women and children in the rear.

We do not yet know enough of the Micronesians to give a complete and well-

rounded account of their social and tribal relations as a whole, but of certain islands we are very well informed. Possibly the most is known of the Pelew Islands, thanks to the labors of Professor Semper; and then, in order, the Carolines and the Ebon Isles, and lastly the Marshall Islands. On the Marshall Islands the social relations are simplest. There exist four classes or castes. First, the "kajur;" second, the "leadagedag," whom the kajur must serve and obey; third, the "budag," composed of the sons and brothers of the king; and fourth and last, the "irod," or king. Many strict laws govern the relations of these social classes. In the case of the death of a king the succession does not go direct to his son, but to his younger brother (if he



FIG. 41. — Marian Islander.

has any), who must also take the wives of the departed ruler. Polygamy is the rule, the kajur alone being restricted to one wife; the others are usually contented with two or three. In the Mulgraves the women are highly esteemed, and frequently have great influence. Their duties are those of the house, and the slavery and servility found on other South Sea Islands is lacking here. On all of the islands of the Marshall and Caroline groups the starting-point of the social structure is the same, — the name and family follow the female line. The island of Yap forms the sole exception, but even here traces of this custom are not lacking. The line of descent follows the mother's blood, and the honors and title of chief descend to the brother rather than to the son of the father. In the Mortlock Islands this family condition is the least modified, and the union of families into political confederations is least marked. A brother or sister



Native of Comra (Pelew Islands) on board a European vessel.

is known among the Mortlock Islanders as "pui," and the same term is enlarged to include all relatives on the mother's side, but not on the father's. This system of relationship is carried out to its furthest extent, regulating the tribes in all their concerns, and also declaring what wars may be allowed.

In all the group the oldest woman of each tribe has as much influence as the male head or chief, but the relative positions of the other women differ in the various islands of the Carolines. In the Pelews, besides the oldest woman, the queen of the women, there are a number of female chiefs who have great influence in the deliberations of the tribe. The political head is the oldest man of the oldest family, and bears the name "Somol." When he dies the succession goes to his brother, or, in default of such relative, to the next of kin. When the oldest family dies out, the office descends to the family next in age. In like manner the same succession exists among the villages, each in turn becoming the seat of tribal government. The members of each tribe have a parcel of land, which is divided into smaller holdings, each individual having his own settlement; each of these settlements is called "key," and with the land belonging thereto "bey." The tribe is also divided in bey, each division having its own male somol as a representative. The constitution of the key—a large house, "fel," wherein the head of the village lives with the men, surrounded by small houses inhabited by the women and their husbands (who do not belong to the tribe)—is a visible impress of the tribal rule that the two sexes are to be regarded as brothers and sisters. The key is not a village in which the men and women occupy the houses in common, but the men and women of the tribe are strictly separated. A brother and a sister never occupy the same house; the son always sleeps in the fel, the daughter in an "im," one of the smaller houses. The results of these social relations are many and interesting. As was seen above, a man must go outside his tribe for his wife, and when married he must live with the tribe to which his wife belongs, though he does not become a member of it. The second wife must always be taken from the same tribe as the first. Regarding the first wife there are no restrictions. The young man goes from one village to another until he finds the woman of his choice, when, without long and tedious courtship, the twain are made one. Another result is that a man may not say the least thing against any woman in the presence of any member of her tribe; and this is carried so far that a father cannot complain to the mother of any shortcomings or misdeeds of a daughter. An infraction of this law is regarded as a capital offence.

One occasionally sees it stated that the "tabu" or "taboo,"—a semi-religious interdict which protects man, animals, land, and other possessions from approach or use—is exclusively a Polynesian custom. This is not so. We have already mentioned its presence, though under a modified name, among the Fijians and the inhabitants of the New Hebrides. It likewise has an extensive distribution in Micronesia, especially in the Pelew and Caroline groups, where the names, "blud" and "puam" are applied to it. In the Mortlock Islands, besides his power over the tribes, the chief has the right to place the land under puam, the result of which is that no one dare eat the products of the forbidden land. The reasons for which the chief can pronounce the puam are many, and at no time is it an autocratic exercise of power. Ordinarily the interdict affects only the cocoa-palms, and usually excepts those standing around the houses. Such a puam is usually pronounced each year at bread-fruit time, and is an economical measure. Without the forbiddance the natives would eat the nuts and neglect the bread-fruit, and the result would be that at the time of the north winds starvation would be imminent. But during the three or four months of the interdict

the natives gather enough nuts to tide them over the time of scarcity. Another occasion for the pronunciation of the puauu is the death of a member of the tribe, or even occasionally one who does not belong to it. Such a mourning puauu lasts for a longer or shorter time, and may extend to the whole island or be confined to a small portion of it. The interdiction bears the name of the departed, and during its force all nuts collected go to the relatives. Other forms of this taboo exist.

Though the power of the chiefs is great, it at no time extends to life and death. They derive their greatest influence through their religious practices. Among the Mortlock Islanders the spirits of their ancestors are the gods, "Anu," and naturally the gods of the chief bey become the chief divinities. These principal divinities care for and protect the chiefs and avenge every wrong done them.

Not less peculiar are the political and social relations of the Eastern Carolines, especially on the Pelew Islands. There one soon learns the force of the word "mugul," and its opposite, "tokoi." The former means bad, the latter good custom. Mugul is also the expression for anything contrary to the conventional morality of the Islands.

The Pelews are also divided up into a number of small states, several frequently existing on one and the same island. In the state of Aibukit, on Bathethaub, there are two kings, "Mad" and "Krei." Mad is the king proper, and Krei acts as commander-in-chief and major-domo. Each of these rulers occupies a large house, surrounded by his followers, the nobility proper, united into large clubs or clobbergoell. Each separate rank in society likewise forms its own clobbergoell. In each of these the members have their own work to perform, — some being the soldiers, others the fishermen, and still others the housebuilders, etc. At the fifth or sixth year of age the boys are compelled to enter one of these clobbergoell; but, as each club is allowed to have only so many members, transfers are frequent, and in a life of ordinary duration a man will belong to at least three or four. The women also form similar associations, the points of difference being small.

In the Pelew Islands the line of succession is slightly varied. It still follows the female side, but it is the male children of the ruler's sisters who are called to the throne. Here each village constitutes a state, the ruler of which always bears a title distinct from that found in any neighboring state. The usual badge of nobility is the first neck vertebra of the dugong. It can be bestowed by the king alone, and he also has the power to take it away in certain cases. The putting on of the badge is always a cruel operation; by force the hand is pulled through the narrow hole in the bone, which is then pushed up to the shoulder. The skin is always torn off in the operation, while the loss of a finger is no uncommon circumstance.

In the Marshall Islands battles are very frequent, and usually have their origin in one party burning the houses or stealing the coconuts of the other. But these fights are rarely bloody. One party, usually the weaker, fortifies a place with a thick stone wall, which is armed with old and useless cannon. In the interior are the huts containing the families and worldly possessions. The warriors are oiled from head to foot, wear feathers and bits of brightly-colored paper in their hair, and wreaths and strings of shells about their waists and shoulders. Thus attired they stalk majestically around among the houses. Armed with flint-locks, with here and there better guns, the attacking party advances, burning much powder, but doing no serious damage. Three or four deaths is about the average for a month's siege. At last either the attacking party becomes tired out or the beleaguered army is starved out, and the war comes to an end.

Dance and song are the favorite amusements of the Micronesians. The dance consists in a movement to the time of a monotonous song. Usually the motion is confined to the upper portion of the body, while the feet and legs remain stationary. In the Pelew Islands there are very numerous forms of dance, those of the men being different from those of the women.

The religious condition of the Micronesians is very like that existing in Polynesia, but with this difference, that an utter disregard of human life is lacking. They have a superior, universal, and a lower assortment of gods, but the latter, who are deified ancestors, alone receive any worship. The true religion of all Micronesia is the worship of ancestors. Naturally these gods have different names in the different islands. In the Pelew group "Kalid" plays an important *rôle*, and, according to Professor Semper, is identical with the Totem of the North American Indians. Every native has his own kalid, — usually an heirloom from his ancestors. A native said to Professor Semper that "we call kalid anything that lives in the sea or in fresh water, and also all beasts of which we are afraid; and we believe that our ancestors live in them." Idols, pictures of gods, and temples are almost entirely absent, and worship consists of petitions, together with offerings of food and flowers. A belief in sorcery, in the taboo, and in a future life in another world are universal. The disposition of the dead varies greatly. In the Gilbert Islands the body is washed, clothed, and oiled, and then exposed in the open air until the flesh has all disappeared, when the bones are buried. In the Marshall Islands after two days the body is enveloped in mats, and then cast into the sea. The Caroline Islanders combine the two. The rich are treated in the first manner, while the poor are disposed of as in the Marshall Islands, only the body is placed on a board or in a small boat. Priests are found on all the islands, and a form of divination by means of oracles exists. For the last two centuries the Ladrões have been nominally converts to Roman Catholicism, and in some places the missionaries of the English Church have obtained a foothold; but according to Hermsheim, who spent much time among them, their Christianity is all on the outside. Many have learned to read, and, having ascertained that in the United States wages amount to two or three dollars a day, they therefore demand a dollar a day, although five of them are not the physical equal of an European.



FIG. 12. — Ideal Polynesian type. Marquesan tattooing.

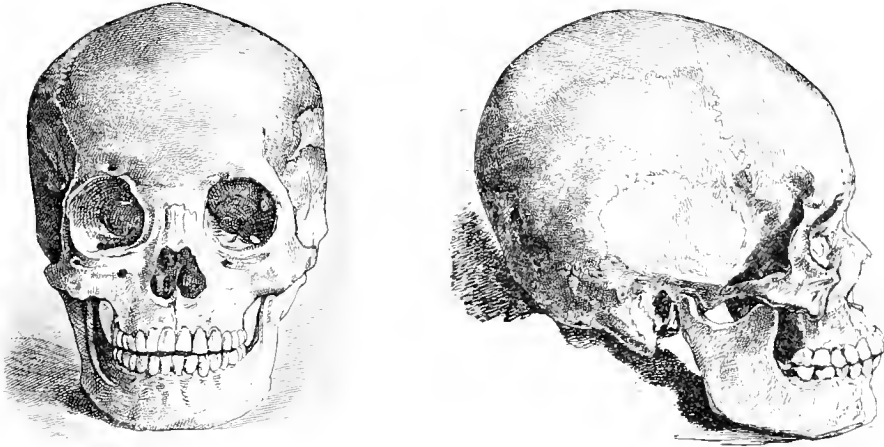
THE POLYNESIANS.

The light-skinned Polynesians occupy the whole eastern portion of the Isles of the Pacific, standing, as we have seen, in the closest relations to the Micronesian Islanders. The principal groups of islands embraced in Polynesia are the Samoan (Navigators'), Tonga (Friendly), Ellice, Union, Raratonga (Cook's), Tupuai (Austral), Tahiti (Society), Paumotu (Low) Mangareva, Marquesas Islands, and Easter Island away to the east, the Hawaiian (Sandwich) Islands to the north, and New Zealand to the south. These two last-mentioned groups can best be considered under separate heads, but the rest of the Polynesians will be united in one common sketch.

According to most observers, the Polynesians esteem personal beauty as the most important characteristic of man; and according to all accounts, from Captain Cook's down to the present time, the Polynesians are pictured as handsome, well built, tall, strong, and muscular, and far above any of the Papuan races in their progress toward civilization. They furnish one of the many proofs of a noteworthy fact, — that a capacity for civilization seems to increase with the fairness of complexion and beauty of form. According to Dr. Krause's researches on the

skulls of the Polynesians, the type is purest on the Tonga, and perhaps on the neighboring Ellice and Hervey Islands, where are found beautiful brachycephalic skulls,

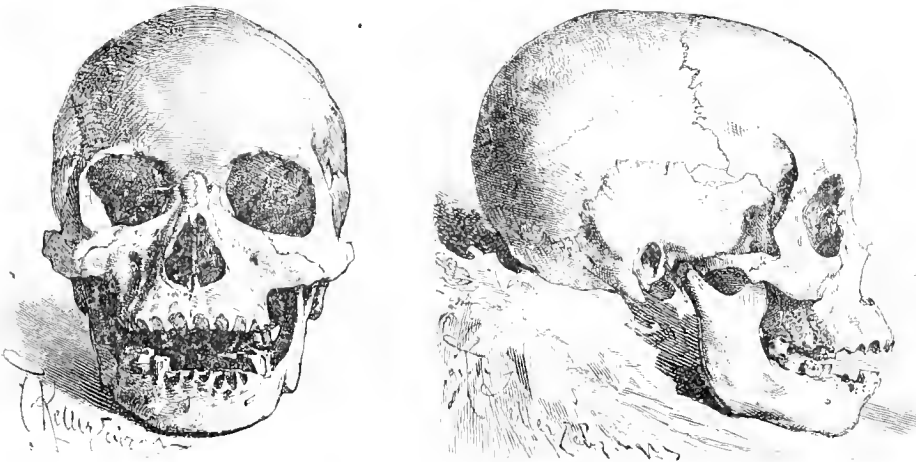
presenting the strongest contrast to the dolichocephalous forms found on New Guinea. In the capacity of the skulls a like difference exists, the Polynesian having an average of 1,481 cubic centimetres, while the average Papuan's measures but 1,283 cubic centimetres. We place in contrast skulls of the Polynesian and Papuan races,



FIGS. 43 and 44. — Skull of a Kanaka, Hawaiian Islands.

and although that of the former is taken from a Hawaiian Kanaka, and does not illustrate the type in its purity and perfection, the differences are certainly striking enough.

It would appear that most of the South Sea Islands were originally peopled with a



FIGS. 45 and 46. — Skull of a Papuan woman from New Guinea.

dark, long-skulled race, and that the lighter-skinned Polynesians have spread from Tonga and the Samoan Islands as a centre. On some of the islands the evidence of Malay invasions is very apparent, and the ruling classes, the nobility of the islands, are formed from this foreign element, while the lower classes are modified to a greater or less extent from the primitive type.

The Polynesian languages form with the Malay an isolated linguistic stock, which has no affinity with any other. This is the descendant of a primitive tongue, which became divided into three or four branches before its structure had become fixed. Apparently this division occurred during the formation of its grammatical construction, and after the roots were fixed. The Malayo-Polynesian dialects agree in all those points, — pronunciation, common form of roots, and the elementary principles of grammatical construction, — which would warrant such a conclusion. There has been a gradual development of these branches, and the Polynesian idiom has advanced the least and occupies the lowest place. This is evident in various ways, as the monotonous vocalization and limited sounds, — the Samoans requiring only fourteen letters to spell all their words. The older custom writes “Toga,” but pronounces “Tonga” (the *u* a pure nasal), while different numerals are required for different objects; thus for “two men” a different “two” is used than that for “two trees.” Since the division the people must have formed at least a third of their words anew. From the Dutch they have received many words, and nearly all names of animals, as lion, bear, goat, etc., are of Dutch origin.

Undoubtedly the Polynesian races are the highest, most intelligent, and best developed of any to be found in the three great divisions — Melanesia, Micronesia, and Polynesia — of the South Sea Islands, but at the same time they are the farthest on the road to extinction. This rapid decrease in population dates from the first contact with European civilization, from fifty to a hundred years ago. In Melanesia, where Christianity has scarce obtained a foothold, and where anthropophagous habits are in their fullest development, the population is the greatest. On the other hand, Polynesia is nearly all Christianized, and the designation of the natives as a wild people is only partially correct. The South Sea of the time of Captain Cook is far different from that of to-day. Nearly all the islands have adopted European forms of government, with ministry, parliament, and the like, while on almost every one of the numberless islands Dutch, English, or American traders dwell. Cannibalism, except in a very few places, has become a thing of the past.

The Polynesians are of middle stature, though larger than the other branches of the Malayan stock. The hands and feet are usually small, the arms and legs sinewy, the latter somewhat shortened. Aylmer pictures the Tahitians as a well-developed, light-olive-colored race, with beautiful eyes, teeth, and hair, and Darwin as large, broad-shouldered, athletic, and well proportioned. The Paumotans differ from the Tahitians in their darker color and their smaller size. The Tonganese are a highly-developed people, with fine bright countenances. The oft-praised beauty of the Polynesians is possessed only by the men, the women having less beautiful forms and faces, and early showing the effects of age.

The Polynesian skull is broad and high. According to Dr. Krause, the Tongan skull has a cranial index of 83.5, thus placing them among the brachycephalic group. All have broad and high foreheads, flat and overhanging occipitals, a broad face, large eyes, and but slightly prominent jaws. Anatomical anomalies are exceedingly rare. This applies especially to only the pure Polynesians, as exhibited on the Tonga Isles, the cranial index decreasing to 77.5 on Tahiti and 74 on the Marquesas Islands. But what is especially characteristic of all the Polynesians is the uncommonly large capacity of the skull. In the Tongans the average is about 1,510 cubic centimetres, which exceeds the average in the German skull. In the other groups this capacity is much less, being 1,510 cubic centimetres in Tahiti, 1,465 in the Marquesas, and 1,440 in Paumotu.

The color of the skin is of a varying shade of brown, and, strange to say, is lighter on many of the equatorial islands than in those furthest north and south, as the Hawaiian Islands and New Zealand. In these islands the color is a coffee-brown, but the Samoans and Tongans are lighter colored, and more golden-yellow than the Chinese, while the Marquesas Islanders are copper-colored. The hair is coarse, sleek, with a tendency to crispness, and black in color, even inclining towards blue. Occasionally, however, hair of a red or flaxen shade is seen, apparently the result of a use of coral lime. The beard is scanty, but still is better developed than that of the Malay. The nose is large and prominent.

The Polynesians are generally healthy, but they are occasionally the victims of elephantiasis, ichthyosis, and especially leprosy, and since they have been brought in contact with Europeans, influenza, measles, small-pox, and cholera have been introduced.

In character and mental characteristics the average Polynesian is the opposite of the Papuan. He is reserved, polite, ceremonious, with a phlegmatic temperament, and never demonstrative. He is quiet and peaceable, but on occasion can be deceitful and cruel to the highest degree. In former times cannibalism was very prevalent, but since the advent of Christianity it has become almost if not entirely extinct. In 1878 the officers of the "Ariadne" were shown the place on Nukuhiva (Marquesas Islands) where, six years before, the last human flesh was eaten. The custom is said to still exist on the island of Dominica, in the same group. Together with these anthropophagous customs a system of child-murder went hand in hand, but like it is a thing of the past. According to their moral ideas, to steal from or lie to a stranger is in nowise reprehensible. Gerland has well described the moral character of these islanders. "The Polynesians, with the exception of the most highly gifted, are covetous, thievish, greedy, unreliable; they are liberal, hospitable, revengeful, not always brave, but always savage and cruel; generous, noble traits are seldom found, but instead they are proud, boastful, conceited, and in both the good and bad sense of the word very sensitive, even to melancholy. . . . They also have a melancholy-choleric temperament, which often appears to be sanguine, but never is."

If one wishes to see the Polynesian in all his purity he must go to the small and isolated islands. If, for instance, a Nukuhivan speaks, his black eyes sparkle, and with his laugh he shows a row of pure white teeth. He is hospitable, and his manner engaging, gentle, and cheerful; he knows how to conceal his cunning and duplicity behind a mask of good nature. The taciturnity of the Polynesians is so great that two will frequently face each other for an hour without a word being spoken. They do not lack a power of comprehension and a clear distinction between right and wrong, but their laziness prevents a full development of their gifts. They are, however, courageous and adventurous: the Tongans, for example, play in the South Seas a Norman *rôle*.

The geographical situation of the Polynesians is such that in their material condition they do not present such differences from the Papuans and their descendants, as would be expected from the difference in race. The Polynesian Islands lie under the same heavens and have the same physical surroundings as the other islands of the Pacific and Indo-Pacific. They all have the same climate, the same flora, the same fauna. It is only noticeable that the inhabitants of the atolls or low coral islands are both mentally and physically less developed than those of the higher islands. Apparently the uniformity of diet — fish and coconuts — is unfavorable to both. Besides

the change of temperature, either with the season or with the day, is but slight on the atolls, while on the mountainous islands there is a nightly dew, and the winds which come down from the heights so reduce the temperature as to render a better shelter necessary. But in general, in clothing, food, and habitations, the Polynesians closely resemble all other South Sea Islanders.

Until the age of twelve or fourteen both sexes go entirely naked. After that time they wear a girdle of grass or plaited palm-leaves around the hips.



FIG. 47.—Samoan Island chief.

On the Paumotu the women wear a long band of cotton cloth passing over the shoulders and hanging down to the feet. This cloth is always brightly colored. On the Tongan and Tahitian Islands, a somewhat similar garment, the "pareu," is worn by both sexes. It is made by taking a piece of "tapa" (a native cloth made from the bark of the paper mulberry) about two yards wide and two and a half in length. This is doubled and placed around the hips, being fastened in front so that the lower half reaches down to the middle of the legs or even to the ankles. The other portion in stormy weather or at night is fastened around the neck, at other times being allowed to hang freely down. Usually a white or red flower is worn on the back of the head or hanging down in front of the ear. Of course European garments are worn to a slight extent; but even in Apia, the principal town of the Samoan Islands, clothes are worn mostly for ornament, and chiefly on Sunday, at which times the natives feel thoroughly uncomfortable.

The men wear the hair either long and tied up in a knot, or all cut off except one long lock; the women nearly always closely cropped. Frequently the hair, at least on certain spots, is bleached by coral lime to a reddish or even flaxen color. On Tahiti occasionally all the hair is shaved from the top of the head, leaving only a narrow ring.

This in the men forms but a narrow band, in the women it usually hangs down to the knees. In later years, however, this has all been changed, and fabrics of European manufacture are employed for clothing. On the Paumotu the women wear a long band of cotton cloth passing over the shoulders and hanging down to the feet. This cloth is always brightly colored. On the Tongan and Tahitian Islands, a somewhat similar garment, the "pareu," is worn by both sexes. It is made by taking a piece of "tapa" (a native cloth made from the bark of the paper mulberry) about two yards wide and two and a half in length. This is doubled and placed around the hips, being fastened in front so that the lower half reaches down to the middle of the legs or even to the ankles. The other portion in stormy weather or at night is fastened around the neck, at other times being allowed to hang freely down. Usually a white or red flower is worn



Samoa Islanders picking Cotton.

The missionaries have often tried to ascertain the reason for this peculiar custom and invariably receive the reply "Oh! it is the fashion," and this answer suffices in Tahiti as well as in Paris.

The principal ornament of the Polynesian is tattooing, of which our illustration at the head of this section is a good example. It represents a Tahitian woman on which the most beautiful tattooing, that of the Marquesas Islanders, has been displayed. The tattooing is usually done at the age of ten or twelve, and consists of pricking certain lines and figures in the skin, and then rubbing in some pigment mixed with fat. The punctures, which are very fine, are made with a comb-like instrument. The operation is only slightly painful, but is very costly, for those who perform the work have acquired considerable skill, and demand pay accordingly. When the whole body is tattooed, as on many islands, it appears as if enveloped in a skin-tight garment, and relieves much of the appearance of nakedness. Usually, among the Marquesans the tattooing is dark blue, but among the Paumotu Islanders it is black. According to Aylmer, tattooing is no longer practised in Tahiti, though at the time when Darwin visited the island (1835) most of the men were tattooed. A very frequent pattern was a garland of palm-leaves, which arose in the middle of the back, and twined itself gracefully on both sides of the body. In many of the older people the feet were so ornamented that they appeared as if enclosed in a stocking. The women were usually tattooed the same as the men, the markings extending even to the fingers. Some recognize in the practice of this art a remnant of a religious ceremony.

Usually the habitations of the Polynesians are large houses, about thirty feet high in the centre, but sloping down to five feet at the eaves. The framework is of poles, the roof of leaves, and on account of this flimsy structure the houses are very airy and cool. Usually the interior forms one large room; but occasionally it is divided into apartments by mats. In the Marquesas Islands the floor is raised above the outer earth to prevent flooding by the violent tropical rains. The interior is divided into two parts by a transverse timber, and one portion, which is carpeted with mats, and has a stick of wood for a pillow, is used as a sleeping-chamber, occupied by old and young of both sexes in common. The houses of the Samoans and Fatuamans are usually oval, and like those of all the South Seas are without windows or doors proper. The thatch is usually the leaves of the sugar-cane, which are laid shingle-like and tied with cords to the timbers of the roof. On Nukufelu and Nanomea the houses are quadrangular.

The vegetable food, like that of the Papuan race, consists of bread-fruit, coconuts, yams, taro, and sweet potatoes, while the animal kingdom furnishes fish, poultry, turtles, shell-fish, dogs, and pigs, but these are used only on special occasions. The food is usually cooked by roasting on hot stones or in the glowing coals. Meat, while cooking, is sprinkled with sea-water, as the use of salt is unknown. Fire is obtained in the usual manner, by the friction of two sticks (*vide* p. 9). When a small fire is kindled, the Tahitian places about twenty stones the size of a cricket-ball upon the blazing sticks, and in about ten minutes the wood is burnt out and the stones are hot. Now small pieces of meat, fish, ripe and green bananas are enveloped in leaves and placed among the hot stones, the whole being covered with clay so that the steam cannot escape, but instead play its part in cooking the food. In about half an hour all is cooked, and is eaten from plates of banana leaves. These islanders have good appetites, and manage to devour large quantities, and their enormous stomachs are attributed to the little nourishing qualities of the fruits which they eat, but this can hardly be the reason, for the flesh-eating Esquimaux have appetites and stomachs fully as large.

Poi, or poey-poey, is a favorite dish on some of the islands. It is prepared by roasting bread-fruit, and then taking off the shell, when the interior closely resembles our ordinary wheat-bread with the crust removed,—whence the name of the fruit. This roasted bread-fruit is finely broken up and mixed with more of the same fruit, which has been buried in the earth, there undergoing fermentation. This acts as a leaven as well as gives the poi a sour taste. Milk from the cocoanut is now poured over the mixture, and the whole is cooked. It is then eaten by dipping the fingers into the dish and wiping them with the lips. Europeans who have tasted it say that it is very palatable.

As a favorite drink the juice of green cocoanuts is highly prized, while the aristocracy alone can partake of the kava, which is always drunk before, instead of with or



FIG. 48. — Boat with outrigger, Marquesas Islands.

after the meals. It is said that the kava produces a species of intoxication, and results in a leprosy-like skin disease, which leaves behind very distinct scars. Since the kava can only be drunk by the aristocracy these scars are regarded as badges of honor.

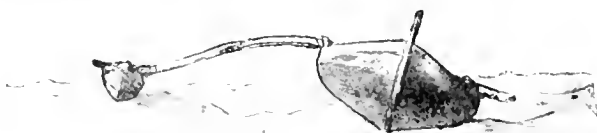


FIG. 49. — Front view of boat with outrigger.

There are two sorts of vessels in the Polynesian Isles,—one a long, narrow canoe with an outrigger; the other a double canoe, like that described in connection with the Fiji Islanders, with

a high and richly-curved prow. Among weapons are clubs and slings and spears. The clubs are usually curved, and frequently are rendered more formidable by an

armature of shark's teeth. The spears are some eight feet in length, and are pointed with fish-bones. Bows and arrows are occasionally found, but they are only employed in shooting birds, never in war. Our figure shows a collection of implements from the South Seas, those in the upper portion being Polynesian, in the lower Melanesian in origin. The domestic utensils are few, and present but little variation from those already noticed in connection with the other inhabitants of the South Seas.

Among all the peoples of the world the South-Sea Islanders are the most immoral, according to our ideas of immorality, and here the Polynesians excel the others. Every one who has been among them tells the same story, from Cook and Banks down to the officers of the corvette "Ariadne," which explored those regions in 1878. The practice of polygamy is the rule, and each has as many wives as his station and means will allow, the poor having at most only one, while the chiefs have five or six. The condition of woman is that of a drudge,—she has the children to care for, the fish to catch, the cooking to do, and the matings to weave, in short, every particle of labor; hence, the more wives a man has the more he prospers. Another ground for polygamy is the rapid development and quick decline of the women, while the men retain their strength for many years. The missionaries have largely put a stop to polygamy, but in its stead divorces are frequent, a man setting aside his wife as soon as she begins to show the effects of time. Marriage is not a thing of much ceremony. Among the Samoans, for example, the marriage is completed as soon as the man has brought his wife into his house. He provides a stock of provisions, domestic animals, weapons, and household utensils; she, cloths and matings. On the Marquesas the consent of the parents is necessary, but if it be lacking an elopement is not unusual. The marriage lasts as long as it is agreeable, and during its continuance chastity is expected in the wife. A different feature occurs in Nukuhiva of the Marquesas Islands, where the "Atapeins," or female chief, has several husbands.



FIG. 50. — Implements and weapons from the South Seas.

The children are brought up in the simplest manner possible. They learn from their elders the methods and means of existence, and as soon as they are able they are left to shift for themselves.

The principal amusement of the Polynesians is the dance. The dancers of both sexes enter a circle of spectators, who beat the time on wooden drums. The dance is mostly confined to movements of the body and limbs, and takes place at the "koika," the great feast of the Marquesas Islands. We are indebted to a French eye-witness for a description of the scene. The men were decked out in their national costume, — bunches of dark feathers as high as the bear-skin cap of a grenadier. There were about fifteen hundred natives present. The feast began with a sacrifice. In about an hour a procession of at least a hundred savages appeared, bearing loads of roasted pigs, fruit, and pirogues full of poi. This was divided among the crowd without the slightest confusion, so that each one received his proper portion at the proper time. At about four in the afternoon, when the fresh breeze sprang up, the dance began. It was opened by about a dozen women, who danced a death-dance in honor of the departed. They threw aside their clothes, and endeavored in pantomime to express their grief. Then the celebrated "commun paaca," the pig's hymn, was struck up. The subject of this song, the peculiar feature of which was that the women accompanied the dance with a general grunting, was not discovered. At sundown there was a torchlight procession to the "tiki," or idols, and another sacrifice. When the French visitors returned on the third day from the koika the feast was drawing to a close, but the scene was not a pleasant one. Kava and manu had overpowered most of the natives, and they lay on the ground in the greatest confusion, scarcely able to open their eyes. The women who came to the feast so proud of their head-dresses cared for them no longer. A closeness of the air spread over the gathering; the remains of the feast lay under foot, and a sour smell offended the nostrils, while swarms of mosquitoes filled the pestiferous atmosphere. Formerly dances of the same character were much in vogue in Tahiti, but they have been forbidden by the French officials, and now various games with cards reign in their place.

There are now few islands in the South Sea where Europeans have not effected a foothold, and wherever they have gone they have greatly modified the former political institutions. In many cases the islands have passed into possession of European nations, while in many others they have adopted European forms of government. But with these we have nothing to do. It is the native political institutions which interest us. Friedrich Müller has made an exhaustive study of the aboriginal governments of the South Seas, and it is his account which we here condense.

According to this authority the political institutions of the Polynesians were founded on the old Malay tribal structures, which, in turn, were only the family relations enlarged. Therefore, the communities, especially of related families whose houses and lands were usually united in a village, were originally independent of each other. At the head of each of these independent villages was the chief, who in war and peace had a certain amount of authority, but was in no other way distinguished from the other members of the community. Soon there arose certain phrases and exact titles, as in all of the Malay races. Next, several of the independent villages became united under a higher chief, — sometimes from outside causes, sometimes from the pre-eminence of one village and its chief, as is the case on the Tongan, Tahitian, and Hawaiian Islands, where a true king now bears, or recently bore, a sceptre, while on the Samoan Islands there was a continual strife of factions. In times of peace these rulers

act as judges. Upon important occasions they call the community together in a large field shaded with bread-fruit trees. This is the "mara" of the Penrhyn Islands, and is identical with the "morai" of the Marquesas, both being taboo to the women,—that is, they are not allowed to enter its sacred precincts. At these gatherings the family heads form a congress, or a parliament, while the chiefs and king give their attention. Such councils often extend over day and night, for the formalities connected with them occupy many hours. These old-Malay assemblages contain the germ of parliamentary proceedings, which, through ignorance, has often been claimed as an Aryan, and even a Germanic product; and it is doubtless from these olden customs that the Polynesians take so readily to parliamentary government.

On nearly all the islands society is divided into three classes: aristocracy, plebeians, and slaves. The latter are almost entirely prisoners taken in war, and are so small in number as to be practically of no account. The French discoverers found the Marquesas Islanders thus divided, and the nobility there possessed all political rights and powers. They had a right to a tenth of the gains of the plebeians, and alone had the power to pronounce a taboo.

For many years there have been two opposing parties on the Samoan Islands,—one that of the chief Malietoa, who is recognized as the king of Savaii and Manono, as well as a part of Upolu; the other that of the old Malo government,—a parliament consisting of the houses of Taimua and Faipule. In 1879 the quarrel came to an end, and a treaty was made with the Germans by "their excellencies the lords of Taimua, in the name of the government of Samoa." The taimua is a council of chiefs, corresponding somewhat in functions to our senate, while the faipule is more like our house of representatives. Over all is the king, and the government is a constitutional one.

To-day Polynesia is largely converted, at least nominally, to Christianity, and the ancient beliefs and the former religions are fast passing away. To the ethnologist, however, these outgrown and abandoned faiths possess the highest interest, for the Polynesian religion is, next to that of the Buddhists, the most extensive in the world. The greatest similarity exists over the whole of the Pacific Ocean, excepting Micronesia and Melanesia,—over a quarter of the earth's surface a uniform system of religions thought is spread. Unfortunately we know but very little of this theology and mythology, for the priests guard their secrets in the most jealous manner, and travellers, only in the rarest cases, can penetrate the mysteries. So we possess only a confused knowledge of a few myths, and this in only a very superficial manner. Of their deeper significance we know nothing, and our chances of learning more are rapidly decreasing. Only the older generation retains the faith and customs of the ancestors; the young are skeptics and doubters. The old religion consisted in the worship of certain gods, some of which extended over all Polynesia, while others were more local. Their number was very large, and they gave origin to a series of myths, which, for poetical power and depth of meaning, will bear comparison with those of many higher races.

Tangaro, Tauroa, or Kamaloa, is the Creator of the Polynesians, who appears in many different forms. Thus on Raiatea he dwells in a shell, or goes abroad as a turtle; he is the tutelar divinity of the Tongan boat-builders, and they have carried his worship to other shores. In New Zealand he walks as a goblin on the waves. On the Marquesas Islands his creative powers are celebrated in a song, which has recently become known:—

" In the beginning space and time,
 The space in the vault of heaven
 Tanaoa filled; ruled over the heaven,
 And Mutahei spread himself there.
 At that time there was no voice, as yet no sound,
 Nothing living in existence.
 As yet no day, there was no light,
 Only a gloomy, dark, black night.
 It was Tanaoa who ruled the night,
 From Tanaoa arose Atea (the light),
 Increasing in vitality, powerful and strong
 It is Atea now that rules the day," etc.

The Polynesian cosmogony always begins with the conception of the original night "po," in which infinity and eternity are united. From this original night the world arose, and also the "atua fauna po," the night-born gods, in contradistinction to the younger and lower gods. The divinities are divided into three groups; the gods to whom are ascribed the creation of all existing things, the lower gods and the daimons of the elements, and lastly deified men. Po embraces the whole; it is the germ and primary condition of all the later creation,—the *causa absoluta prima* of Spinoza. On most of the islands rude wooden idols, with human features, are found. These are called "tiki," but they represent many different grades of divinity, some being so low that they receive the most shameful treatment from the natives.

A favorite occupation of the Polynesians is to picture the life after death. According to the older ideas, the aristocracy alone had a future beyond the grave, for they alone possessed souls; the common people, in this respect, not being different from the lower animals. More recently these ideas have changed, and an after-life is accorded to all. Rewards and punishments for the good and the bad are not a portion of the religion, and heaven and hell differ only in the amount of happiness. Heaven is inhabited by the higher gods, by the suicides, the women who die in childbirth, and the chiefs of this world. In this paradise there is poi, pork, and fish. In hell, which is managed in a more frugal manner, are the plebeians. Besides, these inhabitants of the lower world can at times visit the scenes of their life, where in the day they appear as beasts, but at night as goblins, exercising a great influence in the affairs of men. The Polynesians, like all savage and barbarous peoples, have the greatest fear of these nocturnal spectres. Death, to the Polynesian, is only a change to a better life. The spectators of the last sad moments console the dying by telling him it will soon be over, and by making the preparations for the funeral before his eyes. He, on his part, accepts this all in a matter-of-fact way, and designates those who shall prepare his body. As soon as the death-struggle begins, kind friends tightly close his nose and mouth so that the soul cannot escape.

After death the body is oiled and wrapped in cloth. If the deceased were poor, it is then placed in the earth without any further attention, but the rich are placed in a boat-like coffin, or in a boat itself, before being placed in the grave. The head is always placed to the east, a stone is placed at the grave, and trees are planted near it.

Several times in the preceding pages we have mentioned the taboo. This is a resultant of the Polynesian religious faith, and as such will be explained here at some length. Through the taboo any object is regarded and honored as the property of the gods. Regarding the primitive meaning of the word there is some difference of opinion; some saying that it signifies holy, others mark or token, indicating that the object

is the property of the supernatural powers. It is applied to eatables, drinks, trees, places, temples, persons, and certain conditions. It exists throughout Micronesia and Polynesia, but here, in its greatest force. It is a religious interdict far stronger than a forbiddance. Whoever breaks the taboo is a "kakini" (criminal), punishable by death. Should the crime be undiscovered, so that it cannot be avenged by human hands, it is believed that the gods will punish the impious one with sickness or death. The system is complicated, and Europeans who knowingly or unwittingly have disregarded its existence have frequently paid the penalty with their lives. Captain Cook was murdered on account of an infraction of the taboo. The power of placing the taboo is largely in the hands of the rulers and the priests, but under certain circumstances the common people can use it, especially in the protection of their own property. If a king enters a house it is straightway taboo, and its rightful owner can no longer occupy it. If he crosses a field, its productions are henceforth his own. On the other hand, the common man can protect his property from thieves by the exercise of this same strange interdict. These taboos have their own peculiar signs. If a man places the taboo on his bread-fruit he hangs on the trunk of the tree a palu-leaf cut into the shape of a shark, which signifies, Whoever steals my bread-fruit will be eaten by sharks as soon as he goes fishing. To us this whole system of taboo seems extremely childish and foolish, but it is far different with these South Sea Islanders. They thoroughly believe in it with a sincere faith. It is seldom an autocratic power, but it always is used to protect one's own or to guard against famine, as was mentioned on a preceding page. Naturally the native heathen priests and their possessions are guarded by this sign. These priests are greatly feared throughout all Polynesia, and have not yet lost their power. They are divided into two classes, — "Tahua," who have religious and medicinal skill and authority, and "Tahua," a sort of serving priesthood, whose duty it is to beat the tamtam and perform other minor services.

THE MAORI OF NEW ZEALAND.

The inhabitants of the two islands of New Zealand are usually called Maori, from a word in their language which signifies native. They are in language and customs of undoubted Polynesian stock, and have travelled here from other islands far to the north.



FIG. 51. — New Zealand war canoe.

The type is not a pure one. Hochstetter says: "Among one hundred individuals there are about eighty-seven brown, with thick black hair. These are the purest representatives of the Polynesian type. About ten have a more reddish-brown skin, and either short crispy or long thick hair, which has a dirty, rusty, or reddish-brown cast. The remaining three have a blackish skin, and crispy, but not woolly, black hair. The

mixture of Malay and Melanesian blood is plainly visible. The chiefs commonly belong to the pure Polynesian type." The Maori are one of the best physically developed wild races with which we are acquainted. In stature they average but slightly below the English soldiers. Their cephalic index is about 76 or 77, while they have a cranial capacity of 1440-1420 cubic centimetres. The limbs are larger than those of the average European.

The tattooing of the New Zealanders is remarkable, and exhibits much artistic skill. The figures are symmetrical but very complicated, and are seen in their greatest beauty



FIG. 52. — Maori chief.

upon the face. One traveller says: "The strongest impression, at the first glance, is produced by the wonderful tattooing, by which the skin is ornamented by arabesques of a high grade of art, which completely cover the face, so that at a distance it appears blue, giving to their large features a strong impression of wildness." The language of the Maori is musical and pleasing. When conversing among themselves they usually accompany their words with numerous gestures and changes of countenance, as do all easily excited peoples. Their quick temper and sudden rage have become proverbial among the colonists, and they say of any one who gives vent to sudden outbursts of

passion, he has a Maori temper. The Maori are vindictive, courageous, and warlike, and have had many bloody wars with the whites.

At the time of the explorations of Tasman and Cook, the Maori were a rude but intelligent people, occupying a position at the top of all savage races. Since the English seized New Zealand, and started their prosperous colony, the Maori have become so greatly altered by contact with civilization that scarcely anything remains of their primitive conditions. Those who wish to study the early customs from a thoroughly reliable source, will find "Old New Zealand," a work by a Pakeha Maori, very interesting. This gives us a picture of a people and a social structure which no



FIG. 53. — Maori woman.

longer exist. The Maori of the present time, in this respect, are entirely different. Many of them can read and write, and some develop an astonishing capacity for geography and history. In a competitive examination in Otago, in 1870, between five of the best Maori students in the school for natives and the same number from the English schools, the Maori were easily beaten in dictation; in arithmetic they solved twenty-two out of thirty problems, the white children answering only fourteen. The result in geography was about the same, only a little more in favor of the natives. In writing, the Maori also came out ahead. While agriculture and grazing are the principal occupation, they are also employed in trades and business, while the greater part of the coasting-trade is in their hands. Many have accumulated a competence, and live after the European fashion. Their clothing is much the same as that of the white colonists.

There exists a gentility among them, and a year or two ago three of them occupied seats in the colonial parliament, and, according to their photographs, they presented a



FIG. 54. — New Zealand tattooing.

thoroughly respectable appearance, aside from the tattooing, which is never lacking in the Maori aristocracy. How great the advance has been the reader can determine by a glance at our cut of a Maori chief.

Christianity, which is generally accepted by the Maori (a few old chiefs excepted), has done much for the bettering of their condition. In outward observance the Maori are the strongest and best of Christians. Regularly the bells in the villages call to morning and evening prayers, and the natives are as constant in their attendance at the Sunday services as are the English themselves, while their knowledge of the Bible is astonishing.

But when carefully examined, their religion proves to be a queer combination of Christianity and heathenism. During the last war between the whites and the natives, the so-called "pai mariri" originated. This was an astonishing compound of Christianity, spiritualism, and Maori superstition. Its liturgy — for it possessed such a feature — was a jargon of phrases from the hymn-book, the missal, and the multiplication table. The worship consists of magic spells, while the other features of this religion were not less strange than the liturgy. They embraced polygamy, the taboo, and, at least in war, cannibalism. More lately this has become changed, and the "hau-hau," as the believers in the pai mariri were called, have become extinct. The last case of anthropophagy is said to have occurred in 1843. There are many yet living who have partaken of human flesh in their younger days, but their recollections are regarded by the younger generation as legends. Polygamy is also extinct, and the families live in a patriarchal manner. Marriage is controlled by fines imposed for its



FIG. 55. — New Zealand woman.

infringement, but, on the contrary, the influence of the taboo has increased its power. In many places the natives are very strong in their superstitions, having returned to their old beliefs. An anonymous writer, who spent a week among the Maori, describes, in the "Cornhill Magazine," a festival of death which he witnessed, and which lasted several days. Great piles of sweet potatoes were roasted, smoked fish was passed around,



FIG. 56. — Maori with club and spear.

and bad rum and whiskey were given to all present. The natives came from all directions in numbers of small canoes, and in two days several hundred individuals were collected. The corpse, decked in bright colors, was placed before the council house, and a number of women were employed in keeping the flies away from its face. The house and the possessions of the dead man were taboo. On the open space in front of the house a large circle was formed, the members of which kept up continually the loudest lamentations. Besides this, a disgusting, grotesque dance was kept up in front

of the corpse, while around on the grass the mourners, male and female, lay in a state of intoxication. The same author also describes a "haka," or national dance. All of the dancers were men, and were arranged in a rank and file order, the fogleman standing a little in front. They shrieked and gesticulated in the most violent manner,

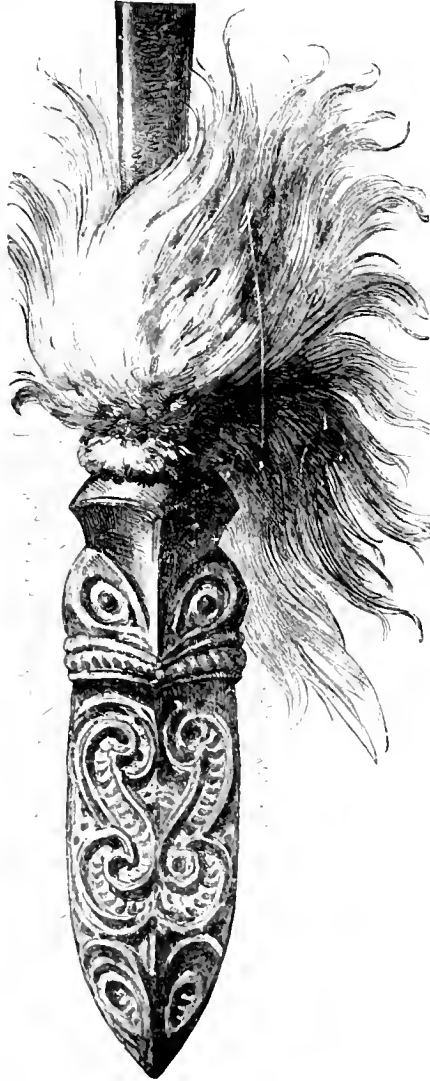


FIG. 57. — Point of the "Hani," the sceptre of the old New Zealand chiefs.



FIG. 58. — New Zealand weapons. 1, Patu (club and spear). 2, Hani (sceptre). 3, Merau (club made of nephrite). 4, Merau (club made of a bone of a whale).

and one youth excelled them all in every imaginable deviltry. The import of the dance seemed to be a challenge to all the seven deadly sins.

The Maori villages consist of irregularly arranged houses, each surrounded with a hedge, and with small paths twining about. Somewhat elevated above the rest, on a knoll, sits the assembly house of the community, — a long, wooden structure, the roof of which extends on each side to the ground. In front are the door and two

windows. The interior is ornamented with beautiful wood carvings of the same general character as that occurring on the boats, weapons, and utensils, some of which are shown in our illustrations. The ridge-pole bears a bell. The dwelling-houses are small, and have walls of basket-work and roofs of straw. No regular shape prevails. The interior is of a severe simplicity. A couple of tooth-brushes, a comb, a mirror, an axe, a flint, and similar things are stuck into the straw walls, all usually in a half-broken, slovenly condition. The floor is the earth, and the beds occupy the corners. They are made of ferns and are covered with woollen blankets. The richer individuals possess also sheets and feather pillows, and are much more cleanly in their habits. In the middle of the house is the fire, which is more for warmth than for culinary purposes. Their cooking is of a primitive character. A hollow is excavated in the earth, and filled with dry wood. This is ignited, and as soon as it is burning brightly is covered with a couple of stones, which, when the fire burns out, tumble into the hole. The coals are then swept out, a pail of water poured in, and then fish, potatoes, and a species of melon are placed in this primitive kettle, the result being a ragoût of questionable cleanliness.

The former clothing was of a very primitive character, and, together with the native weapons, is well shown in our illustrations. The latter, though not possessing the elegant forms and skillful ornamentation of the weapons of many of the South Sea Islanders, are always well made and finely finished, the stone *merai* always having the finest polish attainable. The original garment was a mantle, which was called "kakasu" when worn by the men and "koroai" when it covered the female form. It was made of New Zealand flax (*Phormium tenax*) or from dog-skins.

Among the old New Zealanders it was a common practice to preserve the heads of enemies by drying, and our early sea-captains brought many of these ghastly objects to this country, as well as to Europe.

The number of Maori is rapidly decreasing. In 1840 they were estimated at 100,000, and in 1856 at 65,000. A census was taken in March, 1878, at which time there were only 23,533 males, and 19,286 females, a total of 42,819. An epidemic of fever in 1880 carried off large numbers.



FIG. 59. — Tattooed and prepared Maori head.

THE HAWAIIAN ISLANDERS.

Like the New Zealanders, the inhabitants of the Hawaiian Islands are Polynesians. In their own language they call themselves "Kamaka," which, when translated, simply means man; but this term has become fixed in ethnological works as the name of the race, and is sometimes extended so as to embrace all of the Polynesians, and at times even the Melanesians as well, though improperly so. Like the Maori the Kamakas are far from being a pure race, and in appearance it is difficult to distinguish between them and the New Zealanders. They are, however, not so tall and large framed, and are more apt to become corpulent. In color they are of different shades of brown, but

never so dark as the Fijians, or so light as the Tongans. The hair is usually straight, but occasionally curly, or even crispy, but not more frequently so than among Europeans. Tattooing is very rare, and never of the complex style found among the Maori. Occasionally one sees an old woman with a blue ring on the fingers.

Going more into detail, we can say that the average stature is somewhat above middle height, only the kings and chiefs having especially athletic bodies; the occipital bone is somewhat full, the forehead low, and the jaws but slightly protuberant. The skin varies in its color from brownish-yellow, and reddish-brown, to an olive-bronze, the latter two predominating. Only occasionally does one see a very dark brown skin; the jet black of the negro, never. The skin is kept clean by daily baths, and is usually well oiled with cocoa-nut oil. The beard is sparse and little cared for; the eyes large and prominent, though shaded with heavy eyelashes. The lips are but little prominent, and enclose two rows of beautiful teeth. The nostrils are full and open, the hands and feet well shaped and small, and the limbs are well developed. The women are also well formed, the wives of the chiefs especially so, although they are somewhat inclined to obesity. They pay great attention to their hair, which they dress in many ways, usually bedecking it with orange blossoms and wreaths of leaves.

The native diseases are few, and consist principally of a kind of skin disease allied to the itch, ophthalmia, rheumatism, and influenza. From the Chinese, however, they have received that most loathsome disease, leprosy. The lepers are now confined in a lazaretto in the Kalaupapa, — a secluded valley on the island of Molokai.

The language of the Hawaiian Islands is so similar to that of New Zealand that it is said that a Kanaka can still understand a Maori. The sounds of S and F are lacking. While the Fiji and Maori dialects are nearly as musical as the Italian, the Kanaka tongue is harsh and rough. Frequently a single vowel forms a syllable, and the repetition of these sounds produces a disagreeable effect, as can easily be seen by pronouncing the word *maalaea*, in which there are five syllables (*ma-a-la-e-a*). The frequent occurrence of *cha*, *ka*, and a hard L (with a R-like pronunciation, like the Swiss double L), together with the great uniformity in the sound of the different words which are largely palatal and nasal, still further increase its harshness. Like all Polynesian languages, there is a lack of consonants, and, as a result, the same words frequently have very different significations. Thus the common greeting, “*aloha oë*,” literally means I love you.

The Kanakas are good-natured, obliging, and hospitable, but are also lazy and indolent. Light-heartedness, and an utter disregard of everything except the moment's pleasure, are further mental characteristics. They exhibit a curious mixture of civilization and barbarism. Vanity leads them to change their old ways of living, and they ape the whites in every way. On holidays, and in the vicinity of the towns, the natives may be seen tricked out in European finery. At the court there is no end of splendid uniforms with golden epaulettes and the broad ribbon of the order of the grand cross of the Kamehameha. The poor, and especially when at home, wear the national *kihei*, a cloak made of the bark of the paper-mulberry tree. All, however, free themselves of their burdensome finery when at home, and take their comfort in a most unceremonious *dishabille*. The houses in the cities are generally European, but in the country they are shabby straw huts, which are lighted by torches. On sultry days natives of both sexes, dressed in the costume of our first parents, may be seen standing in small rooms, without roofs, behind the hedges which border the streets of Honolulu, squirting water all over each other. The hedges conceal their nakedness, and while being

squirted at they look out on the street and chat pleasantly with the passers-by. Their food has not been sensibly changed since Cook's visit; poi, a somewhat sour bread, of taro flour, with raw and dried fish and dog-flesh, form their favorite diet, but other kinds of meat and bread are now more common. The meals are eaten sitting on the floor, and it matters little if the richer people and those of rank possess the most beautiful tables and chairs they all the same prefer to sit on the matting. Kava is here, as everywhere in Polynesia, the most delicious nectar, but is called ava, instead of kava. Cannibalism is now extinct, and has besides never been as universal as in New Zealand and the Fijis. It was decreasing even in the time of Cook. One of their old chiefs, nevertheless, confessed on his deathbed, some years ago, that his last wish was to have the pleasure of eating a young missionary. The Kanakas are at present all Protestants, but Dr. Bechtinger does not feel very confident as to their religious zeal, and thinks that most of them, particularly the old islanders, who only *pro forma* conform to the new creed, are devoted with their whole souls to their forefathers' religion, with all its superstitions.

There are very few or no traces to be found in the different Hawaiian Islands of the old temples (Heians), where the heathen priests sacrificed human beings, who were subsequently eaten, — of the sacred Morai, with its chapels, and of the equally sacred places of refuge, Pahouua. The stranger is, on the contrary, full of astonishment at the great number of chapels and churches, which remind him of Rome and the Tyrolean mountains. Most of them remain till they fall to pieces, as the Kanakas do not care anything about them. The old superstitions still live in the Kanaka's heart. He is, as before, confident in his own doctors, who are both priests and healers, and who still flourish in spite of the Bible. There is hardly a full-blooded Kanaka who does not pay divine honor to lizards, in the firm belief these reptiles embody something sacred. They are therefore not allowed to be injured, and are taboo, which idea plays as great a part in their lives to-day as centuries ago, when Cook fell a victim to it.

The murder of Captain Cook, the discoverer of the Hawaiian Islands, when we are more familiar with Polynesian customs and ways of thinking, bears an entirely different aspect. When Cook appeared, he was first considered a god, and to be even Lono himself, the most popular deity. As the strangers carried "thunder and lightning" with them, they were of course believed to be the highest deities, the god of fire, the powerful Vulcan, Pele, which among them meant the same. Priests and servants were selected for his service. Whenever he appeared the people fell on their faces, and all that he desired was given him. We can easily imagine how grossly the sailors abused this erroneous faith, but the Kanakas submitted to everything very patiently, or, as was then believed, with treacherous friendliness, until the last day when the crew of one of the ships felled a wood which was taboo, to get fuel, and by this proceeding outraged the Kanakas' religious sentiments. This was too much, and their anger and fury knew no bounds. They pursued the whites to the shore, and killed Cook among the rest. Dr. Winslow, who has lived several years in the islands, has related the following facts about the natives' behavior, after the great traveller's death. The natives, he says, were surprised and very sorrowful, and treated his remains as those of their mightiest chiefs, and as if he were a god. They cut the large bones from his arms and legs, as a special honor paid only to their own dear ones. The body was then placed in the temple, among their greatest idols, and they sacrificed to his memory swine and dogs. His intestines were carefully placed in a bottle-gourd, and put aside for burning

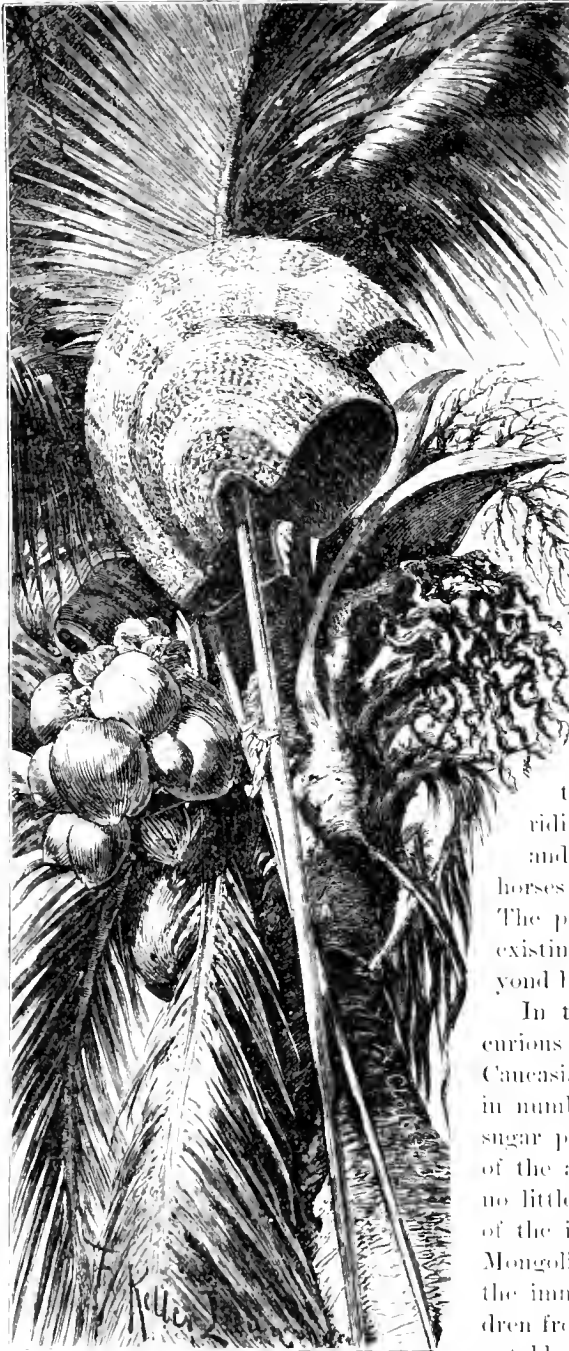


FIG. 60. — Feather helmet, spears, and coconut palm, Hawaiian Islands.

in some future ceremony. When the officers of the ships, later on, tried to recover Cook's dead body, and heard that there was nothing left but the big bones, they believed that the flesh had been eaten by the savages, and the whole civilized world raised a cry against the Sandwich Islanders, whom they accused of being cannibals, which was not in reality the case.

The Hawaiians are dying out most rapidly of all the Polyynesians. According to the census of December 28, 1878, the number of the inhabitants in the whole kingdom was 57,985, of which 44,088 were Kanakas, about 5,000 less than six years before. In 1823 their number was 142,000. Dr. Büchner considers, from a medical point of view, the principal reason for this decrease to be partly owing to the women's passion for horse-riding, in which they indulge recklessly and without moderation, riding their horses just in the same manner as the men. The principal reason is, nevertheless, the existing immorality, which is almost beyond belief.

In the Hawaiian Islands one finds a curious mixture of natives, Chinese, and Caucasians. The Chinese, about 10,000 in number, are largely employed on the sugar plantations. This large proportion of the almond-eyed foreigners has caused no little worry to those having the good of the islands at heart, and to offset this Mongolian element they have encouraged the immigration of men, women, and children from other islands of the South Seas, notably from the Gilbert, Caroline, and Marshall groups, and also colonists from the island of Madeira. The future population

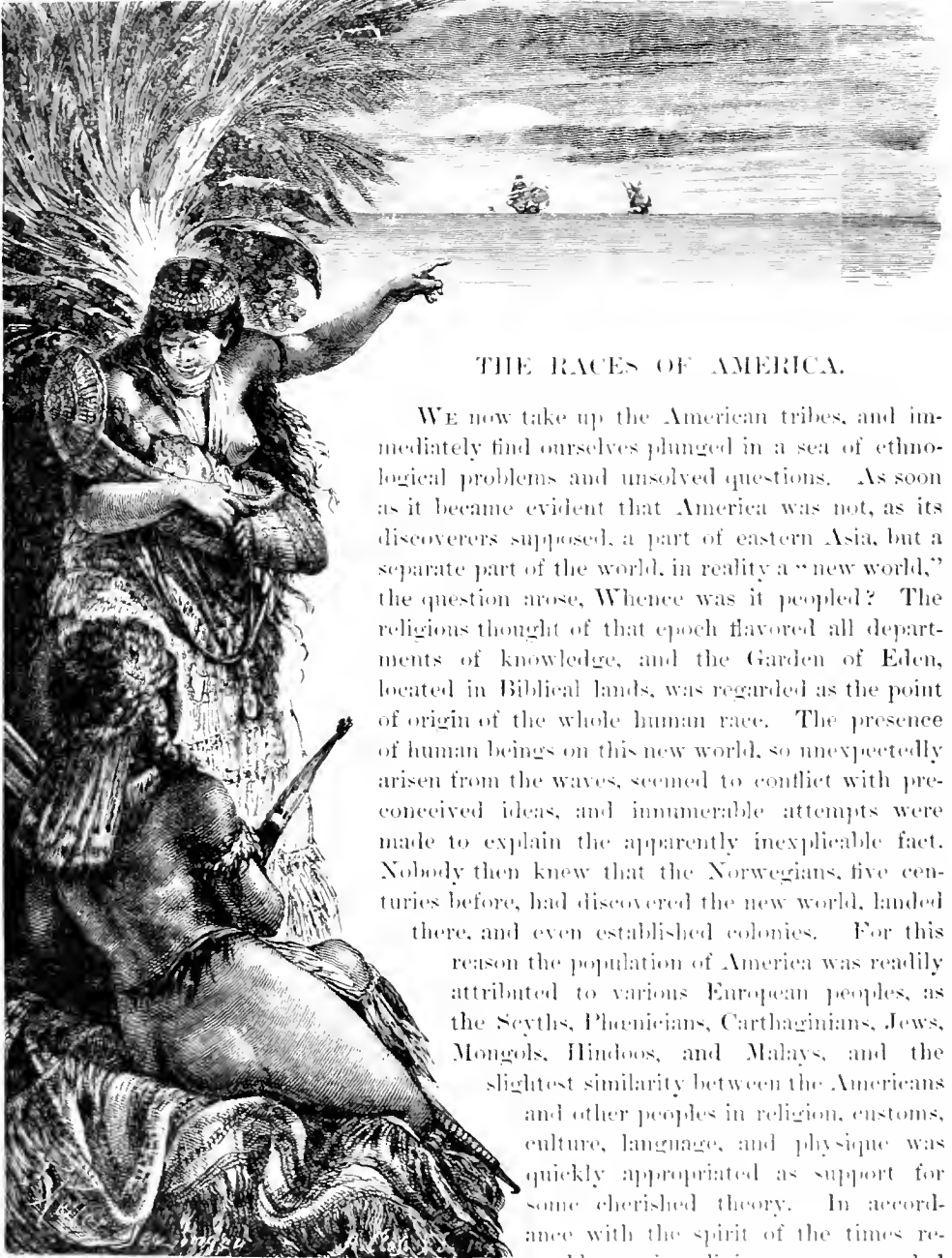
will therefore be even more composite than that of the present day.

The American type is, however, the predominating one. Most of the merchandise

is imported from the States. American influence is everywhere to be felt. The coin and the postage stamps are made in the United States, American drinks may be had at every bar. The very liberal constitution is manifestly influenced by, and modelled after, that of our own government. It is monarchical, but the king's power is not any greater than that of a republican president. The law-giving assembly meets every two years. It consists of nineteen members of the Upper House, elected for life by the king, called nobles, to which also the four cabinet ministers (of the interior, justice, exterior, and finance) belong *ex officio*, and twenty-eight members nominated by general election, of which number the islands Oahu (with the capital), Hawaii, and Maui each send eight, and Kanai four; in all forty-seven members, who have their common sittings. There are among them only three white men; the others are natives or of mixed nationalities. The insular military force is very modest, and consists, besides the very good police body, only of a band of musicians and a few dozen palace guards. The first wear dark-blue coats, the others light-blue hussar jackets trimmed with white braid, and both wear white breeches and kepi. These soldiers saunter the whole day around the streets, so that they are seen everywhere, and make one believe their number larger. The Kanakas are also in other respects anxious to keep abreast with the foreign civilization. In 1878, on the 21st of February, the first telegraph-line was opened in the Sandwich Islands, between Haiku and Wailuku on the island of Maui. The length is only twelve miles, and there was also a railway under construction on the island Hawaii. Later the semaphore on Diamond Head, which signalled the arrival of ships to Honolulu, was replaced by the telephone. The foundation-stone of a masonic temple was laid on January 4th, 1879, and a scientific society was formed in 1875, for the study of natural history, of which the king is president.

It is only lamentable that the people for which all these great things have arisen perish without profiting by them.





THE RACES OF AMERICA.

WE now take up the American tribes, and immediately find ourselves plunged in a sea of ethnological problems and unsolved questions. As soon as it became evident that America was not, as its discoverers supposed, a part of eastern Asia, but a separate part of the world, in reality a "new world," the question arose, Whence was it peopled? The religious thought of that epoch flavored all departments of knowledge, and the Garden of Eden, located in Biblical lands, was regarded as the point of origin of the whole human race. The presence of human beings on this new world, so unexpectedly arisen from the waves, seemed to conflict with preconceived ideas, and innumerable attempts were made to explain the apparently inexplicable fact. Nobody then knew that the Norwegians, five centuries before, had discovered the new world, landed there, and even established colonies. For this reason the population of America was readily attributed to various European peoples, as the Scythians, Phœnicians, Carthaginians, Jews, Mongols, Hindoos, and Malays, and the slightest similarity between the Americans and other peoples in religion, customs, culture, language, and physique was quickly appropriated as support for some cherished theory. In accordance with the spirit of the times resemblances in religions were regarded

as affording the strongest proofs. Similarities were traced between the religions of ancient Egypt and Mexico, between Buddhism and the sacred rites and practices of the semi-civilized American states, and between Christianity and the ideas claimed now to exist in Mexico and now in Peru. But most frequently, and with the greatest care, were the resemblances pointed out between Judaism and the Indian religions, in

support of the theory that here were to be found the descendants of the ten lost tribes of Israel. Montesini, as quoted by Tschudi, informed the celebrated Rabbini, Menasse Ben Israel that in the seventeenth century he met in the province of Quil (South America) an Indian from whom he learned, in their conversation, that he was a Jew, and that quite a number of Jewish Indians, descendants of Reuben, lived in the Cordilleras, that they recognized Abraham, Isaac, and Jacob, and that their God was called Adonai. It is needless to say that these Jewish Indians have not since been seen.

In Yucatan the Spaniards thought that they had discovered the same lost tribes, while others, and especially the English, claimed to trace in the red men of North America Jewish language and lineaments.

These questions were then dropped for a considerable time, but in the last portion of the eighteenth, and the beginning of the present century, ethnologists returned again to the problem. Peschel, the celebrated anthropologist, is especially prominent in this discussion. He claims that neither of the Americas nor Australia could have been the cradle of the race, and hence he looks for the situation of "Paradise" (as he prefers to call the centre of the human creation) in the old world. This makes it necessary for America to have received its population from the eastern continent, and, as Peschel is unwilling to resort to long voyages to explain the presence of men in America he turns to Behring's Straits as the point of immigration. These straits are only fifty miles wide, and across this narrow sea the opposite shores are visible. No foolhardy voyage of discovery was necessary when the Asiatic hordes, having pressed forward to the Straits, descried the opposite continent. The passage seems the more probable from the fact, that on the American side, though so near, there is a milder climate and more luxuriant vegetation. It is, however, certain, that if such migration took place, it was at a day long before historical times. We find in America, as elsewhere, traces of pre-historic, and even paleolithic man. Besides, the evidence is not to be set aside that even farther back, in tertiary times, man existed on the American continent. We shall return to this subject later, after the consideration of Dr. Abbott's contribution to the knowledge of man in the glacial epoch, kindly prepared for the present work.

PALEOLITHIC MAN IN AMERICA.

The earliest traces of man in Europe are those "of the drift, when man shared the possession of Europe with the mammoth, the cave bear, the woolly-haired rhinoceros, and other extinct animals. This we may call the 'Paleolithic' period." These traces of man consist of rudely fashioned flint implements, of large size, which vary but little in pattern. They have proved to be very abundant in France and England, where search for them has been most systematically made. More recently they have been found in Asia and Africa.

Since attention was first called to the artificial character of these chipped flints, by Bouehier des Perthes, as long ago as 1841, much has been written concerning them, and the implements are now familiar objects in all the principal ethnological museums of Europe and this country.

These stone implements, which are believed to be the first step in tool-making by primitive man, are found in extensive deposits of sand and gravel, of recent origin, geologically considered, that were laid down when the physical geography of the surrounding country was essentially different; the rivers at the time, flowing at a higher

level, were of greater size, and the climate much colder. The connection of the deposition of these gravels with the glacial epoch is the subject of much discussion, but the evidence, both in Europe and this country, seems to point to the conclusion that their accumulation was, in all cases, the result of enormous floods, arising from the melting of the glaciers characteristic of the great ice age.

For a thoroughly exhaustive account of the implement-bearing gravels of Europe, their age, origin, and the fossil remains found in them, reference should be had to the writings of Lubbock, Evans, and Dawkins.

In North America similar evidences of the early presence of man, in the same stage of culture, have been found in the valleys of several rivers flowing into the Atlantic, but as yet such traces of man have been found abundantly only in the valley of the Delaware river. Attention was called by the writer, in 1872, to the occurrence of rude implements of argillite in New Jersey, which, although found upon the surface, seemed to indicate the presence of man in a palaeolithic condition, at a very recent date, it being supposed at the time that these rude implements were made by the immediate ancestors of the Indians, who, when first known to the Europeans, were in an advanced stage of neolithic culture, or that in which the utilization of stone for tool making reached its highest development.

The similarity of these rude implements to those found in Europe was subsequently pointed out, first by the late Professor Jeffries Wyman, and recently by Professor Haynes, who remarks: "I trace many striking resemblances between these argillite objects and the palaeolithic implements of Europe, made from flint or quartzite. It is undeniable that the argillite implements are of ruder workmanship, but I think this arises solely from the circumstance that the material from which they are fabricated is much less susceptible of being finely worked. Especially is the flint derived from the chalk, of which nearly all the European implements are made, capable of being chipped into much more perfect and symmetrical shapes than is the coarse-grained variety of clay-stone (argillite) from which the New Jersey implements are fashioned. But the types of the two classes of implements are remarkably similar. To whatever uses and purposes the European implements were capable of being applied I regard these Delaware objects as being equally well adapted."

In 1876, after most careful examination of several recent exposures of the gravel, during which several typical specimens were found *in situ*, I expressed the opinion that the Delaware river, "now occupying a comparatively small and shallow channel, once flowed at an elevation of nearly fifty feet above its present level; and it was when such a mighty stream as this that man first gazed upon its waters, and lost those rude weapons in its swift current, that now in the beds of gravel which its floods have deposited are alike the puzzle and delight of the archaeologist. Had these first comers, like the troglodytes of France, had convenient caves to shelter them, doubtless we would have their better-wrought implements of bone to tell more surely the story of their ancient sojourn here; but, wanting them, their history is not altogether lost, and in the rude weapons, now deep down beneath the grassy sod and flower-decked river bank, we learn, at least, the fact of the presence, in the distant past, of an earlier people than the Indian."

The palaeolithic implements of the Delaware River valley are made almost wholly of argillite, an argillaceous rock, in this case greatly indurated, and breaking with a conchoidal fracture. As a rule they are much weathered, and show plainly that the fractures must have been made long ago. As the result of the examination of a series

of these implements found at various depths in the gravel, Dr. M. E. Wadsworth concludes that "the original chipping could not have taken place by any known natural causes acting upon rocks, so far as the writer has any knowledge. Of course it then brings us to the only agency that could do the work; man." This author further says, "the lithological characters . . . show that the specimens are not natural forms; that being composed of a slow-weathering rock, they must have been made long years ago; that many years later they were subject to other conditions, probably natural, by which part have been modified; that since then they have lain for many, many years exposed to weathering agencies, some showing that they have been subject to this action while lying on or near the surface, and others while buried to some depth. Their weathering corresponds to that observed on pebbles of similar composition in gravels elsewhere. It is to be remembered that all the weathering has taken place since the Abbott specimens were originally chipped. The term 'weathering,' as here employed, means the alteration and decay that has taken place on the *surface* of the



FIG. 63.—Side view of 'turtle-back' from New Jersey.

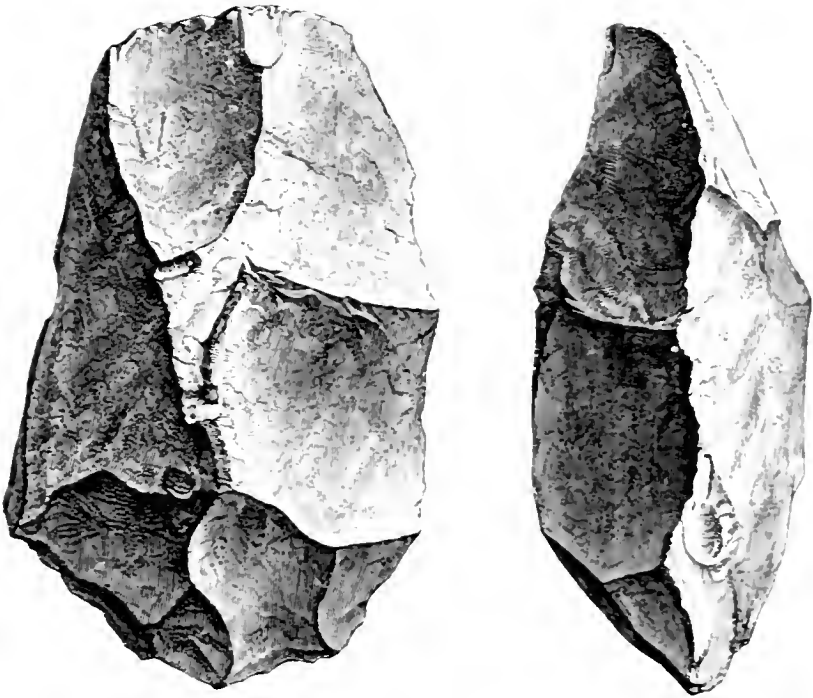
specimen, but does not imply that it has been exposed on the *surface* of the ground; it may or may not have been; the weathering itself shows with greater or less clearness whether this occurred from surface exposure or not."

The many paleolithic implements that have been found in the Delaware River valley may be divided into three classes. First large, almond-shaped implements, having a curved, blunt base, and sharp cutting edges coming together to form a well-defined point. All the surfaces of this form are produced by careful chipping, and a finished implement of this pattern is as well defined in every feature as the most typical European specimens. A second form has a well defined cutting edge extending along both sides and ends, there being no distinctly defined base or point. These usually are flat upon one side and evenly convex upon the other, giving them the general shape of the upper shell of a tortoise, whence the common name of 'turtle backs,' by which these implements are generally known. A third form is more nearly cylindrical in shape, often a foot or more in length, and has usually a faintly marked groove near the middle, as though intended to be attached to a handle in the same manner that the Indian hafted the common grooved stone axe. This last form is much less common than the preceding.

The full significance of the rude implements to which attention has been called in the preceding pages can only be duly appreciated after a careful consideration of the locality where they occur. The geology and paleontology of the containing beds must be carefully studied.

That portion of the valley of the Delaware river where the tide water meets the uniform downward current of the stream has been most critically examined by several competent geologists, and here it is where the palæolithic implements are found in greatest abundance. The river at present is bounded on either side, from the head of tide water southward for a distance of several miles, by a deep deposit of coarse gravel, which, on the east side of the stream, forms a steep bluff varying from thirty to fifty feet in height. The corresponding ridge on the western side is separated from the river by a wide alluvial deposit, but ultimately comes again to the present bank of the stream.

The deposit of gravel in which the implements occur has been well described by Dr. Geo. H. Cook, the State geologist of New Jersey, as follows:—"The beds of



FIGS. 64 and 65.—Front and side views of a 'turtle-back' flint—New Jersey.

stratified drift, at various places in the valley of the Delaware, south of the line of glacial drift, bear marks of having originated from the action of water. The boulders and cobbles-stones are all water-worn and round, and are not scratched or streaked. They have all come from places farther north in the valley and have been moved and deposited by powerful currents. There are to be seen in the railroad cuts near Trenton, where the exposure of this kind of drift is very fine, boulders of gneiss from the rock near; of red sandstone from the country just north; of trap from Lambertville; of altered shales from the near trap; of conglomerate from New Milford; of magnesian limestone from the valleys of Warren county; of conglomerates from the Blue Mountain, and of cherty and fossiliferous limestones from the Delaware valley north of the Water Gap. The gravel consists largely of quartz, but it contains numerous fragments of red shale and black slate."

Prof. Shaler has remarked of these gravels, "the various elements are not so carelessly arranged; the large boulders not being grouped on any particular level, and their major axes not always distinctly coinciding with the horizon."

Prof. H. Carvill Lewis thus describes the deposit:—"Upon reaching Trenton we find an immense outspread of the gravel, and numerous fine exposures of it, both on the river bank and in the long cuts made by the Pennsylvania railroad. The formation may therefore be designated for convenience the 'Trenton Gravel.'"

"Trenton is in a position where naturally the largest amount of a river gravel would be deposited, and where its best exposures would be exhibited. It is at the point where a long, narrow valley with precipitous banks and continuous downward slope opens out into a wide alluvial plain at a lower level. It is here that the rocky floor of the river suddenly descends to ocean level and even sinks below it, forming the limit of tide water. Thus any drift material which the flooded river swept down in its channel would here, upon meeting tide water, be in great part deposited. Large boulders which had been rolled down the inclined floor of the upper valley would here stop in their course, and all be heaped up with the coarser gravel by the more slowly flowing water, except such few as cakes of floating ice could carry oceanward. On the other hand the finer gravel and sand would be deposited farther down the river.

"This is precisely what occurs at Trenton. The material, which at Philadelphia is generally fine, grows coarser as the river is ascended, until at Trenton we find often immense boulders imbedded at all angles in the gravel. Moreover the river has here cut entirely through the gravel down to the rock, exposing at one place a cliff of gravel fifty feet high. At Philadelphia, on the other hand, as we have seen, the river still flows on the top of the gravel. . . . The fact of the river having cut through the gravel at Trenton, while at Philadelphia it flows upon it, is due to the configuration of the rock floor of the river, which at Trenton rises above ocean level, and at Philadelphia lies nearly one hundred feet below it."

Prof. Lewis further says, "there is every proof that the age of this formation is that immediately following the final retreat of the great glacier."

Having considered the character of the implements, and the more prominent features of the containing beds, it is desirable to briefly consider the character of the scanty fossil remains that have been gathered from these gravels. Prominent among these is the tusk of a mastodon. Of this Prof. George H. Cook remarks, "there has been found in the terrace of the modified drift at Trenton the tusk of a mastodon, which was evidently washed there when that mass of matter came down from the valley of the Delaware with the torrents of water from the melting ice. It was about fourteen feet under the surface, and the gravel and stones were partially stratified over it. From these the inference seems plain that the climate at that time admitted of the growth of animals like the elephant in size and habits."

In 1880 I discovered a fragment of a peyis in these gravels at a depth of about twenty feet. It was submitted to Professor J. A. Allen, of Cambridge, for identification, and pronounced to be that of a bison. Professor Cope has stated that "the Greenland reindeer was a resident of New Jersey when the walrus was on its shores, and when the climate resembled that of its present home." Remains of the woodland reindeer and of the bison have been found near Stroudsburg, Penn. Bones of the moose have also been found.

In the autumn of 1882, I was fortunate enough to find a human tooth, that was so rolled, scratched and worn as not readily to be recognized. Small fragments of

bone are often found, which unfortunately are too indefinite in shape when gathered to enable the anatomist to determine their proper belongings, but they nevertheless, as clearly as would a complete skeleton, tell the tale of life existing in abundance at the time of the laying down of these beds of gravel. Professor Dawkins has remarked as follows of these Trenton gravels, and their archaeological significance. He says, after a study of his collections in the Peabody museum in Cambridge, Mass., "I have had the opportunity of examining all the specimens found up to that time, and of visiting the locality. The implements are of the same type as those of the river gravels of Europe, and occur under exactly the same conditions as those of France and Britain. . . . The physical evidence is clear that it belongs to the same age as deposits with similar remains in Britain. The animal remains also point to the same conclusion."

It has been shown by the evidence that the foregoing pages offer that palaeolithic man once roamed the valley of the Delaware. Whence came he? and whither did he go? are questions that are continually asked, but to which wholly satisfactory replies cannot be given. That he was pre-glacial or inter-glacial cannot as yet be proved, although there are no reasons for believing that southward of the limits of the ice-sheet he may not have dwelt throughout the centuries of the great ice age, and still further into the remote ages of the pliocene era.

Professor Dawkins suggests, after expressing his conclusion, that "the hunter of the reindeer in the valley of the Delaware was, to all intents and purposes, the same sort of savage as the hunter of the reindeer on the banks of the Wiley or of the Solent," that "from his wide-spread range, the river-drift man (assuming that mankind sprang from one centre) must have inhabited the earth for a long time, and that his dispersal took place before the glacial submergence, and the lowering of the temperature in Northern Europe, Asia, and America."

Coming to a more recent time the question of the fate of the river-drift reindeer hunter of the Delaware valley is one that archaeologists have yet to answer in a wholly satisfactory manner. What relation, if any, does the Eskimo bear to palaeolithic man? Could the existence of the Eskimo so far south as New Jersey be clearly proved the difficulties besetting this vexed question would vanish. At present, perhaps, it is only safe to assert that *probably* he did. The writer himself is convinced of the truth of this, but much additional "field-work" is necessary to fully demonstrate it. As yet the most that can be said is that the character of the *later* stone implements, and the conditions under which they are found, point strongly to the presence of a people of a higher stage of culture than palaeolithic man, yet not the equal of the Indian. Have we in such intermediate race, the Eskimo? Even if this were true the difficulty remains of clearly showing that they were post-glacial descendants of the river-drift hunter. Prof. Dawkins believes that the palaeolithic man proper died out utterly. If this is true of Europe it may be of North America; but the evidences of unbroken succession of palaeolithic man, the supposed intermediate occupant, and the Indian, are such, in the Delaware valley, that here at least such may not have been the case.

Leaving these pleasing speculations to those who by future labors shall clear away the mists that now surround them, we can once more, in conclusion, refer to the reindeer hunter of the Delaware whose existence has been proved to be no myth. Speaking of the mastodon remains that occur in such abundance in New Jersey, Professor Lockwood remarks, "It is plain that the mastodon came into what is now New Jersey ere the ice-sheet began. It receded south before it. It followed the thawing northward, and so again possessed the land. It occupied this part of the country when its

shore-line was miles farther out to sea than it is to-day. Here it was confronted by the human savage, in whom it found more than its match; for before this autochthonic Nimrod Behemoth melted away."

C. C. ABBOTT.

This evidence presented by Dr. Abbott (which is also substantiated by many other facts) goes far towards proving that man existed in America at the close of the glacial epoch. But it does not decide whether that was his first appearance on our continent or whether he was at that time an old inhabitant. There is, however, a little evidence, fragmentary and inconclusive it is true, but still not to be ignored, that human beings existed in the new world long anterior to the glacial period, in the later tertiary or pliocene times.

In the gold-bearing gravels of California human implements are not infrequently found associated with the bones of the mastodon, elephant, bison, tapir, and horse, and a portion of a human skull was found at Calaveras under such circumstances as to lead Professor Whitney to regard it as of pliocene age; a view which is, however, not universally adopted. In Oregon Professor Cope has found human implements in such situations, and with such surroundings, as to convince him that their makers lived in tertiary times.

In Nebraska Professor Samuel Aughey found rude spear points in the loess deposits, at depths of fifteen and twenty feet, of which he says: "Thirteen inches above the point where the last-named arrow was found [at a depth of twenty feet], and within three inches of being on a line with it, in undisturbed loess, there was a lumbar vertebra of an elephant (*Elephas americanus*). . . . It appears clear from this conjunction of a human relic and proboscidian remains that man here, as well as in Europe, was the contemporary of the elephant."

The German botanist, Otto Kunze, first called attention to a curious fact in the distribution of plants which may have a possible bearing on the point in question. The banana (*Musa paradisiaca*), which is now found in all tropical countries, is a plant which by long cultivation has entirely lost the power of producing seed, and is propagated by slips and cuttings. It is also unable to bear transportation through temperate latitudes. Now it is almost certain that the banana is not a native of the new world, although it was found here in cultivation at the discovery of America, but must have been brought here from some portion of the eastern continent. How could this transportation have been effected? Geology shows us that in the pre-glacial times our arctic regions had a tropical flora and fauna, and that their climate was as warm as that of the equatorial regions of the present day. Taking these facts into consideration, Dr. Kunze thinks it at least possible that the migrating ancestor brought the bananas with him in his voyage across Behring's Straits in tertiary times.

In still another aspect this problem of the antiquity of man in America presents an interesting phase. There is considerable plausibility in the supposition of Dr. Abbott that the dwellers at the foot of the glacier in the valley of the Delaware were the ancestors of the present inhabitants of Labrador and Greenland, and that they, like the butterflies of the genus *Chionobas*, have followed the retreating glaciers. Now Peschel has shown, on linguistic grounds, that the Eskimo are comparatively recent immigrants from the old world, just as the Tschuktsh, who now live on both sides of Behring's Straits, are of still later advent. If these views of Peschel and Abbott are both correct, what shall we say of the date at which the earlier immigrations took place?

If this view of a pre-glacial immigration, whether tertiary or quaternary, is correct, it follows that the American civilization, which reached so high a grade in Mexico and Peru, must have been of native origin. In any case we must picture the first wandering hordes as very primitive. It has been supposed by many that at least the germs of the Aztec and Incan civilization were brought by chance from the old to the new world. These views present the greatest variety. Sometimes it was the Egyptians, at the time when Nekeu, or Neco, circumnavigated Africa, sometimes from the Platonic Atlantis; Carthaginians carried from the colonies in Morocco; adventurous Northmen, who pushed further south than "Vineland;" Polynesians who drifted from the South-Sea Islands; Chinese, in whose fabled country, called Fusang, some have recognized America; and sometimes storm-driven navigators from Europe, who have been called upon to account for a civilization which some have thought to be too advanced to have been a wholly native product.

It is, however, highly improbable, that one person, or even a few people, could have brought the civilization of their own homes to the inhabitants of the new world, and thus furnished the beginnings of the great results found at the time of the conquest. When we of European descent contrast ourselves with the lowest races of mankind, as some of the Australian tribes, we are led to consider ourselves almost as demi-gods compared with semi-animal men. Some person may possibly dream that if cast among a tribe of such savages he would make them share the benefits of our civilization, so that those thus benefited would in future ages regard their benefactor as a deity, and the appearance of the white bearded-man would remain as a religious legend, and the commencement of a new epoch was to be expected when he should come for the second time, just as the Aztecs promised themselves a rejuvenescence and a transfiguration upon the reappearance of Quetzalcoatl.

What would really occur under such circumstances can be seen from the experience of a shipwrecked sailor, James Morrill, who, for seventeen years, lived among the Australian tribes. At the end of that time the natives led the same life as before, but Morrill lived on shell-fish as they did, slept in their gunyahs, had thrown aside all clothing, and had nearly forgotten his own language. The demi-god had descended to the Australian, and the natives were in no wise benefited. It is a waste of time to regard a few stray people from the old world as the authors of the culture found in the new; much more reasonable is the view of Alexander von Humboldt, that the American Indians are a race who were cut off from all others at a very early date, and who had for centuries pursued an independent course, developing their mental powers and creating a civilization without any external assistance.

The civilization of America is wholly a native product, and, further, that of the northern and that of the southern half of the continent are very distinct. The Aztecs knew about as little of the empire of the Incas as did the inhabitants of Peru of the wonders of Tenochtitlan or Palenque.

In subsequent pages, after we have become familiar with the existing natives of the American continent, we shall return to the many questions which arise regarding the Indians, between the times of the glaciers and the discovery of the new world.

In discussing the Americans of the present day we are nearly as much in doubt as in the consideration of the Indians of antiquity. Are they to be regarded as an independent race? Or are they a branch of the Mongolian? Are they one homogeneous whole, or are there two or more distinct races? These, and many more similar questions, have been answered in every conceivable way, and the differences of opinion are

still as great as ever. Virchow was right when he said that if any one took the pains to collect the already extensive literature regarding American anthropology he would in a short time be involved in the greatest confusion as to whose opinion he ought to follow regarding the inhabitants of America.

Generally speaking, up to the present time the best authorities have been of the opinion that only one race has existed, from Greenland to Patagonia, there being, of course, minor varieties, tribes, and nations. But Professor Virchow, the great ethnologist of Germany, who has recently very carefully gone over the whole ground, is most strongly inclined to an opposite opinion. "Here," he says, "is to be found no similarity of ethnological characters, no unity of race. . . . The red race is in all probability as little a unity as it is autochthonous."

When we come to divide the Americans into groups, the difficulty and confusion is just as great. Color, shape of skull, and other physical characters cannot be relied upon; the existing traditions are conflicting and uncertain, while language alone, though an important element, is not an absolute index. This latter is, however, furnishing to-day the most valuable results, especially in the classification of the tribes of North America; but the time is still far distant when a satisfactory linguistic arrangement of the Indians of the new world, north and south, will be reached. The vastness of the work can readily be seen when it is known that many hundreds of distinct tongues — some say two thousand — are found on our continent.

With this uncertainty regarding the classification, we are compelled to adopt a geographical plan of treatment, beginning with the most northern tribes and proceeding southward until we reach the extremity of the western continent.





THE ESKIMO OR INNUP.

The ancients had many tales and myths of a people — Hyperboreans, they called them — who lived at the extreme north of our planet, and modern ethnologists have adopted the term as a collective one for all those polar races which are found in the extreme north of our own continent (including Greenland) and the northeastern portion of the old world, and which are ethnically separated from the Indians on the one hand and the high Asiatics on the other. Leaving the Asiatic branches until a later portion of this volume, we may now take up the first of the two groups — Eskimo and Aleuts — found in America.

No matter how far the white explorers press towards the pole, they have always found traces of human inhabitants. These Arctic people are the Innuits or Eskimo, and on our eastern coast they extend down through Greenland and into Labrador. The old Norwegians called them 'Skraelingjar,' or dwarfs, and when they call themselves 'Karalit' it is no native name that they employ, but simply the best phonetic reproduction of the Norse 'skraeling' of which they are capable. The word Eskimo is a corruption of an Algonquin word meaning raw-flesh eater, and was applied by the North American Indians to the natives of Labrador, in allusion to the peculiar dietetic habits to be referred to further on. The other name applied to the people now under discussion is 'Innuit.' This is their own name for themselves, and means people, and is the plural of *innuk*, man.

Whence the Eskimo came is a question productive of no little discussion, and is one upon which the doctors disagree. Possibly the view is most prevalent that they

had their origin in Asia, and crossed into America by that convenient route, Behring's Straits. When the Northmen first visited this country the Inuit lived farther south than they do now. In the middle of the fourteenth century they first entered Greenland, and even as late as the beginning of the last century Eskimo were occasionally seen in Newfoundland. At the present time they live much nearer the pole, and in many respects they show the closest resemblance to the Tschuktsch and Tungus tribes of northeastern Asia. Not only is this true of the cranial characters, as was pointed out by the late Dr. Jeffries Wyman, but also of the languages, the Eskimo tongue being intimately connected with that of the Asiatic Nanollo.

The Inuit have been divided into several groups by Dr. Rink, a Dane who has spent sixteen winters and twenty-two summers among them. Of the first of these groups — the Eskimo of eastern Greenland — almost nothing is known; next come the inhabitants of the northern portion of the west coast, the most hyperborean of them all; further down on the west coast is a third group, the best known of all; the fourth group embraces the Eskimo of Labrador, while the next includes those of the northern part of continental America, which, since they extend from Baffin's and Hudson's bays across to the Mackenzie River, have the most extensive distribution of all; the last includes the Inuit of Alaska. There are besides, in Asia, true Eskimo, as pure blooded as those of Alaska. These groups are separated into two divisions by the northern extremity of the Rocky Mountains, and this geographical line also corresponds with a linguistic boundary, the natives on the east speaking a different dialect from those on the west. The differences between the two are rather marked; individuals from one side cannot easily understand people from the other, and even within the same group the tribes differ with regard to some words, though as a whole the language is rather uniform; and although the words are but few, they are very rich in vowel sounds. In the Inuit tongue new words are made by the addition of suffixes, thus resembling the Ural-Altaic group. This combination is carried to such an extent that, by a single word thus compounded, the Greenlander can express a whole sentence.

We will now consider the eastern group of Inuit. "It is well known that, almost universally, mankind, as well as animals and plants, become dwarfed in stature the nearer they are to the pole, conspicuous exceptions being seen in the polar bear and the reindeer. This is usually attributed to the cold air and emervating fogs." With these words David Cranz, in 1765, explained the peculiar appearance of the Greenlanders, in his history of that land. Indeed, for many years the Inuit were regarded as the smallest people on the earth; to-day one can only say, with Topinard, that the pure Eskimo is in general under middle height, yet it would appear that this smaller size is more apparent than real, for an average of a large number of measurements gives a height of five feet three inches, and individuals have been seen who measured over six feet. The skulls belong to the dolicocephalous or long-headed type; the heads are large, and faces round. The skin is smooth and swarthy, the eyes are small and sparkling, the lips are thick, and the hair straight, black and scanty. The large jaws and jaw muscles, the former slightly protruding, and the shape of the upper part of the cranium, give the skull, when viewed from the side, a conical appearance, and in life this effect is heightened by the rounded cheeks and full lips. In fact, the whole presents a strikingly Mongolian rather than American physiognomy. This is well shown in our illustration, where the reader will also notice the small and deeply set eyes, which are widely separated, and the small and flattened nose.

The color of the skin is described as a dark gray, the face dark brown with a tinge

of red, and, were a color classification to be adopted, these people would have to be ranged beside some of the equatorial races. Nevertheless, the children, when first born, are said to be very light, but a combination of climate, food, and, above all, dirt, soon produces the darker hues of the parents. In Godhavn, the most important settlement in Greenland, the Eskimo type has become mixed with Scandinavian blood, and as a result one sees more refined faces, with blonde hair and blue eyes (the pure Eskimo have the iris dark brown), but still possessing distinctively Inuit features. The hair of the pure Eskimo is long, straight, and black, and occurs on the face of the men only as a scanty moustache and chin whiskers.

In temperament the Inuit are sanguin-phlegmatic; they are peaceful and friendly, and quarrels among themselves or with strangers are rare. Among them there is of course all variations of character, some being passionate and others the reverse. They

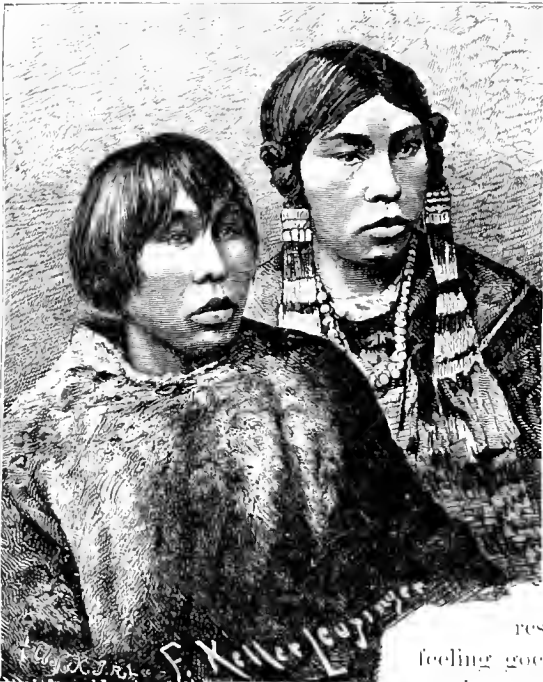


FIG. 68. — Typical Eskimo, man and woman.

are far from gay and lively, but are cheerful. They exhibit no great care for the future, are not avaricious, though they are somewhat selfish. They have a great conceit, and, although forced to admit the superior intelligence and skill of Europeans, they nevertheless look down upon them. In reality they are far less stupid than savages generally, and although rather intelligent, they are not so ingenious and thoughtful as they are frequently pictured. They consider themselves far superior to foreigners in good manners and morals, and so far as their experience goes they are justified in this bit of egotism, for the whalers and sailors who form their types of the external world are far from patterns in these

respects. Indeed, the self-complaisant feeling goes so far that when they see a quiet, good-mannered white they say 'he is nearly as well behaved as we are,' or 'that commences to

be a man.' They are patient and usually yield to the whites, but if driven into a corner where further retreat is impossible, they become desperate and then fear nothing. They are not lazy, but are always engaged at some occupation. They, however, lack perseverance, and when unforeseen difficulties arise they abandon the task. They are very stoical, concealing their feelings, meeting misfortunes with resignation, and enduring much before becoming angered; but while they suppress their passion and indignation, they become mute and sulky, and upon opportunity take their revenge.

Their intellect is but poorly developed; but, since they learn easily, this seems to be more the result of ignorance than stupidity. Usually, in counting, five or ten is the extent of their capacities; but frequently Inuit are found who can enumerate as many as thirty or even a larger number. Some recent observers say that the mathematical is the weakest side of the Eskimo's character, and that for all beyond twenty

he expresses by means of his fingers combined with the word *amischuadly*, which, in other connections, means 'much.'

For mental labor which demands close attention and hard study they are confessedly unfitted. They have a native poetry, songs composed of short stanzas with long refrains, in which the words are so contracted and the language so modified by the poetical influence that it is difficult of comprehension. The sentences are also so constructed that, when repeated, a half has to be guessed, and this adds not a little to their obscurity. In the "Journal von Grönland" appear many articles in the Inuit tongue, the composition of the Eskimo; and one Greenlander, whose name is honorably connected with the history of modern polar exploration, has written his memoirs, which have been thought worthy of translation into a European tongue.

The Inuit consists of many small tribes, which are far from nomadic, as the traditional statutes confine each to its proper territory, and only by obtaining the consent of their neighbors can they pass their bounds. They migrate only within their hunting grounds, in accordance with the seasons and the changing animal life. This is more especially true of the Inuit of the interior of the continent. Where they live upon the seashore, as in Greenland and in the neighborhood of Hudson's Bay, they are principally fishermen, although they follow the hunt to a certain extent. Their chief source of subsistence is derived from the marine animals, and the common seal (*Phoca grönlandica*) is their most important game, though the various members of the group of whales play no unimportant part in their economy. The flesh is partly dried for winter use, but as a rule it is eaten raw, though occasionally it is roasted and devoured without a particle of salt. As we have already said, this raw-flesh-eating habit has procured them their name of Eskimo, or, as it is spelled by the French, Esquimaux.

The flesh of the reindeer is regarded as an especial delicacy, and the choicest tid-bit is the stomach and its contents. This is usually eaten mixed with train-oil and berries, and only with chosen friends. If the Inuit possessed judgment and prudent foresight, they might live comfortably the whole year round, since their fisheries and their game furnish them abundant food. But as the idea of providing for the future does not enter their heads, they enjoy the present hour, filling themselves to the utmost, and wasting what, later on, would have kept them from need. The capacity of the Eskimo stomach is almost beyond belief. Reliable authorities state that an Inuit returning hungry from the chase can devour from eight to ten pounds of flesh, and that such gastronomic feats excite no surprise. He takes large lumps of meat, forces as much of it into his mouth as that opening will contain, and then, cutting it off close to the lips, begins mastication, using both sides of the jaws at once. These gourmandic



FIG. 69.—Profile of an Eskimo woman from Greenland.

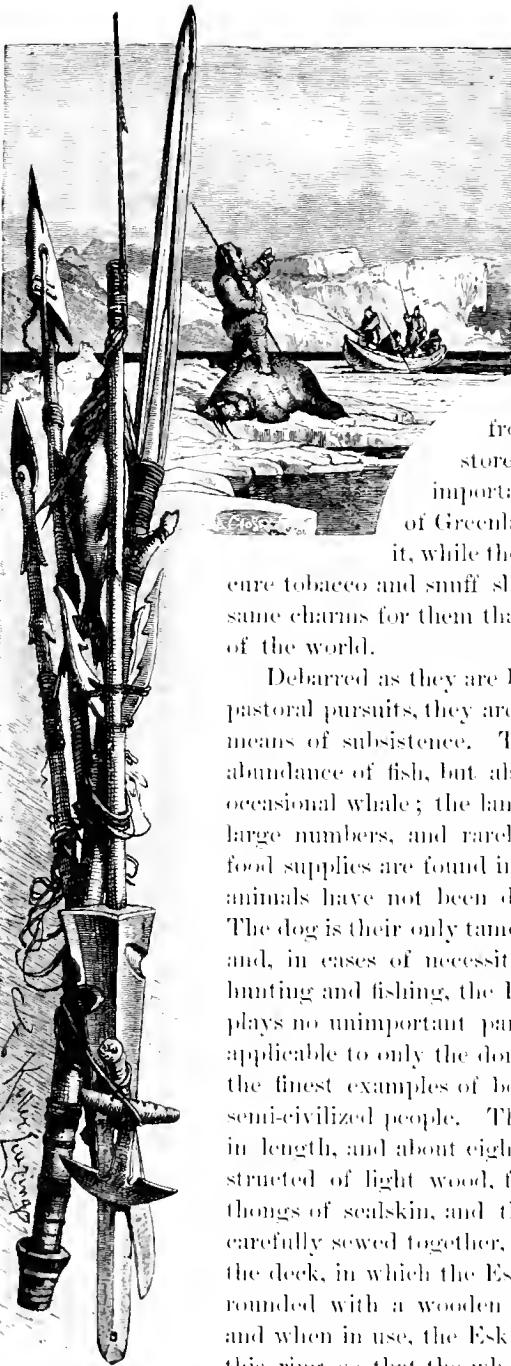


FIG. 70. — Walrus lance, harpoons, spears, and knife of the Eskimo.

habits must, however, be attributed to the climate, and Europeans who live for any length of time in these frozen regions are compelled to adopt the Eskimo mode of life. Captain Hall, who spent five years among the Innuits of Repulse Bay and Fury and Hecla Straits, living as they did, says that he occasionally ate twenty pounds of raw flesh, and drank over a quart of train-oil in one day, and enjoyed first-rate health by this course. Tallow is esteemed a great delicacy, and ships penetrating those frozen regions have to carefully guard their stores of candles and whale oil. Although the importation of liquor is prohibited, the natives of Greenland enjoy their grog when they can obtain it, while the privations that they will undergo to procure tobacco and snuff show that this nicotian weed possesses the same charms for them that it does for mankind in all other parts of the world.

Debarred as they are by a rigorous climate from agricultural or pastoral pursuits, they are dependent upon fishing and hunting for means of subsistence. The sea supplies them not only with an abundance of fish, but also with the seal, walrus, narwhal, and an occasional whale; the land affords hares, foxes, and ptarmigan in large numbers, and rarely a bear. On the continent, additional food supplies are found in the musk ox and the reindeer. These animals have not been domesticated, as is the case in Lapland. The dog is their only tame animal, and serves to draw their sledges, and, in cases of necessity, has an alimentary value as well. In hunting and fishing, the Eskimo boat (kayak or umiak, it is called) plays no unimportant part. The first of these names is strictly applicable to only the double-oared form, which is certainly one of the finest examples of boat-building to be found among savage or semi-civilized people. The kayak is from fifteen to eighteen feet in length, and about eighteen inches in width. The frame is constructed of light wood, fastened together with wooden pins and thongs of sealskin, and then the whole is covered with sealskin carefully sewed together, so that only a small opening is left on the deck, in which the Eskimo seats himself. This opening is surrounded with a wooden ring projecting slightly above the deck, and when in use, the Eskimo ties the bottom of his jacket around this ring, so that the whole is nearly watertight. Then, when he turns the hood of the jacket up over his head, his chances of getting wet are very slight.

The skill of these natives with their boats is astonishing; they will venture far out to sea, sometimes going twelve or fifteen miles from the shore. One of their most

remarkable feats, when in their kayaks, is the turning of a complete somersault. With a deft stroke of the oar, the boat goes over sidewise, is now bottom up, and then the face of the Eskimo reappears from the water on the opposite side of the boat from which he went down. He shakes the water from his beard and accepts the small bit of silver or the glass of grog which rewards his daring feat. The paddle used has two blades, one at either end, the edges being armed with bone to prevent their being rapidly worn away.

The umiak (which, literally translated, is a 'woman's boat') is much larger. Like the kayak, it consists of a wooden frame covered with sealskin, but it is large enough

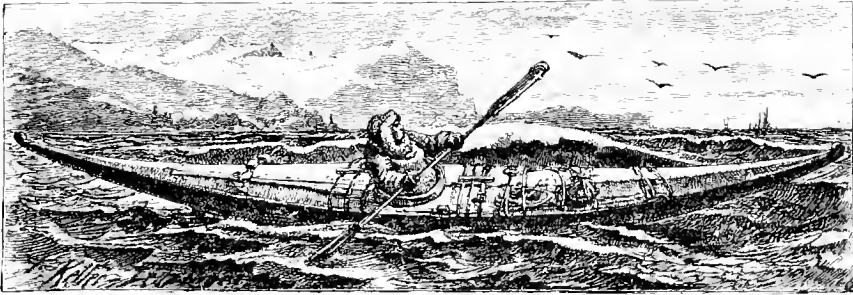


FIG. 71. — Kayak.

to accommodate twenty or twenty-five persons. It derives its name from the fact that it is generally rowed by women, while for a man to occupy one of these boats is disgraceful, and only occurs from dire necessity.

The Inuit weapons are few in number. Among them we may enumerate bows and arrows, a light bird-spear, lances, javelins, and harpoons. These were formerly tipped with bits of stone or bone, but in later years iron and copper have been employed for this purpose. In throwing the spears a light throwing-stick is employed, strikingly suggestive of the warnera, which we have already described as in use among the antipodean Australians. The harpoons, which are used principally in hunting the seal and walrus, are very ingeniously constructed. The shaft, usually of ash, is five or six feet in length. The tip, which is of walrus tooth, is fitted with a socket which fits on the end of the shaft in such a manner as to allow it to be readily detached. To this head is attached a piece of cord, about thirty feet in length, made from walrus skin, the other end of which is fastened to a float made of sealskin inflated with air. This harpoon is thrown with a throwing-stick, and, on penetrating the game, the shaft is detached and floats on the surface of the water, whence it is easily recovered. The head of the harpoon sticks in the wound, and the float retards the motion of the animal until it is exhausted by the loss of blood, when the hunter catches up with it and kills it with a lance.

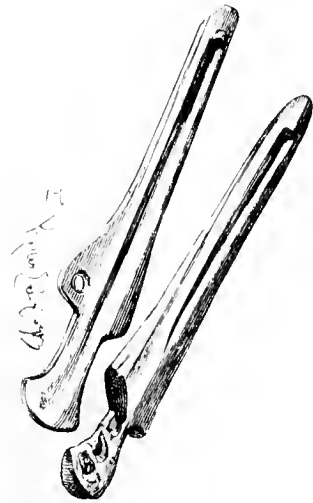


FIG. 72. — Eskimo throwing-sticks.

A smaller harpoon is used in fishing and in capturing birds. The shaft is about

three or four feet in length, and the tip is armed with an ordinary nail, while, lower down, three seal ribs are so fastened that, if the game is missed with the point, the body is caught between the shaft and one of the ribs, much as in our familiar fish-spears. Recently, the Eskimo in Greenland have become possessed of guns, muzzle-loaders, and have proved themselves good marksmen. All these weapons have their place in the kayak, or rather on its deck. On the sides of the hunter are placed the two harpoons, the cord is coiled in front of him, while behind are the gun and the float of the harpoon.

The Inuit have two kinds of habitations. In summer they occupy tents made by hanging sealskins over four poles, much the same as among all other races. The tent is highest at the entrance, and slopes behind to the ground. The edge of the tent is held down by stones, while all small openings are tightly stopped with moss. The entrance is closed with a curtain made from the intestines of the seal split open and sewed together, which at the same time serves to keep out the wind and, by its translucence, to admit light to the interior.

The iglu, or igloo, is the winter dwelling, which is occupied from October to March,

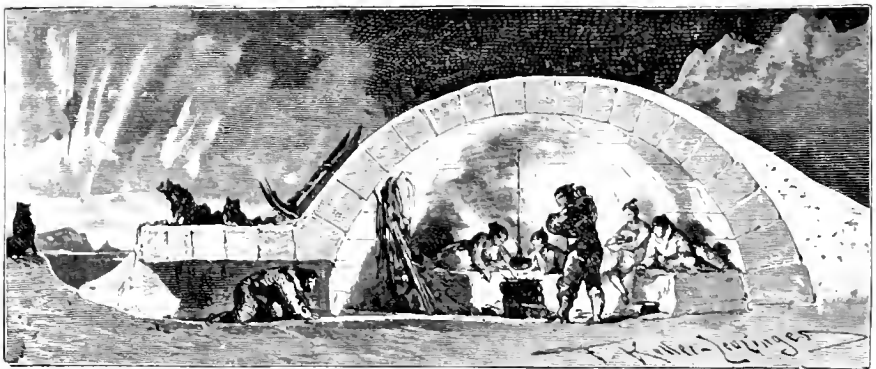


FIG. 73. — Section of an iglu.

or even May, according to the latitude and the season. In shape and materials they differ considerably. They may be long and quadrangular, or round and approaching the conventional beehive in shape. In the southern latitudes they are frequently built of turf and stones, but in the far north blocks of snow or ice are employed. It is to these latter that the most interest attaches, and many accounts have been published of them and their method of construction, the best being that of Lieutenant Schwatka. The most striking feature is that those northern people have struck upon the principle of the arch, and its corollary the vault.

The entrance is formed by a narrow tunnel built of blocks of snow. It is usually about a yard in height, and from eight to twelve feet in length. The only way of entering is on all fours, and one may consider himself fortunate if, when half way in, he is not attacked both in front and in the rear by the half-tamed Eskimo dogs. This tunnel-like entrance opens into the single room of this queer domicile, which usually has a diameter of ten to fifteen feet. Around the sides runs a broad platform, upon which the family eat, sit, and sleep, together with a number of young dogs. The interior is lighted during the long winter nights by a seal-oil lamp, and the only means of ventilation is through the snow walls of the iglu. These are so porous that, when a strong wind is blowing outside, the air passing through makes itself appreciable,



Eskimo family from the coast of Labrador.



affecting the flame of the lamp. Still the air inside is not all that could be desired, for, aside from the effects of so many people and dogs, one has to take into consideration the smoke of the strong Danish tobacco which is enjoyed by both men and women. Though the temperature rarely rises above freezing, on entering one finds the atmosphere fairly oppressive.

The general appearance of the interior of the iglu varies with the wealth and social position of its owner. In some may be found various articles, mirrors, pictures, etc., of European manufacture, which may be regarded as indicative of considerable prosperity. The most important article of household use is the stone lamp which occupies the centre of the iglu, furnishing both light and heat. Over it is usually suspended the iron kettle, which hangs from a strap of raw hide. The other domestic implements are few, the knife of bone, copper, or iron being the most important.

When travelling, every night the Inuit build a new iglu, which differs from those intended for permanent habitations only in its smaller size. By long practice they have become very expert in the construction of these dwellings, and the temporary structures are always nicely and smoothly finished. Great care is taken to select snow of just the right consistency for the purpose. From this, with a long wooden knife, blocks of the right size are cut out, each with a convex outer and a concave inner surface. These are placed in proper position, forming a circle, and others are placed upon them, so that at last the dome is completed by the insertion of the last piece on the top of the iglu. Schwatka gives every detail of the building of an iglu, describing the method in which the blocks are cut out, the way in which they are fitted together, and all made one compact whole. The blocks, instead of being laid in regular courses, are arranged in a spiral, and always embody the principle of the arch and the dome. When the outer wall of the iglu is completed, the bench on the interior is made, then comes the construction of the tunnel-like entrance, and lastly, a sort of porch which affords a rude protection for the



FIG. 71. — Dress of an Eskimo woman from Greenland.

Among all the eastern Inuit the native dress is the same, both in cut and material. It is made of the skin of seal or reindeer, or occasionally of that of birds. In the south, woolen and cotton goods of European manufacture are common. Both sexes wear pantaloons, which are fastened around the hips with a string. The upper

part of the body is usually protected by two dresses, one over the other, the outer one being provided with a hood like a monk's cowl, which is drawn over the head when it is cold or wet. Below the breast this garment is shaped like a skirt, and hangs down to about the middle of the thigh. When going on the water they wear, in addition, waterproof garments made of sealskin and the intestines of the same animal. The feet are covered with skin socks or boots, worn one over the other for warmth and dryness, the number of pairs varying with the weather.

The only differences in the dress of the two sexes are that in that of the women a long point hangs down behind from the jacket nearly to the heels, while the caps are wider and larger, since they are used for carrying the children, much as a squaw carries her papoose, the young Inuit not being embarrassed with a superabundance of clothing. The sewing of the garments is all done with a needle of ivory (from the walrus) or bone, with sinews for thread. Ornamentation consists in ruffles and the use of different-colored leather. The hair is either braided or more frequently combed straight back and tied up with a colored band into a large bunch on the vertex. Neat as they look when dressed in their finery, they are far from attractive in their ordinary clothes, for these are the embodiments of dirtiness.

A tattooing is in vogue among the Eskimo, but is confined to the face, hands, and feet of the women. The method is very different from that in the south seas. The skin is punctured, and through the holes is drawn a bit of sinew blacked with soot, producing small black spots. No religious sentiment seems to be connected with the operation; but the mothers fear that, unless the daughter be so ornamented, her chances for a matrimonial alliance will be exceedingly slim.

In point of civilization the Eskimo, especially those from Danish Greenland, stand among the highest of the hyperboreans. They are far from being savages, although they are still nomads and hunters. They are largely christianized, know how to read and write, and have acquired many of the arts of civilization. Next to the Greenland Inuit stand those of northwestern America. Among the eastern Eskimo, ideas of morality are rather peculiar. Except among the Christians, polygamy is permitted, but seldom practised. Even more rare is polyandry, yet many cases exist where one woman possesses two or more husbands. Before marriage, unchastity is rare; but after the celebration of that rite, there is more freedom. Marriage is not irrevocable, but no ceremony of divorce exists. When, for any reason, an Inuit is tired of his wife, he leaves her for several days; and she, taking the hint, packs up her possessions, and betakes herself to her friends. After the separation she usually behaves herself as well as possible, as such a course tends to cast her quondam husband into disrepute. Children are frequently affianced by their parents when quite young, though no festival or ceremony accompanies the act.

The children are nursed until they are three or four years of age, and grow up

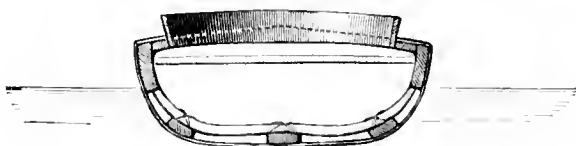


FIG. 75. — Section of a kayak.

without any especial discipline. They, however, almost invariably show great respect for their parents. As soon as possible the father teaches the son the use of weapons, and at the age of fifteen he goes out with the seal-

catchers. At twenty he must make his own kayak and weapons, and then he is permitted to marry. The girl at her fourteenth year begins to help her mother in her

domestic duties; after marriage she goes to live with her husband's parents, and then begins a life of domestic slavery. On her shoulders rest, not only the cooking and the making of clothes, but the slaughter of animals and the tanning of skins. The man only furnishes the material, and would consider it beneath his dignity to even drag the seal which he has killed from the water to the iglu. In old age the woman is apt to be regarded as a witch; but if suspected of any overt act of witchcraft, death is the penalty, except in those localities where Christianity has obtained foothold.

As they are a race of fishers and hunters, the Inuit have but vague ideas of property. Everything except strictly personal effects — as clothes, weapons, etc. — is common property. Their course of life is wholly communistic. As a family increases in size by marriage, the various branches continue to occupy one iglu (and that means one room) until the accommodations become too small. Each portion of this little community has its separate place on the bench which surrounds the iglu. When the number becomes too large, some members go off, build a new iglu, and form a new community. Frequently, from motives of economy, outsiders are admitted into these communities, but only when acceptable to all the members. Very rarely is there a recognized head; but usually each member has equal rights, and all game is shared equally. Everyone has a right to hunt and fish anywhere in the district. If a harpooned seal escapes and is subsequently captured, it belongs to him who first struck it, if the harpoon still remains attached. Whales, walruses, and bears are common property, as their capture is only effected by the assistance of many. All work together for the common good, and any shirking or laziness is met with universal contempt.

The Inuit are very peaceable, and personal conflicts are very rare. In Greenland this is especially the case. When conflicts arise, or a crime has been committed, a curious trial is resorted to. It is the custom to sing the accusation, and then the accused makes his defence in the same manner, and the acclamation or disapprobation of the multitude is accepted as a judgment. Among the continental Eskimo a more quarrelsome disposition is found, and there exist old feuds which have been handed down for generations. A desire for revenge also exists; and one writer tells of an Eskimo starting on a voyage of nearly four hundred miles in order to avenge the murder of an uncle.

Sickness is considered the result of witchcraft, or the work of evil spirits, and remedies are sought in charms. In extreme cases, recourse is had to a few primitive remedies; but, owing to an entire absence of medicinal products, the healing art is not at all developed. In Greenland the dying person is dressed in his best clothes, and his knees are bent. After death, every article is taken from the iglu, and toward evening the body is buried on some neighboring hill. Beside the man is placed his bent, tools, and weapons; beside the woman, her knife, needles, and workbox; while with the child is placed the head of a dog, so that the dog's soul may show the way to the world beyond. On the continent the case is different. With the approach of death all relationships cease, and the Inuit dies alone, deserted by all, even his most intimate relations, who carry away all of their possessions.



FIG. 76. Bow and arrows of Eskimo.

In the Danish districts the Eskimo are nominally Christians; but it must be confessed that their conceptions of a future life are rather hazy, and much confused with the old pagan ideas which still exist with the natives on the other shore of Badin's Bay. It is only these latter which interest us. Their religion is a much modified pantheism. Not only man, but every living creature, possesses a soul. The whole world is peopled by demons; but these in turn are ruled by a supreme being, who forces the demons, in spite of their malevolent nature, to aid the human race. This deity responds to all calls upon him, either personally or through a spirit; but to know him perfectly requires a degree of perfection which raises one to the dignity of Angagok (or Ankut) or priest. The power of these angagok is still immense, and they act as legislators, judges, doctors, and magicians. In them Peschel recognizes

the Shamans of Northern Asia, to whom we will recur later in this volume. The people firmly believe in the magic art. To return to the deity, Tornarsuk. He lives in an infra-terrestrial region, separated from both earth and sea, which are supported on mighty pillars. This region can be reached from the sea and through fissures in the earth's surface. The other spiritual world is above ours, and is a repetition of it, and can only be reached by an ascension from the middle of the ocean. Tornarsuk decides to which of these worlds the soul will go; and, contrary to our theology, the lower regions are preferable. There the climate is warm, and food is plenty; while the world above is a region of ice, the souls living in tents on frozen seas, suffering from hunger, and playing a continual game in which the heads of walrus serve as balls, thus producing, in a way difficult to explain, the aurora borealis. The starry firmament above us is solid, and rests upon a high mountain in the upper world.



FIG. 77.—Inuit tools; pickaxe of walrus tooth (Point Barrow), copper and iron knives (Cape Prince of Wales), bone snow-knives (Hudson Strait).

Far less is known of the western Eskimo, who live in Alaska and the adjacent parts of British America, than of their eastern cousins. This branch of the family is divided up into a series of groups, each with its own name, but the whole forming an ethnical unity, strongly marked off from the neighboring Indian tribes. These western Inuit follow the coast; and, in going from north to south, twelve distinct tribes are recognized. First come the Tsiglit (singular Tsiglerk) on the shores of the Arctic Ocean on both sides of the mouth of the Mackenzie River; next, the Kaviagmut (Anligmut) on the Kaviak peninsula and the adjacent Aziak Island; the Mahlemut in the neighborhood of Norton Sound are third; fourth, the Unaligmut (Unaleet) on the shores of Bering Strait; the Ekogmut in the Yukon Delta come next; the sixth are the Magemut (or Magagmut) on Cape Romanzov; adjoining them, and extending to Cape Avinov and the island Nmivak come the Agulmut; the Kuskwagmut occupy the shores of Kuskokwim Bay; the Nushergagmut are next in

order, and are followed by the Aglegmut, which extend from Cape Etolin around the shores of Bristol Bay and along the northern coast of the Alaskan peninsula; tenth in order are the Anlagnut, occupying the larger part of the peninsula just mentioned and the Kadiak Island. The Chugach (Igmut) are found on the Kenai peninsula and Chugash gulf; while the last to be mentioned are the Okeognut on the islands in Bering Strait.

Some of these tribes are again divided into smaller groups, but for our purposes no enumeration of these is necessary. The termination 'mut,' so often repeated in the foregoing catalogue, is a plural suffix which, added to the name of any locality, forms the name of the people dwelling there. Since the termination is plural, it is a mistake to say Aglegmuts. The singular is 'mut.'

The best authorities now agree that the eastern Eskimo and these western tribes are closely related; and in fact it has been shown by Maurer that the Inuit entered Greenland in the fourteenth century. The western type is slightly taller, but in shape of skull, in habits, dress, etc., they closely resemble each other; and in fact the monotonous tunes of the native of Greenland are repeated upon the shores of Bering Strait.

The western brother has, in reality, much the easier time. The rivers of the interior are abundantly wooded, affording him a supply for the manufacture of his various implements, while traders and fragments of wrecks furnish him with iron sufficient for his needs.

Among the northern tribes, especially those from Norton Sound to the Mackenzie River, the practice of piercing the lips and the septum of the nose is common. With some the cheek near the corners of the mouth is thus disfigured, with others it is the lower lip, and in the opening is placed a bit of bone, wood, or stone. The result is far from pleasing to civilized people. In morals they are very much like the Inuit; they have the same virtues and the same vices. Polyandry is rather common; and marriage, if that name can be applied to the relationship that exists, often takes place between very near relatives, even between brothers and sisters.

Many Inuit are nominally Christians and members of the Greek church; but their knowledge of religion scarcely goes beyond the making of the sign of the cross. Though for many years the Russians tried their best to convert them, they still cling to their old ideas and to their belief in good and bad spirits. Religious feasts were given in their honor, at which the poor and the women were not allowed to be present, except in rare instances. At these feasts the religious element manifested itself in dramatic masquerades.

Later travelers have made us better acquainted with the two first tribes on our list, the Mahlemut and the Kaviagnut. They mingle freely with each other, and, in fact, some regard them as but a single tribe, although they speak distinct dialects. The outer garment of the former is of fur, cut like a shirt, with long sleeves and a hood. The breeches, socks, and boots are also made of the same material. The Mahlemut live in underground abodes, of which only the roof is above the surface, and to which entrance is obtained by creeping on the knees through a small tunnel. An opening in the roof serves for ventilation and for the exit of the smoke. Close to each of these dwellings is a scaffolding of poles, on the top of which is a small cage in which the provisions are kept. Besides their habitations, the Mahlemut construct, or rather excavate, larger rooms which serve for meetings and balls. The balls take place only in winter. The 'ball room' is dimly lighted by oil lamps. Every family contributes food

according to its means. First comes a feast, and then, strengthened by this, the dance, which consists in a pantomimic representation of the motion of birds and beasts, begins.

One of the officers in the Russian service, Lieut. Sagoskin, once had an opportunity of witnessing a peculiar ceremony among them. This was the "sinking bladders in

the sea." This takes place on New Year's day. About a hundred bladders are hung on lines of walrus-skin in the front of the kasine, or winter house. The bladders can only be taken from such animals as have been killed with an arrow, and are decorated with all kinds of fantastic figures. On one side of them hangs an owl with a human head and a sea gull carved from wood; on the other are two white grouse. Strings properly arranged pass over a cross beam, and, upon pulling them, the owl flaps its wings and turns its head, the gull strikes its iron beak against the ground, as if catching fish, while the grouse run toward each other. In front of the kasine is a pit serving as a fireplace, and just in advance of this is a post about six feet in length wrapped with dried grass. Men and women are decked in their best

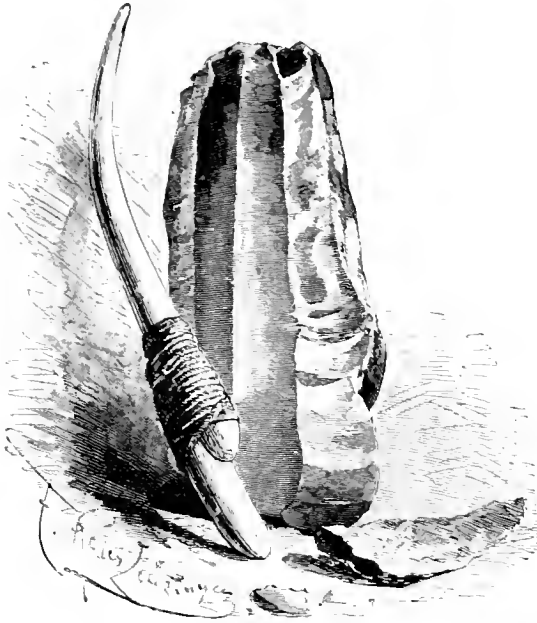


FIG. 78. — Bone tool for the manufacture of arrows, and pieces of obsidian.

clothes, the former wearing a kind of light shoes which are only used on holidays. The dance lasts all day long; and after it is over, one of the men pulls some grass from the post, burns it, and fumigates the birds and the bladders with the smoke. The post is then set aside. This ceremony is in honor of the Mahlemut sea-spirit Jaggak, but the natives could (or would) give no explanation of its meaning, but said that it had been their custom for many years.

THE ALEUTIAN ISLANDERS.

The desert, treeless group of islands extending in semicircle from the Alaskan peninsula, and separating Bering's Sea from the great Pacific, is the home of our second group of hyperboreans. These are the Aleuts, for whom we have adopted the Russian name, possibly a derivation of the Chukchee word *ilna*, an island. The natives of the different islands have their own names: thus, those of Unalaska are called *Kagataya Koumgins*, or men from the east, those of Andreanov Islands, *Nanigan*, or western people. The numbers of individuals cannot be estimated with any certainty, but it is probably between the two extremes, four and ten thousand. The smaller number, perhaps, will include all the inhabitants of the Aleutian Islands, while the larger would take in all living on the Alaskan peninsula and the shores of Norton Bay.

In external appearance the Aleuts are very like their neighbors, the western Inuit, and, in fact, some travellers do not find any differences between them. Langsdorff,

for instance, who has visited this region, and studied its inhabitants pretty thoroughly, calls the Aniakmit unquestionable Aleuts. On the other hand the Russians, who for so many years controlled this region, claimed that the Chigachies were Aleuts, and with so much force and pertinacity that the members of the former tribe adopted the latter name. Of course, this could not be possible if both did not possess many physical and intellectual qualities in common. The linguist who has not yet been sufficiently studied in its details, to give a clear and unequivocal declaration as to the relationships existing between the Aleuts and the other hyperboreans. Peschel, the eminent anthropologist, says that the tribes now called Esquimaux are really of Mongolian descent, and are in language related to the Eskimo only by a number of similar words, doubtless derived through contact and intercourse. In regard to the Aleutian language, Friedrich Müller, the Austrian philologist, says that, excepted derivations and the rich development of word-forms, the Aleutian language reminds one of the Turkish-Tartar idioms, and the languages of the Ural; but the vocal harmony of these latter is lacking in the Aleut. Words are formed by syllables, and the ruling principle is agglutination. Nouns and verbs are rather richly developed. The case of certain subject or object cases is remarkable, but predication and attribution are entirely separated. The verb is the richest part of the language, and in many cases equals the highly-developed Turkish.

The Aleuts can be divided into two groups: the Atka, or Atka, originally occurring in the western, and the Unalaskians, from the eastern part of the Aniakplago. These races, however, have become much mixed, not only with each other, but with the Russians; and it is doubtless owing to this admixture that they appear both physically and mentally superior to the Eskimo, though they have a general resemblance to them.

The Aleuts are middle-sized, or rather small, but well proportioned, although the legs are frequently so crooked, at least in the men, as to give them a waddling gait. They are strong and broad-shouldered; and, notwithstanding their hard work, they have small and well-formed hands and feet. In color they are dark, yellowish-brown, with black, apparently obliquely-placed eyes, black and stiff, but not coarse hair, a sandy beard, and projecting cheekbones. These characters remind one strongly of the Mongolian type.

The dress, dwellings, and style of life are now, to a certain extent, modified by contact with the Russians; and from the same people the Aleuts have received an inkling of the Christian religion, as manifested in the Greek church. A Greek priest, Innocenz Veniaminoff by name, was the means of converting large numbers of them, at least in form; and the same person established schools among them. Many of the older people read and speak the Russian language fluently; but since the cession of Alaska to the United States, in 1867, the English tongue has begun to supplant that of the Slav. Since the death of Veniaminoff, a considerable retrogression in their condition has occurred; and the change in ownership of their country has not improved matters.

These fifteen hundred people depend on the seals and sea otters for their livelihood. Under Russian control they were forced to depend on primitive weapons for the capture of these animals; but now they are all well provided with guns, and the result will doubtless be that this source of supply will soon disappear. The principal occupation of the Aleuts is hunting and fishing for whales, seal, sea otter, and walrus. The seal is the most important of these, and without it they could scarcely exist. From its skin

they make their clothes, carpets, shoes, etc., and the canoe which carries the hunter or fisherman out to sea is made of a framework of wood covered by the skins of the seal or walrus. The flesh is employed as food, while the fat has a value as an article of diet and also as a means of obtaining heat and light. From the skin of the throat they make water-tight boots, and the stomach is converted into a substitute for bottles and jugs which is used for holding all sorts of liquids. The intestines are converted into waterproof garments, or used in the place of glass for window-panes. Thus every part is utilized, even the bristles playing a part in personal adornment. This description at once recalls the similar dependence of the Eskimo upon the same animal, and, as we shall subsequently see, the same is true of other northern peoples. With the Aleuts and the Eskimo, the seal occupies the place of the cocoanut palm in the tropics.

It is from necessity that these people have been compelled to utilize every portion of these animals, and their dependence upon them has had a powerful influence upon every part of their life. These Sea-Cossacks, as they have been aptly termed, only begin to live when in their boats in the pursuit of game. In all that relates to the sea, the Aleuts of Unalaska and the Fox Islands are the superiors of the natives of the other parts. They construct their single-seated boats (*bidarka*, they call them) in the most ingenious manner, and handle them with great skill, looking down upon the more clumsy naval architecture of the western Aleuts of the Rat Islands. The one-seated *bidarkas* are remarkable for their lightness and swiftness. Two- and three-seated boats are not common, and have only been introduced since contact with the Russians. In construction the *bidarkas* are much like the kayaks of the Eskimo. Each has its well, in which the owner seats himself, while on the upper surface are arranged the spears, etc., used in hunting and fishing. Besides these light boats of the chase, they have family boats (*bidarras*) which are like the others in shape, material, and construction, except that they have accommodations for more passengers. As in the case of the Eskimo, these are used largely by the women — at least in some localities — considering it beneath them to use them.

Another point of similarity between the eastern and western hyperboreans is found in the laws relating to hunting. The spears are pointed with trachyte, or obsidian, marked with the sign or totem of the community to which the owner belongs. If a whale is killed by a hunter, and afterwards drifts ashore, the property is immediately recognized, and divided among those to whom it belongs. The dress is also similar to that of the Eskimo. The principal garment is much like a shirt with long sleeves, and made of the skin of the seal or of sea birds. Over this is worn, when on the water, a waterproof garment made of the intestines of the seal, and furnished with a hood which can be drawn over the head. The hat, or headdress, is highly original, and is to be compared to nothing else. It is composed of birch-bark, painted white, green, red, and black, and projects far forward to shade the eyes. As ornaments, it bears wooden figures of birds and other trinkets, while from the back project sea-lion bristles, which are bent forward and strung with glass beads, sometimes more numerous than are shown in the figure.

The villages of the Aleuts, which usually consist of twenty or thirty dwellings, are placed upon a side-hill, giving a view of the sea, but protected against the north wind. To avoid, as far as possible, the cold of winter, the dwellings are built by digging a large hole in the ground, and raising around the edge a slight wall of turf. Across this are laid timbers of driftwood, and then the roof of turf is laid on. Around the edges of the walls of turf are the small windows, across which the thin intestines of

the seal are stretched, which at the same time serve to keep out the cold, and, by their translucence, to admit the light. The grass soon grows over the roofs, and a village seems composed of graves, rather than of human habitations. Contact with civilized people seems to have affected the character of the dwellings less than anything else. Inside, the arrangement is much the same in all. Usually the space is divided into two rooms. The first is the kitchen, with its place for the fire, and over it a hole in the roof for the escape of the smoke. The other serves as a bedroom, and benches arranged around the walls serve for beds and chairs. The other furniture consists of a four-legged table and a few earthen dishes, procured by barter from the traders. The smell which pervades the whole dwelling is indescribable, for the Aleuts are none too cleanly in their habits.

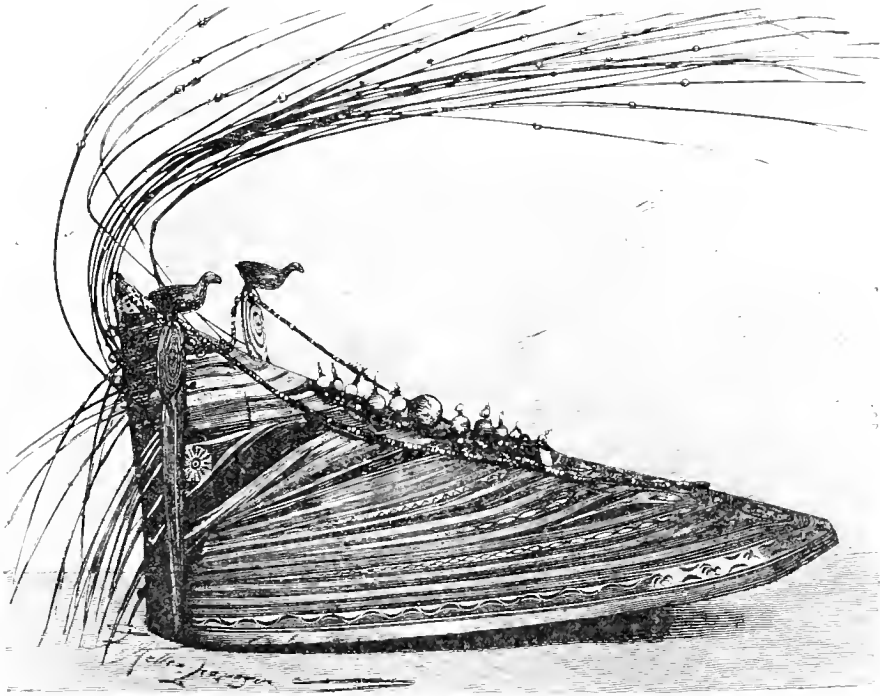


FIG. 79. — Aleut hat.

About a dozen years ago, Mr. W. H. Dall, who spent a long time in Alaska, and to whom we owe a large part of our knowledge of the people, discovered the remains of some prehistoric villages, from which we learn something of the life of the Aleuts before the advent of the Russians. The old houses were like those of to-day, but the objects of daily use were much different. He found lamps, still containing oil, spoons of bone, stone knives, buttons, etc., and numerous mummies. Especially interesting were two ornaments for the lips, found with a skeleton of a woman. These were exactly like those now in use among the Eskimo. The custom of piercing the lips was still in vogue at the time of the early Russian explorers, but has long been extinct. Dall also found a number of wooden masks, some of considerable size, painted in different colors, and decorated with feathers and tufts of hair. These are no longer used, but they are especially interesting from the fact that similar objects occur in some of the South Sea islands.

In character, the Aleuts are described as good-natured, pleasant, and docile. When angered they lose control of themselves, and become cruel, and indifferent to any danger. One of the Russian observers writes of them in flattering terms. He says that they are brave and honest. Theft is unknown among them, and that not only their own property, but that of strangers, may be exposed without danger of loss. Murder is unknown. The Aleuts are not mendacious; on the other hand they will not tell a lie even to escape death. They do not know what fear is, and regard it as demeaning to express astonishment. The ruling principle seems to be *nil admirari*. Nothing can delight, nothing make a profound impression upon them. Still they have a warm affection for their families. To these may also be added the virtue of hospitality.

The picture, however, has a darker side, although, on the whole, the morals have much improved since the advent of Christianity. Polyandry no longer exists, the abuses of slavery and the old funeral customs have passed away. To-day the love of liquor is their greatest curse; they are also fond of tobacco, especially in the form of snuff, and will go to almost any extreme to obtain these commodities.

Though somewhat stupid, they take great interest in those elements of education, reading and writing, and show special aptitude for handicraft, learning the details of a trade in a short time. They now have their carpenters, tailors, shoemakers, blacksmiths, and painters, all of native blood. They have a good sense of proportion, and hence their carvings of wood and walrus ivory, and their embroideries, are to be enumerated as works of art. In depicting the forms of whales, usually a difficult task, they arrive at a fair degree of accuracy. While a practical people, they still have their stock of legends, myths, and ballads, among which is one relating the story of a great flood which destroyed their forefathers on account of their vices. Most of the legends relate to the sea, but they have a number of erotic songs which in most cases show a certain cynicism and a very primitive idea of love. Some of these songs have elements of poetic beauty, and occasionally one is heard which contains far more sentiment than would be expected.

THE NORTH AMERICAN INDIANS.

The term "Indian" is an unfortunate legacy of those days when America was discovered, and believed to be a part of the Asiatic Indies, but it is now so well settled upon the aboriginal inhabitants of the greater part of our continent that no amount of correction will ever do away with it. In another way it has done harm; for it has been applied to every tribe indiscriminately, and has had, as much as anything else, the effect of checking investigations regarding the ethnic unity of the various tribes. Connected with the word are always associated certain ideas of what constitutes an Indian, and a certain type is constructed to which all are expected to conform. The result has been to include all in a common group, and only within the last few years have systematic efforts been made to untangle the various threads of interrelationship, and to formulate a classification of the various tribes. These studies are yet in their infancy, and the results that they have produced are still insufficient to enable us, in a work of this character, to follow other than a geographical arrangement. Still we know enough to be sure that a geographical arrangement brings tribes into close contact, the members of which are as different as an European and a Turk. But while everyone is aware that a Turk, even if he live in European Turkey, is greatly

different from the members of the Aryan race, our word Indian is applied to all the American aborigines, irrespective of any community of descent.

Besides the difficulty arising from the geographical distribution of the tribes to-day, there is another which has also tended to confuse the student of American ethnology. In the past, as within the historical period, tribes have migrated from one part of the continent to another, and have become amalgamated with the inhabitants of those regions, producing strange mixtures. The extent of these migrations, though known to the few, is not realized by those who have not studied the subject. These migrations would tend to bring the most remote tribes into proximity, intermarriages would occur, and the result would be a mixed race, liable at a later date to be still further modified from a repetition of the same circumstances.

Many attempts have been made to give the characteristics of the Indians, but without much success. Hair, color, shape of skull, prominence of the malar bones, are all uncertain; that of color most of all. We often hear of the red men and the copper-colored Indian, but when, with soap and water, we remove the crust of dirt from the faces of these people, we find, not a copper color uniform in all, but any number of shades varying from light or nearly white, to that of a mulatto. Other characters vary in the same way.

The Indians are usually regarded as on the road to extinction, and indeed some tribes have entirely passed away. On the other hand, some of the best authorities state that there are to-day as many, if not more, of the aborigines in the territory of the United States, than at the time when the continent was discovered. The advent of the European has driven them west from their former locations, but, at the same time, it has largely put a stop to their wars among themselves, decreased their sickness, and during later years, by placing them on reservations and making appropriations for their support, the famines which in times past made such inroads on their numbers have been prevented.

THE TRIBES OF THE NORTHWEST.

The nearest neighbors of the Eskimo in the extreme northwest of America are the so-called Kenai or Kumi, or, as they call themselves, *Tinina*, a word meaning men. Their number is estimated at about twenty-five thousand, divided among several tribes scattered through the interior of Alaska, and reaching to the upper valley of the Yukon, and south to Cook's Sound. Each of these tribes has its name, but with these and the regions inhabited by each we need not concern ourselves further than to mention one or two of the better known. Regarding these tribes, much has still to be learned of their physical and mental characteristics, language, social and religious condition, etc. Each of the tribes has a distinct dialect, which differs from that of the neighboring Aleuts and Inuit. The Kenai are a branch of the *Tinneh* stock, which we shall return to later on in connection with the Athabascans, the Comanches, etc. Their division is mentioned here from geographical reasons.

In character they are described as much more courageous, warlike, and revengeful than the Aleuts, but of late they have lived in a peaceful manner. In times past they frequently made considerable trouble for the Russians, and were charged with committing several murders. One tribe has been accused of cannibalism.

Bancroft describes them as a fine, manly race. The younger women are said to be tolerably good looking when young; but youth with them lasts but a short time. The boys at the age of ten begin their training in the arts of the chase, while the girls are

usually married before the age of fifteen. The dwellings of the Ingalik (a tribe on the lower Yukon) are like those of the Aleuts in being underground, but the method of construction is different. The entrance is covered with a square wooden structure with a door on one side; from this a perpendicular shaft, six or seven feet in depth, leads to a horizontal tunnel, through which one creeps on hands and knees to reach the dwelling-room. This is simply a large hole in the earth, roofed over with timbers covered with turf, a hole being left in the centre for the escape of the smoke. The condition of one of these interiors is better imagined than described, for, like many other northern people, cleanliness is not regarded as a virtue. At night the embers of the fire are thrown out through the smoke-hole, and men, women, children, and dogs go to sleep. Besides the smell emanating from their bodies, the air is still further vitiated by the more or less decomposed flesh or fish which serves as food, by the skin garments, and by the remaining smoke of the fire.

In dress, the Koyukum of the Yukon peninsula are peculiar and can at once be recognized from Eskimo or Aleut. The principal garment is a double-tailed coat; one tail hanging down in front, the other behind. The effect of this is much as if one



FIG. 80. — Section of an Ingalik topek.

should put on an ordinary dress coat in the normal manner, and then, over this, another with the back across the breast, and then button it up behind. The dress of the women lacks the long tails, but the fair sex ornament themselves by piercing the septum of the nose and thrusting through the opening a tooth-shell (*Dentalium*). Further up the Yukon, the custom changes, and only the men adorn themselves in this manner. In the spring, to protect the eyes against the combined effects of snow and sun, they wear wooden goggles, with a narrow slit to admit the light, and fastened to the head by means of strings. Snow-shoes made of birch, rounded and turned up in front, but pointed behind, are worn.

The Kenai support themselves partly by the chase and partly by fishing. In the winter they fish through the ice. As soon as the rivers are frozen they cut holes in the ice and drive long stakes down to the bottom, and around each is put a barrel-shaped wicker basket. Leaders of wickerwork direct the fish to these baskets, each of which has a funnel-shaped entrance. Every day the basket is raised and is usually found to contain a number of fish. Great care is taken to keep the water open around the poles. The Kenai are apparently less fond of liquor than are most savage races, but they are intemperate users of snuff and tobacco.

Schiefner, a Russian, has told us something of their religious life and ideas. They people nature with numerous spirits; they have mermaids and mermen, light-complexioned and flaxen-haired spirits, much like the German nixies and hobgoblins (*Tüllitenai*), whose leader, *Khlesh*, plays a most important rôle, for to him are reported all their actions. On this account every act and every word, when in the territories where he is supposed to dwell, are modified to please him. He does not like the customary language, and hence certain things are called by other names. At death a *Kenai* separates into three parts. The spirit passes into the air, and the body remains on the earth, but the third, the shadow, goes to an underground realm, where, with the shades of others, it continues to dwell. In sympathy with this belief, they have their medicine men, which here, as elsewhere, combine the offices of physician and priest. Each one of these medicine men has his own songs and incantations, and dares not to use those of another. After this religious artist has tricked himself out in his finery, painted his face and put on an ermine skin, he places a mask over his face and walks around the fire, and those present repeat his words in chorus. After he has finished a song, he begins a second, then a third, according to the importance of the case. In these songs he describes what he sees, and tells about his intercourse with the spirits who serve him, a proceeding paralleled by the operations of clairvoyants in civilized communities. The medicine man is called to both the sick and the dead. The first he is expected to restore to health, and *Whymper* has described the incantations used. A group of Indians surrounded the patient, and in their midst was a low fire. They sang a subdued song, which accompanied the complicated motions of the medicine man, which cannot easily be described. After many circlings and contortions, he appeared to draw the bad spirit out of the sick man, fight with it, and throw it into the fire. Then he ran away with simulated fear, and, returning, again got one of the demons in his power, and then gesticulated and groaned until he frothed at the mouth. All this time he kept up his song, which accorded well with the chorus. As the end drew near, the song became louder and quicker, and at last the sick man was relieved of his demon, and the magician hobbled from the scene.

If the incantations should prove of no avail, and the sick man die, the services of the medicine man are again required to see that the shadow does not go astray. There are two underground heavens or regions of shades, one for the dogs, the wicked, and the inhospitable, the other for the good and upright. Occasionally it happens that a shade who has lived an upright life gets started wrong, and goes off on the path leading to the dogs' hereafter, and the spirits of the medicine man must follow him, bring him back, and start him on the proper course.

Extending along down the coast of the Pacific from the region occupied by the *Kenai* to California, and reaching back a varying distance into the interior, are a number of tribes which have resisted all attempts at classification, though certain relationships have been observed among them. First in order comes the small tribe of *Yakutat*, which occupies the coast between *Mt. St. Elias* and *Mt. Fairweather*. One authority thinks them allied by their language to the *Thlinkit*, who follow the coast down from *Mt. Fairweather* to the mouth of the *Columbia*. The name *Thlinkit*, like that of many other savage tribes, means men; but this race exhibits a certain feeling of superiority, for it employs, to designate its members, the name *Thlinkit-Antaquan*, meaning the men of the universe. In many works this race is known as the *Koloshes*, a term probably derived from the Russian, and alluding to the practice of

piercing the lips and inserting in them a plug. The members of the Thlinkit are apparently diminishing; in 1840 they were estimated at twenty-five thousand, but in 1875 it was thought that they did not number more than twelve thousand. As both of these numbers are mere guesses, it is not certain that they are passing away as rapidly as the figures mentioned would indicate. The Thlinkit are of course divided up into numerous groups, each taking its name from the place in which it dwells. Some of these names, with their transliteration into the Russian and then back into Roman characters, are puzzles in pronunciation, as the spelling Schitkhakhoan and Tschischlkhathkhoan shows. These many smaller divisions may be arranged under two principal tribes, — the Stakinkwan or Stieckenkoan, and the Sitkakwan; the one occupying the country around the mouth of the Stiecken River, the other Sitka and the adjacent islands. Another classification divides them into the raven and wolf races. They possess a myth about two gods, who, in the beginnings of time, created the world for the benefit of the human race, and that they are the lineal descendants of these two



FIG. 81. — Hat from Nootka Sound, with a representation of whaling.

divinities. Each of these races is again divided into different families or stocks, each taking its name from some animal, as the bear, eagle, etc. Each family wears a representation or easily recognizable part of the animal from which it receives its name. This symbol figures on the huts of the chiefs, on boats, implements, etc., and at the various feasts and ceremonies many dress and try to conduct themselves like the animal from which the family derives its name. This assumed connection between tribes of savages and some of the animals of the country which they inhabit is common in various parts of the world. Sometimes a plant or other object is taken as the insignia, but usually the animal kingdom furnishes it. This is especially the case in North America, and the name of the animal is used to designate each of the various clans into which the tribe is divided. Among the Algonquin tribes the term for an animal thus adopted is 'dodain,' and this, in its modified form, 'totem,' has now become the universal ethnological expression for the designation of a tribe, or portion of a tribe, by the name of an animal. The origin of the system is naturally to be traced to the mythology and the social divisions and distinctions, and connected with it is a most important chapter in the history of the civilization which exists among people of a certain grade. The totem has its religious place just as far as the animal is an object of reverence among the tribe, and is regarded as its tutelary divinity, as is often the case. At one time this (if we may use the word) totemism was regarded as peculiarly American; but this has been shown to be erroneous, for essentially similar conditions are found not only among the Yakuts and other Asiatic races, but among the Betchuanas of South Africa, and even among some of the Australian tribes.

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This assumed connection between tribes of savages and some of the animals of the country

The Thlinkit are of middle stature, with bristly, straight black hair, and a complexion but little darker than that of some of the inhabitants of southern Europe. They are quick and active. They formerly painted the face with black and vermilion, and disfigured the already thick under lips by the insertion of plugs in them. This was especially characteristic of the women and the old men; and the farther the lip was thus forced to protrude, the more the aesthetic sense was gratified. Russian influence has had a large effect in rendering this custom obsolete. The face differs somewhat from that of other Indians; the eyebrows are small and dark, the cheek-bones prominent, and the eyes large and brilliant. The head is usually uncovered, but occasionally one sees bark hats shaped much like those of the Chinese. The apparel of the men is a woolen horse-blanket, underneath which is an apron of coarse linen or cotton. The women wear a long skirt, to which a cloak is attached. The children are fastened to a wooden frame, which is carried on the backs of the women. When picking berries, or engaged in like occupation, the papoose is hung on the branches of a tree, or hid in the grass. The men are pictured as lazy and indolent, walking slowly about as if engaged in deep thought, or reposing after their promenades, always covered with their blankets. Under these cloaks they carry two-edged knives, the edges being kept as sharp as possible. Before the advent of the whites they knew how to work metal, especially copper. Since they have been supplied with fire-arms, they have turned their bows and arrows over to the children.

In their wars (which are of frequent occurrence) they wear wooden armor and caps, from which depend visors carved and painted to represent the most grotesque faces. Frequently, as a prelude to battle, a sacrifice was made of some of the slaves. The old Russian accounts of the Thlinkit all agree that they treat their prisoners with great cruelty, torturing them, and gradually killing them by overwork. They try to inure themselves against all sorts of pain and suffering, beginning their training in childhood, in which they are like most other American tribes. It is deemed an evidence of manhood to endure any torture without a murmur.

The Thlinkit have fixed habitations only in the winter. In the summer they wander about the country, gathering provisions for the time of need. Their houses, built of bark and boards, are very flimsily constructed, and can be quickly erected, or as rapidly taken down and removed on sledges to some other locality. In shape these houses are long and narrow, with a gable roof, and the entrance is closed by furs or blankets. In the neighborhood of Sitka, the dwellings are more permanent and substantial. They are built of logs so carefully hewn that one can scarce believe that they have not seen a plane. The roof is of slabs split from spruce logs, and in the centre a rectangular hole is left for the escape of the smoke. The only entrance is through a circular hole about two feet in diameter, placed about six feet above the ground, and reached by a flight of steps. The interior is sometimes floored, except in the centre, where the earth is left bare for the fire. The inner furnishing is exceedingly simple, a few shelves for holding the stores of food being the most prominent.

Their boats are made like those of the Aleuts and Inuit. Formerly they had but one seat, but, as in the case of the people just mentioned, within the last century they have adopted two- and three-seated boats. The means of propulsion is a two-bladed paddle. The Thlinkit are good workmen, and have considerable aptitude for carving. The women make fine basket-work, and vessels of burnt clay. In the use of color, they have not yet arrived at a high stage, and the contrasts they produce are sometimes far from pleasing. They have a good eye for proportion, and the blankets which

they wear upon special occasions are ornamented with figures and groups which show considerable artistic skill. It is, however, in the manufacture of tobacco-pipes that they show the greatest skill and in this line they are said to excel any other American race. Some of these are grotesque, but others are in imitation of animal forms, and sometimes of those that they have never seen. Thus the writer has seen a pipe made by the Thinkit, which represented an elephant. The artist who carved it must have copied a picture.

A nobility exists among the Thinkit, and is hereditary in certain families, but its permanence depends on the retention of wealth. The principal wealth is in slaves, which are taken as prisoners in their wars. Marriage occurs only in different totems.



Polygamy is common among the wealthy and the nobles, and by thus connecting themselves with other families they still further increase their influence. The preliminary courtship is accomplished by deputy, and the marriage is celebrated by songs and dances, but without any religious ceremony. A nephew is always forced to marry his uncle's widow. As in so many other cases among savage races, the woman carries the gens; the children remain with the mother and bear the totem of the tribe to which she belongs. If rich, the child usually receives later another name from the father's side.

On the women falls almost all the work. The children are taught to pay proper respect to their parents, and the old and feeble are cared for in a tender manner. The Thinkit scalp those killed in battle, as do almost all of the American tribes, and these scalps are worn on special occasions as ornaments. The frequent quarrels between the different totems are usually settled by duels in which daggers are the weapons. The people surround the two duellists, and sing while the combat is going on.

One of their funerals has been described in the following manner by an anonymous writer in the *American Naturalist*: "In one corner of the room we found the corpse, completely encased in blankets, which in turn were enveloped by a large wolverine-skin mat, and tied up in such a manner as to bring the knees nearly to the chin, and thus, as should be, it was placed in a sitting posture. The house was filled all round with Indians — men, women, and children.

On one side of the room a young brave was busily engaged with a pair of scissors, cutting off the long black hair of all the near relatives, male and female. This seems to be one of the usual mourning customs among these Indians. After he had completed this sad duty, during which he had been frequently interrupted by their sudden outbursts of grief, a procession of about twenty Indian warriors, headed by the A-sah-ahs, the war chief of the tribe, filed through the small portal. Each carried in his hand a long slender staff made of hard wood, and carved all over with

fantastic figures, while bright-colored Hudson Bay blankets rolled down from their broad, square shoulders. These staves bore evidence of their greatness by the high polish they possessed, as well as by their smoky color and pungent odor. The warriors ranged themselves in line along one side of the house, facing the centre, and immediately began a laborious death chant, keeping time by rubbing their staves about three inches from the floor and letting them drop together. This dolorful air was much more monotonous than musical.

All this time the relatives of the deceased were weeping through their lamentations. Every Indian present had his nose thickly smeared with a fresh coat of seal oil and black paint, thus rendering himself inconceivably hideous.

At the close of the death song two stout, young braves mounted to the roof and lowered bark ropes through the aperture, which were made fast to the rafters that enveloped the corpse. Ausuboots made a sign to the young men, and they began raising the body toward the opening in the roof. They always remove their dead from their houses in this manner, instead of through the door, on account of a superstition they have that the spirit of the defunct made its exit in this way. But just as it arrived at the roof, one of the ropes broke, precipitating the lifeless bundle upon the fire below, scattering the burning coals in every direction. For a moment all was terror, confusion, and dismay. The shrieks and yells of superstitious horror that went up from the women and children baffled description. The body was hastily snatched from the fire and hurriedly carried out through the door to the funeral pyre, which was about forty yards in the rear of the house. No second attempt was made to take it through the hole in the roof, as they thought the old woman's spirit was angry and did not desire it.

The pyre was made of cedar logs, and on it the body was placed, with the warriors seated themselves with their backs to the pyre. When the torch was applied, the warriors began their chant, which did not cease until the pyre was a little higher. Then the ashes were gathered up and placed in one of the little, chimney-like houses. These are much like the regular houses, except that they are of a more oblong shape, long, two wide, and two high, and frequently painted red and carved in a grotesque manner. They are supported on four posts about ten or twelve feet above the ground. Formerly slaves were killed and burned with the corpse, but this is now prohibited.

Medicine men seem to be wanting among these people, but the traditional healers, or sayers, who are consulted as to whether the sick will recover. The management of the patients is almost wholly in the hands of the old women, who employ charms and herb-doctors.



Of late we have gained considerable knowledge of the southern division of the Thlinkit, known as the Haidah Indians. These are principally found in the Queen Charlotte Islands, and are one of the most marked tribes on the northwest coast. In 1840 John Work calculated their numbers (including 1,735 Kygani) at 8,428, but in 1880 Prof. G. M. Dawson estimated them at 1,700 to 2,000, and Mr. W. H. Dall that of the Kajani at 300. This rapid decrease, which promises the early extinction of the tribe, is traceable to the sickness and vices which have followed contact with the whites.



FIG. 81. Fish hooks from Nootka Sound.

In physical condition the Haidah are perhaps the finest in North America. They keep their bodies clean, though their huts and cabins are just as filthy as those of any other Indians. As far as possible they have adopted and adapted the dress of the whites, though some of the older individuals still cling to the *nakhin*, a cloak made of the finely frayed inner bark of the cedar, in which the wool of the Rocky Mountain goat, colored white, yellow, brown, or black, is woven in such a pattern as to show the totem of the tribe. One of these *nakhins* is valued at about thirty dollars. It figures in their dances, together with a small wooden mask inlaid with mother-of-pearl. Painting the face is still in vogue, but other parts of the body are left untouched; tattooing is rapidly disappearing, and only old individuals can be seen with the plugs in the lips.

They are not great hunters, but are skilled in the use of the canoe. Poole, who spent two years with them about twenty years ago, found that they knew nothing about swimming, and learned the art first from him. They show a peculiar aptitude for building, wood-carving, and other handiwork. They live almost wholly in permanent villages, the houses of which are more substantial than those of the Thlinkit. These houses are ornamented in front with grotesquely carved pillars, which show the extent of their artistic development. The erection of these houses and the ornamentation of the pillars requires a deal of time and labor, and is only possible by combined effort. Other similar pillars are used to mark the graves of the more prominent persons. Here property is estimated in blankets, and these pass current for money, just as beaver skins or horses do in other parts. Besides, they have large plates of copper, sometimes two feet in length, which are imported from Chileat, and which are used as money.

There are seven divisions or sub-tribes of the Haidahs, which differ but little in their customs and dialects, while, on the other hand, the Haidah are but remotely allied in language to any other of the races of the coast. On the adjacent mainland around Salmon River are the Chimseyans (including the Sebassa, the Neceelows, and the Nasse, as well as the Takulli, a wild Athabasean tribe), which are nearly related to the Haidah. They also have many similar customs, such as wearing plugs in the lips and erecting carved posts. The influence of the missionaries has led to the removal of most of these. Still further south on the northern part of Vancouver Island, extending to Nootka Sound, are the Hailtsa. On this island there are twenty totems,

embracing about seventeen thousand, or, according to others, only seven thousand people. These tribes may be arranged in four great groups, each characterized by a language so distinct that a member of one can only with great difficulty, if at all, understand one of the others. Among the peculiarities of these languages are to be mentioned the existence of the sound of the German *ch*, as in *ich*, and the absence of the sound of *r*. Of these the group known as the *Aht* (the term arising from the syllable *ah*, which terminates most of the sub-tribal names) has been most studied, but aside from difference in dialect these differ but little from others on the island. They are rather well formed and dark brown in color. The face is of the usual Indian type, but the practice of flattening the skull in childhood modifies it exceedingly.

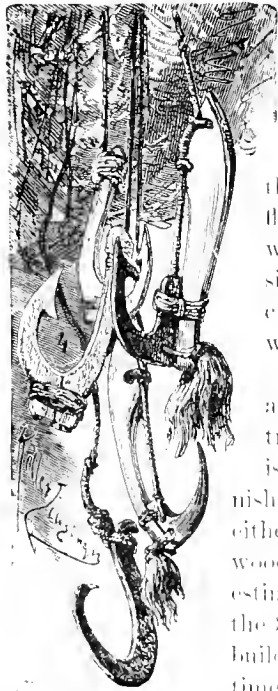


FIG. 85. — Fish hooks
from the South Seas.

This flattening is accomplished by binding a piece of bark on the forehead of the infants while the bones of the skull are still soft and cartilaginous. The coarse black or brown hair is worn long, and is frequently crowned by a chaplet of leaves, giving them a grotesque resemblance to the old heroes of Greece and Rome. It is merely for convenience, and not from any other cause, that these garlands are worn; the leaves serve in a measure to drive away the numerous flies. Hats of cedar bark are also occasionally worn. The women are especially fond of finery, and they also pay considerable attention to their hair. Blankets are now the principal articles of clothing; the women, in addition, wearing woolen skirts.

The *Aht* are strong and agile. They make fine basket-work and splendid boats. These latter are usually dug out of the trunk of a tree, and so carefully finished that but a mere shell is left. They change their camp with the salmon, which furnishes the principal part of their food. These fish are caught either with spears or with hooks. These latter are made of wood or bone, bent by the aid of heat, and are especially interesting since the patterns are much like those used by some of the South Sea Islanders. At the season of the salmon run, they build their camp of wooden huts near the shore, and spend the time in fishing and curing the fish for drying; and in the fall they return with the stores of provisions to their winter quarters. Game of all sorts is eaten, and now potatoes are cultivated. Salt is not used nor relished.

In their social relations they are communistic, and are governed by strict rules of rank and precedence. During the winter great feasts are frequent, and when a whale is caught the whole community is happy. At the meals it is not regarded as polite to break the silence by talking; but when all are filled, the praises of war and of the chase are recited in epics of considerable length. The women are not admitted to these feasts, but in all other respects are as well treated as are the females of most savage tribes, which in the case of the Indians of North America is better than is usually supposed. Polygamy is the rule among the wealthy, but the poor have to be content with but a single wife. The usual price paid for a wife is ten woolen blankets or a gun, but for the daughter of a chief a higher price is demanded.

Slavery exists all over Vancouver Island, the prisoners of war being either placed in bondage or beheaded, decapitation having formerly been a favorite diversion. The chiefs have a peculiar method of expressing their regard and admiration for each other. When they meet, instead of embracing, they bite each other on the shoulder,

and the scars thus made are regarded with considerable satisfaction. The Aht have a native music, but most prominent among their amusements is the dramatic performance known as the Nuk-dance. They are also fond of horses, and the instinct for gambling is strong among them, and, not infrequently, play goes to such an extreme that, as among civilized people, the loser commits suicide.

They believe in spirits, spooks, omens, and sorcery. They are very careful where they spit, as this affords an easy means for an enemy to bewitch them; so, when away from home, if necessary, they spit on their own persons, so that they may the more readily watch the dangerous fluid. The dead are placed in a sitting posture in rude wooden collins, which are then covered with stones. Before these graves, game and salmon are burned for several days to nourish the soul. This is said to be the only evidence of their belief in a future life. The confidence in the exorcism of the medicine men is great. These Tamamoes (a word suggestive of the Shamans of Asia) form a limited society into which a person is admitted only after long ceremonies and great expense. After the initiatory ceremony they sometimes have a theatrical performance, in which the chief takes all the leading parts. In one of these, as described by an English traveler, the chief first appeared with a roar as a panther, then as a bear, and lastly, as the rising sun in which a mask with feathers arranged as rays was supposed to represent the luminary. Then the others came on and illustrated love, jealousy, and other similar parts, as well as a battle between a chief and a wolf. From this and other similar accounts it would appear that the dramatic art has advanced further among the Aht than with any other American tribes, the ancient Mexicans alone excepted. The manufacture of masks has reached a high point among the Vancouver islanders. They make them of wood carved to represent almost



FIG. 86. Masks and wooden swords from Nootka Sound.

every sort of animal, or in some strikingly grotesque pattern. On the inner side are leathern thongs which are held by the teeth, and form the sole mode of fastening the masks. Some are like birds, and have beaks which can be moved by pulling the proper strings, while others represent the human face. These masks are used in various ceremonies, and recall those of the carnival. It may be mentioned, in passing, that

similar masks were found by Spix and Martins, and by Bates, in use by the Tecumas on the Amazon. Arrow points are made by the Aht by flaking off small pieces from a core of obsidian, by pressing against it a tool made of bone, and thus gradually working out the desired shape. Essentially the same process is followed by other North American tribes.

THE NATIVES OF BRITISH COLUMBIA AND OREGON.

In the territorial limits indicated by the heading are a number of tribes and lan-

guages which have not yet been brought into a satisfactory ethnological arrangement. The system of totems here reaches a great development, and this, combined with the fact that a man is not allowed to marry a woman of his own totem, is largely the cause of the confusion. Did space permit, we would gladly linger among these tribes and give with some detail the results of Gibbs, Dall, Swan, and others who have studied them. This group differs markedly from the northern Tlinkit, but in the natives of Vancouver a partial transition may exist. It is distributed over the country between the Frazer and Sacramento rivers, and east to the headwaters of the Missouri. In most respects these Indians are inferior to those of the more northern regions just described, and it is also to be noticed that, the farther we proceed from the shores of the Pacific, the lower in intellectual development do we find the various tribes.

Contrasted with their neighbors, they are lacking in artistic skill, and, if possible, even more dirty. They live on salmon and on roots. Those nearer the coast thus have a greater abundance of food, while those further up the Columbia have to struggle for the means of subsistence. Mr. Swan has given a long and detailed account of the Makahs, a small tribe inhabiting the extremity of Cape Flattery, which may be taken as a representative group.



FIG. 87. Implements
From Nootka Sound.

In this tribe a flattening of the skull is not usual except among families which have married into the Chinook, Clallams, and other neighboring tribes. They are not remarkable for any special physical development. Their houses, which accommodate several families, are at times sixty feet long and thirty wide. A frame-work of posts and timbers is first erected, and the coverings of boards, split from logs of cedar, are fastened on with withes, and then all seams are stuffed with moss and seaweed. The beds are placed around the wall, and are covered with mats of bulrushes procured by barter from the Clallams. These houses are collected in villages of ten or fifteen, each house facing the water, and having a single door in the front. The roofs are as nearly flat as can be and still allow the rain to run off. The reason of this is that they use it for drying halibut. The dress of a man consists of a shirt and a blanket, the older individuals dispensing with the former garment. * A Makah belle is considered in full dress with a clean chemise; a calico or woolen skirt; a plaid shawl of bright

colors thrown over her shoulders, six or seven pounds of glass beads of various colors and sizes on strings about her neck; several yards of beads wound around her ankles; a dozen or more bracelets of brass wire on each wrist; a piece of shell pendant from her nose; ear ornaments composed of shells of *Dentalium*, beads, and strips of leather, forming a plait three or four inches wide and two feet long; and her face and the parting of the hair painted with grease and vermilion."

Formerly the tribe had a chief or head, whose word was law, but in later years all questions are submitted to a council. They are said to believe in a supreme being, whose name is never given except to those who have been initiated into their secret orders. They have many myths, including the great thunder-bird which lives in the mountains, and by the rush of his wings produces thunder, and the snake that produces the lightning. The thunder-bird feeds on whales, and they show piles of fossil or semi-fossil bones as the remains of his feasts. They believe that all sorts of animals, trees, etc., were originally Indians transformed on account of bad conduct. Thus the seal was a thief, who on this account had his arms shortened and his feet tied together. The *tamíawas* have their peculiar ceremonies of initiation and exorcism, and among the near *Clallams* mesmerism is practised in connection with the other rites. Masks play an important part in their ceremonies, but they are mostly bought from neighboring tribes, the *Makah* only doing the painting. Besides the labors of the medicine men in extracting the worm which is the cause of sickness, they place great faith in bones and other relics of the thunder-bird. The dead are buried. If rich, the body is placed in a rude box, but the poor are simply wrapped in mats and placed in the earth. Among others of the tribes some differences are noticeable. Some have but the vaguest conception of any divinity, and the missionaries find it difficult to find any words to convey any idea of God.

These Indians may be divided, according to present knowledge, into six groups. First, come the *Kertani* or Flat-bows (or, as they call themselves, *Skalzi*) a group of about a thousand lazy individuals on the upper Columbia. Next comes the *Sélísh* reaching from the Flatbows to the sea, and embracing, among others the *Clallams* and *Kwilléyutes* to the south of the Straits of *Fuea*, as well as several to the north. The *Sélísh* proper live near the Gulf of Georgia, and have made some considerable progress to civilization, owing to the influence of the Jesuit missionaries, who have converted many of them to Christianity. They have turned agriculturists, and have adopted the clothing of the whites. They are pictured as an honest and peaceful tribe. Their language is very difficult to learn.

The third group, commonly known as the *Nez Percés* (the pierced noses) mostly live in Idaho. They have various names, such as *Sahaptin*, *Numepo*, and *Sho-pumish*. They are now placed on four reservations, in which are found about twenty-eight hundred souls, and others live an independent life, roaming about without control, hunting the buffalo, or fighting with the neighboring tribes. They are wild and not easily restrained, but they are also said to be, for Indians, tolerably honest. Missionaries are doing good work among them, and have established churches and schools. Some of them have attempted agriculture, and now have many acres under cultivation. Among the nearly related tribes may be mentioned the *Wallawalla* and *Yakima*, with about two and four hundred individuals respectively, and the much larger *Kliketat* tribe, which is largely on reservations near Fort Simcoe. Others are the *Palooses*, *Cayuses*, and the *Wascoes*.

The *Chinook* are the real Flat-Heads, since the process is almost universally followed,

though, as before remarked, it occurs in other tribes; but here it is carried to a greater extent than elsewhere. The babe is strapped to a board cushioned with moss. On its forehead they put a cushion, and over this a piece of bark, which is held tight by leather straps passing around bark and board. This process is begun at birth, and continues until the age of twelve months, when the skull is permanently deformed and pressed into the shape of a wedge. The children never cry when thus confined, but a loosening of the bands is followed by pain. This flattening does not seem to change the mental condition of these people, and the capacity of the skull does not seem to be altered. The slaves of the Chinook never have the skull thus flattened, and hence these people regard the wedge-shaped head as a sign of superiority, and look down upon those, even the whites, with normal skulls.

The language of the Chinook is one of the wonders of the west coast. It is so full of sounds not expressible with any alphabet, that it is next to impossible for any white man to learn it, while the task of reducing it to writing has not been accomplished. This difficulty led to the formation of the celebrated Chinook jargon. This forms the medium of communication with all the surrounding tribes; the construction of the language is very simple, and the jargon vocabulary embraces but



FIG. 88. — Flat-head skull.

about five hundred words. Of these about two hundred are Chinook, seventy English, forty French, and the rest taken from other Indian dialects. One example will suffice: The usual greeting is *Clak-hoh-ah-yah*. In the early days, one of the officers of one of the fur companies was Clark, and the usual greeting of "Clark—how are you?"—was regarded as the proper thing at all times.

The Chinook, during winter, dress themselves in a cloak of fur; but in the summer, clothing is regarded as a superfluity. The women wear a little more, their summer dress being a girdle from which quantities of strings forming a fringe hang down to the knees.

The Chinook are exceedingly dirty, and some of their dishes would scarcely be eaten by any other tribe on the face of the earth. They are great gamblers, and they will spend days playing a game somewhat like the familiar 'hunt the slipper,' sometimes losing their all in their bets. The Chinook proper are rapidly disappearing, and number at the present time only about two hundred individuals. They are placed on a reservation in Washington Territory. To the Chinook group belong also the *Katlumut* and the *Clatsop*, or *Clastop*, and several smaller tribes.

The *Callapootos* are nearly if not quite extinct. In 1866 the tribe contained over eleven hundred members, and ten years later the number was but twenty-four. The *Callapootos* lived in the valley of the *Willamette*. The last to be mentioned is the small *Yakon* tribe.

Besides these six groups of what may be called *Columbian Indians*, other tribes occur in the region west of the *Rocky Mountains* and north of *California*, which

belong to a totally distinct linguistic stock. Most prominent are a group speaking dialects allied to those of the Tinnch, and embracing the Qualquioqua, the Tlatskanai, the Umkoa, and the Hoopah, the last extending south to the head-waters of the Sacramento. Powers thinks that the Shasta, Modoc, and some other tribes also belong to the Tinnch stock. These tribes possess the whole of northern California, and are more warlike than the Californians, whom we will take up later. These tribes are sometimes collectively known as the Klamath. The warlike character of the Modocs is well known, and one readily recalls the Modoc war of 1873. At its termination a large part of the tribe had been killed, and the remainder were transferred to Indian Territory, where they promise to become good Indians, in the sense that the only good Indian is a dead one. The climate does not seem to agree with them, and of one hundred and fifty-two individuals who were taken east, no less than fifty-eight died in three years.

TRIBES EAST OF THE ROCKY MOUNTAINS.

The Rocky Mountains do not mark an ethnological division of the North American Indians, for some of the stocks which find their headquarters to the east of that range also extend west of it, while there are some to the east which differ greatly from the others. Still there is a certain convenience in this method, for the larger portion of the aboriginal inhabitants of this region are closely connected, and but comparatively few of the great groups extend beyond that barrier.

Of the original distribution of the tribes of Indians over the area of the United States and the adjacent British possessions, we shall have occasion to speak, in connection with the various families. The present locations are, however, much different, owing to the settlement of the country by the whites, and the placing of the remnants of the tribes upon reservations. These are tracts of land (there being some in almost every state) which are set apart for the use of the former inhabitants of the country. Connected with each are agents and teachers, who endeavor to bring the Indians into sympathy and accord with modern civilization, and although considerable has been accomplished in this line, still the results are not all that can be wished. Most of the Indians in New York state are nominally Christians, but in secret many still cling to their old medicine, and have not yet lost their old religion and superstition. The same is the case elsewhere.

In this vast territory, extending north to the Arctic circle and south to the Gulf of Mexico, are, or were, a vast number of tribes, each with a distinct name and dialect: but these can all be divided into a few linguistic families, each characterized by peculiarities in the formation of the language. Of these minor divisions we can mention but a few. Indeed many have long been extinct.

First to be mentioned of these families are the Tinnch. This group extends over a vast amount of territory, reaching up to the Arctic circle, and extending a branch out in the valley of the Yukon, between the Aleuts and the Eskimo. From this they spread over the whole of the British possessions, as far east as Hudson Bay and south to Lake Athabasca. Another division we have already mentioned as occurring in Oregon, Washington, and California, while a third occurs in Arizona and New Mexico. This southern group is widely separated from the others geographically, but in language the connection is close, a fact first pointed out by the philologist Buschmann, and subsequently fully confirmed by the investigations of American ethnologists. According to Buschmann there are four Tinnch groups, the fourth being the Kenai.

We have already mentioned the two western divisions of the Athabescan family, and will here take up the main stock, leaving the southern group to follow in geographical sequence.

A neighboring people, the Crees, call the main stock of the Timneh Chippeweyans; and most English authors follow this example, which gives rise to considerable confusion with the nearly similar name of an Algonquin tribe, the Chippeways, who are better called Objibways. Chippeweyan, more properly Chipwayanawok, signifies "Tailskins," which is easily explained from the dress (in vogue also among the Kenai) with points hanging down before and behind. Moreover, according to the latest investigator of the Chippeweyans, Abbé Petitot, who dwelt among them as missionary for twelve years, all designations, as Athabescans, Chippeweyans, Montagnards, Timneh, etc., are arbitrary names, and apply only to separate tribes of the family, which he names after its southern and northern members, Dench-Dindschich. The real name of these Indians is simply 'man;' but, according to the dialects, this sounds in their speech dench, dinch, adench, danch, dimch, adonch, danuch, dendshich, dindshick, so that it is difficult to select from these many forms one for a universal, current designation. Up to this time Petitot's designation, Dench-Dindschich, has not been able to replace the native though inaccurate name, Athabescans, and therefore it is retained here. These Athabescans comprise a number of tribes, which may be arranged in four groups, all having essentially similar habits and customs. These groups are the Montagnais, Montagnards, Slaves, and Loucheux.

The Athabescan type is greatly different from that of their northern neighbors, the Eskimo, but, on the other hand, it is very similar to that of the more southern groups. The various tribes are very distinct, but Abbé Petitot draws the following generalized picture of an Athabescan, which, since the French missionary is not an anthropologist, is lacking in some desirable details. He has recently made the important discovery that even the Chippeweyans artificially shape the heads of their new-born children; they do not flatten them, as is elsewhere in practice, but rather make them as round as possible. This is accomplished without other mechanical assistance than the daily repeated pressure of the mother's hands, which are carefully busied in rubbing out every natural protuberance of the still pliant skull. By nature, the Athabescan head is apparently dolichocephalous. The greatest breadth lies between the cheek-bones; the forehead is high, retreating, conical, pressed in at the ends, and completed above with a rounded protuberance. The eyebrow is sharp and highly arched, the eye large, black, flashing, with a snake-like expression. The nose, seen in profile, appears aquiline, broad, and somewhat flattened in front. The septum is strongly visible, especially in the Loucheux, who wear in it a swan's bone. The mouth is broad, with small, good teeth; the upper lip projects beyond the lower, especially in those dwelling in the mountains, whose appearance recalls the birds of prey; the chin is pointed, long in the one, retreating in the other. The hair, black and stiff, falls in long locks over brow and shoulders. The complexion changes from tribe to tribe; but the fairest never have the whiteness of the Europeans. The flesh is firm. The Athabescans are tall and well developed and never incline to corpulence. Hump-backed, lame, and crippled people are not found. Before the arrival of the Europeans, with the exception of rheumatism, ophthalmia, and deafness, no diseases were known; still, squinting was widely prevalent; likewise, among the Dog-rib Indians, stuttering was common and hereditary. An older traveler, Alexander Mackenzie, on the other hand, says of this tribe: "Their stature I think nothing striking. Even without

being very thick-set, they are at the same time strong. Children and young women are often very fleshy; old people, on the contrary, thin. Their complexion is swarthy; their features gross. Their unkempt hair is not always black; moreover, they have not, as a general thing, the piercing eye which enlivens the physiognomy of the Indian. The women appear more pleasing than the men." According to John G. Shea, the Athabascans may quite easily be distinguished from the other families by their square, massive form of skull, short hands and feet, and an amount of beard quite unusual among other Indians. The Chippeweyans wear evil-looking moustaches, and a pointed beard on the chin. The nostrils are wide, the countenance usually forbidding, but the eyes sometimes beautiful.

In the character of the Athabascans, Abbé Petitot and others have found many dark shadows. The English missionary, Kirkby, who became acquainted chiefly with the Loucheux (the wildest and most ferocious of the Athabascans) calls them incarnate liars. This Petitot affirms of the race in general, and he further accuses them of harshness toward women, the aged, and the feeble, of blindness to the faults of children, of cowardice, idleness, and egotism. He calls them dirty and inhospitable, while Kirkby praises the Loucheux as uncommonly hospitable to those who visit them in their camps. At the same time they are, he assures us, bloodthirsty and treacherous, jealous, arrogant, and conceited, and ostensibly honorable; that is, they will not steal about the fort, or take away the property of the white men, and still they often plunder distant Indians of their furs. The other Athabascans undoubtedly do not possess these dark traits of the Loucheux, or at least not in so marked a degree. In the list of virtues, Petitot places first mildness toward their kind; they avoid injuring or misusing anybody; they contradict no one to his face. Loyalty they regard as the good custom of their ancestors; they are reserved toward strangers; they are temperate and abhor spirituous drinks; they are indefatigable, and patient in trouble. Toward those who have won their confidence they are open-hearted; in other respects they remain for their whole lives overgrown children. They are timid, and Mackenzie describes the Chippeweyans as the most peaceable tribe known in North America. Their intellectual powers are moderate. Their sense of numbers is a very limited one, and they are much addicted to exaggeration and false estimates. They do not know their age; after from three to four years they no longer know how old their children are. They count on their fingers, and when the fingers of one hand are exhausted, they proceed to the other. Their reckoning of time does not pass beyond a year. Their animal instincts, on the contrary, are strongly developed; their remembrance of place is excellent; their sight is equal to that of the falcon; their sense of smell good; taste and hearing, on the other hand, less developed. There are no idiots, although they often suffer from hallucinations. Frequently, in individuals, an extraordinary excitement of the nervous system manifests itself, which then imparts itself to neighbors, hastens contagiously from tribe to tribe, and brings the afflicted to the maddest deeds.

Every year, during the summer, an epidemic fit of fear manifests itself, which makes all the people cowards, and in the most horrible anguish places them before an imaginary foe. Petitot ascribes to these affections the cases of cannibalism which formerly existed among the Athabascans; hunger and the fear of death made the people mad, and they fell upon and devoured one another. This observation of the French abbé is exceedingly valuable, and can be estimated in its entire scope only in connection with related phenomena in the European nations. The rage for dancing

and flagellation, the mania of witch persecution, and the belief in demons in the Middle Ages, appear to us, since deception with regard to them is no longer possible, as veritable popular diseases, as types of physical contagion; and it is in the highest degree interesting to study so striking an example of this phenomenon in an uncultured people of the present time. That an illusion can be transferred from one person to another by 'physical contagion' cannot be denied, and in the further progress of this volume there will be ample opportunity to show that these apparently inexplicable crazes, which have in the past afflicted races high in the intellectual scale, are far from isolated, but are rather manifestations common to all mankind.

The Athabascans are hunting and fishing nomads, and their state of civilization, and their methods of living, are modified accordingly. They hunt for food the caribou, moose, musk ox, buffalo, mountain sheep, beaver, and musk rat, while the skins of the two latter, together with those of martins, foxes, and hares, are bartered at the posts of the Hudson Bay Company for weapons, ammunition, nets, blankets, and the like. This trade in pelts necessitates frequent journeys to the posts, which are made in small companies. In winter they travel on snow-shoes, but at other seasons largely on rafts or in canoes. The tribe of Rat Indians, from the neighborhood of Fort Yukon, a harmless and industrious race, frequently extend their trading journeys to the Eskimo tribes on the coast. In these trips they make use of a sled, which is indeed the simplest contrivance of its kind; for it consists of a board, the front end of which is made pliant by steam, then bent upwards, and held in this position by braces.

For dwellings, the Athabascans use tents of moose or reindeer skin, of a conical or half spherical form. They are constructed with a framework of poles, and have an opening at the top through which the smoke escapes. On the inside of the house old clothes of reindeer, moose, and bison skins hang upon a framework of branches, representing at the same time both table and bed. Besides a white or yellow skin smock, bordered with fringe and bits of bright metal, the Athabascans further wear leggings, which are richly ornamented, and also united with the boots. Men and women wear this sort of hose. The upper dress of the women is very short, and richly adorned with fringe, bead work, and patches of wool. Still, in dress, many distinctions seem to exist between the different tribes. Among the Loucheux, Kirkby points out one noteworthy difference in the costume of the women and the men,—that the leather tunic of the women is somewhat the longer, round instead of pointed in front, and is more richly ornamented with pearls and mussel shells. Mackenzie, who traveled through North America during the years 1789 to 1793, and followed the stream named after him to the Arctic Ocean, describes the dress of the women as entirely different from that of the men. Their stockings are tied beneath the knee, and their shirt or chemise is broad, hangs down to the ankle, and is tucked up at pleasure by means of a girdle about the body. In the case of those who have children, this garment is very full about the shoulders, since in their journeys they first carry their children in the skin on their backs, a feature which strongly reminds one of the similar custom among the neighboring Eskimo. The clothing, once put on, is never removed, except as, with age, it drops away bit by bit. It is not necessary to say anything regarding cleanliness. Tattooing is common, but is limited to a few parallel lines drawn about the chin, the corners of the mouth, and the cheek-bones. Still the Montagnais, according to Petitot, have discarded all these usages and their old clothes, and dress themselves according to the European manner. The tribes in the Rocky Mountains

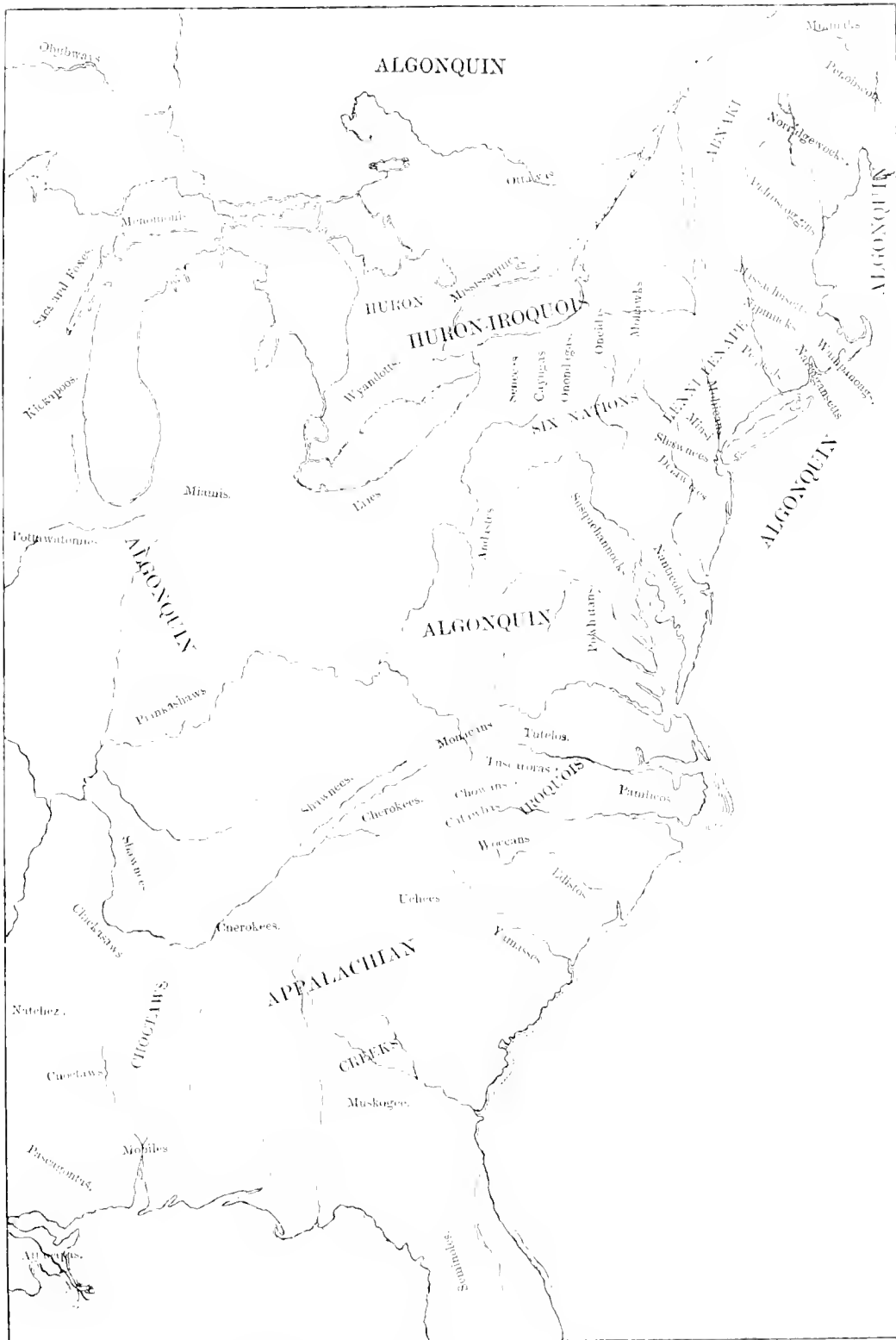
are the most primitive; but even among them, piercing the cartilage of the nose is falling into disuse. The wearing of a broad tonsure is widely prevalent among the mountain dwellers. Formerly the Athabascans parted their long hair in the middle, and let it hang down on both sides. Only the aged now do so, the young parting it after the European manner. To-day we seek in vain for one of those masks formerly used in the sports throughout the entire valley of the Mackenzie, though they are still numerous in Alaska and British Columbia. The European rifle, likewise, has banished the bow and arrow, which Mackenzie found everywhere in their hands.

Wherever the Athabaskan pitches his tent he is at home. He doesn't trouble himself about the right of hunting and fishing, or about territorial questions; he wanders whither it pleases him, camps where he wishes, eats as much as he can, but always with a good appetite, and sleeps according to his heart's desire. The tent, a rifle, a kettle, and a sled for transportation, constitute his possessions. Only the Loucheux collect riches and have a system of trade. They are much attached to both; above all, mussel shells and glass beads, which are procured from the Company, are their means of barter. The man who possesses the most beads is considered the richest. Thus there are among them, as among us, millionaires and poor people; and among the millionaires, again, misers who bury their treasures. This hoarding and burying of glass beads is not so foolish as it at first seems. The savages are fully justified in their surprise at the way the whites will work for gold dust, an object with far less beauty than some of the products of the glass-blower's art. One bit of foolishness parallels the other; money is money, whether in the shape of dollars or of beads.

The Athabaskan is a positivist; he knows nothing of poetry. To live comfortably is his chief concern. He does not grumble at his inhospitable climate. He is provident, and never devours all his game at one sitting, but still at times they have periods of want. He has his various pleasures, — music, songs, and dances; but that which gives him the most enjoyment is sleep.

The women are hard workers. They have to perform all the household duties, prepare the skins and furs, and make the garments. They are submissive to their husbands; still there is no mention of conjugal love, as in general our conception of love is foreign to them. Formerly a sort of community in wives frequently prevailed. The woman is called "Shieha," my slave; but, besides this, also "Sehdezeh" my sister, as she is always taken into council, and exerts there a weighty influence. Still again, on the other hand, a deep disregard of the female sex manifests itself. The Loucheux, for example, multiplies his wives exactly as the farmer does his beasts of burden. The more wives he has, the more flesh he can draw, the more wood he can hew, the more other possessions he can have. Young women are purchased from their parents for a blanket, a gun, or a pair of dogs, and are also affianced in a very worldly way, without regard to their own inclinations. In marriage, the men do not look for beauty. The goodness of a wife depends upon whether she is clever, industrious, and fruitful. Divorees, which sometimes occur, depend entirely on the option of the husband.

The Athabascans, as already observed, are divided into many small tribes, each of which has its own chief. Among the Loucheux and the Chippeweyans, certain ranks exist; all, without reference to tribe, are divided into three grades, which have a faint resemblance to the upper, middle, and lower classes of civilized nations. Among the Loucheux, these are called, "Chit-sa," "Noti-sa," and "A-tal-sa"; the first are the richest, the last the poorest. It is the rule that a man takes a wife, not from his own, but from one of the other two classes; still the children always belong to



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(SEVENTEENTH CENTURY)

the rank of the mother. The children do not receive names after their parents, but the mother and father change their name after the birth of their eldest son and take his name.

The Athabascans have accepted Christianity. The French Catholic missionaries of the northwest possess the full confidence of the Indians, and it is not easy for the Protestants to force themselves between them. In fact, according to Petitot, all the Athabascans are Christians and Catholics. How deep their religion goes is a question, for the good Abbé was compelled to dilute his teachings with some of their former rites and beliefs. In their own religion they have one good and supreme being, called by various names, and besides a worship of animal fetiches. Thus the Hare Indians and the Loucheux regard the musk-ox with reverence, while further west the dog is held in similar esteem. Besides these fetiches the Athapasques recognize an evil spirit, which bears different names; they have great fear of him, and make him an object of their magic. They believe also in the immortality of the soul and in another life, in an upper and a lower world, with which man stands in union by the migration of the soul. Children who come into the world with two teeth are regarded as possessed of the soul of a still earlier living being. Finally, they personify all the elements, water, fire, wind, and streams; and pretend to be able to converse with them by magic art. Their religion consists in the exercise of different traditional customs. There is no regular order of priests among them. Whoever feels a desire for it can be a medicine man. His functions consist in the well-known magical incantations to the drum, and the other mummerly as among the Shamans of the Kenai. The sepulture of the dead was the same; but now they bury their dead after the European usage.

South and east of the Athabascans are the Algonquin tribes. The name Algonquin was transferred to the entire group from a single, now extinct tribe, which by old authors was also pronounced Algonmenquini. The group of nations to which we now apply this collective designation is rich in separate tribes and widely spread. Since a great part of them live in British America, we meet them as next neighbors to the Athabascans and Eskimo. To them apply most of the descriptions commonly given of the redskins of North America. In times past they yielded to anthropophagous desires, and even now have not completely conquered them. All Algonquin tribes resemble one another very much in manners and customs, and their speech, although they differ in dialects, points to a common origin. Of Algonquin idioms are those formerly known as the idioms of the Mikmak, the Lemi-Lenape, the Crees, and the Objibways; the principle lying at the bottom of these is the so-called polysynthetic, or, strict system of incorporation. An essential characteristic of this idiom, which, however, it shares with other languages of America, is the want of distinction between subjective and possessive pronominal elements. The Algonquin languages know only the last, and can form merely nominal forms.

The Algonquins are usually pictured as nomads, wandering about, and without fixed habitations. They are commonly said to have been hunters and fishers. If we are to accept the contemporary accounts, this characterization is far from correct. At the time of the settlement of the country by the whites, all of the Algonquin tribes lived in fixed villages, and tilled the soil. At certain seasons those living near the coast went down to the shore and lived for a time in temporary villages, but they soon returned to their more inland homes, where they cultivated corn, squashes, etc. This picture is true of all the tribes east of the Mississippi. Later on we shall have occu-

sion to speak of the agriculture of the Huron-Iroquois, but here we may mention that of the Algonquins.

Indian corn was their staple of subsistence. They planted it and cultivated it by means of implements of wood and stone. They knew the uses of manure, fish being a favorite for this purpose. Bradford, in his history of Plymouth, says that an Indian told the colonists in regard to their corn, that "excepte they gott fish and set with it (in the old grounds) it would come to nothing;" and a French writer says that (1612) the Virginians also used fish for enriching the soil. Their cornfields were large, some of them embracing several hundred acres. Some of the corn was stored in cribs, or in the tops of their houses, and more was buried in pits in the earth. These pits were lined with bark, and covered with a water-tight roof of the same material, over which was placed a layer of earth. Green corn was charred and then stored in a similar manner.

Slavery existed among them, as among all the other families. These slaves, together with the women, cultivated the fields, and, contrary to the common opinion, the men of the tribe did not disclaim to lend a helping hand when the chase and their wars would permit them. Each tribe had its own peculiar territory, in which its members were allowed to hunt, and most of the tribal wars were due to trespass upon this region by other tribes.

The Algonquins' villages were placed near their cornfields, and each consisted of a variable number of wigwams. Besides they had forts, defended by stockades, to which they could retire when attacked by any marauders. Sometimes these forts were placed near the villages; at others they were in swamps, or in other places readily defended.

Like the rest of the Indians east of the Mississippi, the Algonquins were worshippers of the sun; the moon and stars being regarded as lesser divinities. In some places, every remarkable creature was regarded as having a peculiar divinity in or about it. Numerous are the tales of their belief in a Great Spirit, but when searched to their source, these are almost always to be traced to connection with the whites. Connected with their worship was the myth, almost world-wide in its distribution, of the conflict between light and darkness.

Concerning the position of woman in these tribes, the prevalent ideas are far from correct. It is true that upon her fell a large portion of the agricultural and domestic labors, but on the other hand she had a voice in the councils of the tribe, exerting a powerful influence, and in some cases at least deciding important questions, even going so far as to say that war should or should not be declared.

Farthest North of all the Algonquins live the Crees, without doubt the oldest branch of the family. Their territory stretches between Lake Athabasca and Lake Winnipeg, Hudson's Bay and the Rocky Mountains. Englishmen call them Crees; French Canadians, Knistinos, Kristinaux, or Christinaux; they call themselves Nachiaok. Finally they appear under the name Cyninook. They are a nation of conquerors, who have ever driven other tribes — especially their northern neighbors, the Athabascans — further and further back; while in consequence of their knowledge of fire-arms they have acquired a great supremacy.

They are of medium stature, well built, copper-colored, with black hair which is cut differently, but sometimes also worn long. Their eye is black, sharp, and piercing; their countenance pleasing. They are considered active, teachable, industrious, and honorable, hospitable, and peaceable, and besides, are the Indians most friendly to the

whites. In later times the Crees are said to have made important progress in civilization, and, under the influence of English missionaries, in some places to have engaged in cultivating the soil. They have learned to read and write, in characters adapted to their idiom. The inventor was no Cree, but a white missionary, James Evans. In the early years of this century the Crees were greatly reduced by small-pox, and other diseases: their entire number is placed at about fifteen thousand souls. To the Crees belong the Monsoni, and Muskegon, and finally the Naskapit, (Naskopis or Neskaupe). The latter occupy the interior of Labrador and Ungava. They say that their national name means "one who stands upright;" they number about one hundred fighting men. They believe in one highest ruler of the world and originator of all good, and also in an evil being; and the wily medicine men stand almost in the same light as spirits. Long before table-rocking turned the minds of enlightened and cultivated people, the medicine men of Labrador knew how to cultivate, as a profitable trade, the mysteries of involuntary muscular movements. The magicians of the Naskapit shut themselves up in their leather tents, sit there apparently motionless a few moments, and then bring the tent to a rocking and twisting motion. According to the rocking and springing of the tent are answered the questions which are brought to the oracle. By the French they are also called 'Tête de boule;' and P. Petitot conjectures that the heads of their new-born children are artificially rounded. According to Hind, however, the Tête de Boule form a separate although apparently closely related tribe of people, whom small-pox, measles, and rum have reduced to about thirty families.

Then there are those under the name of Montagnais, Mountaineers (better known as Mountain Indians), in the Gulf of St. Lawrence, who, however, are not to be confused with the Montagnard of the Athabascans. The Nchiroirini, of whom about seventeen hundred still wander about Labrador, are hunters of the cariboo. Catholic missionaries live among the Montagnais, and have imparted, together with Christianity, a knowledge of reading and writing. But, say what we will, civilization is not an unmixed good for the Indian. Formerly they anointed themselves from head to foot with seal oil, which rendered them less susceptible to heat and cold, and lessened the torments of black-flies and mosquitos. Now that they have discarded the oil and adopted European clothing, they are less offensive to European nostrils, but in payment they suffer from colds, influenza, and consumption, and die with great rapidity. This name Montagnais is frequently given to all the Algonquins who range from Labrador to Rupert's Land, and eke out a miserable existence by hunting and fishing, and by trading furs at the posts of the Hudson Bay Company.

In New Brunswick and Newfoundland occur members of the Algonquin family belonging to the group of the Abnaki. In Nova Scotia and New Brunswick are the remnants of the once mighty Mikmak, now ostensibly converted to Catholicism, but they still remain, like their ancestors, hunters and fishers. Only a few hundred near Restigouche have adopted an agricultural life. Their progress is, however, slow, and most of them still live in their old wigwams, and strive to avoid every appearance of work. The total number of Mikmak is now about thirty-six hundred, nearly the same as that which inhabited the same region at its occupation by the French nearly three hundred years ago. The Mikmak have a system of hieroglyphics, the best among any North American tribes. Improved and extended by the French, it is still in use. Another curiosity connected with the tribe has been the cause of endless dispute both in the early history of the country and at the present time. At the time (1534) that Jacques

Cartier discovered the bay of Chaleur, he found the cross. Some would recognize in this the remnants of Christianity taught these Indians by the Northmen centuries before, but others say that it may be a pre-Christian symbol like that found in many other parts of the world. The question is one that can never be definitely settled.

	I or we		his father
	thou		light or heaven
	ho		forever
	they		not
	we are		now
	they are		to-day
	our father		earth
	many		
	likewise		

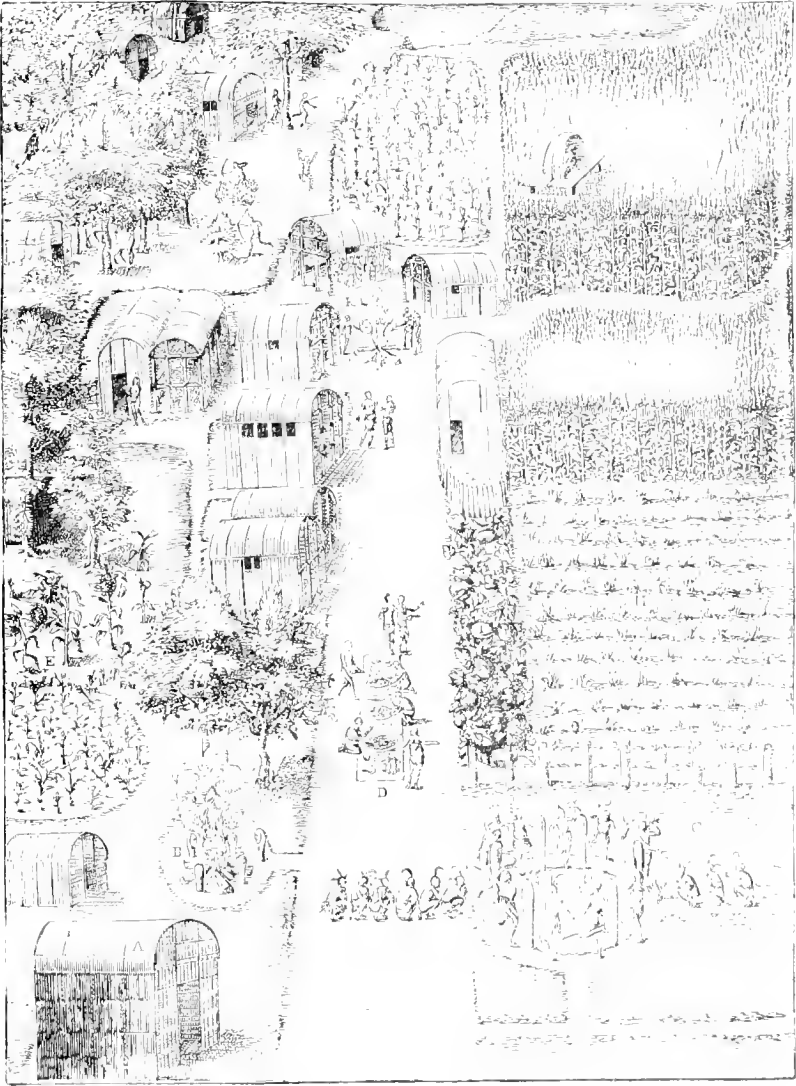
FIG. 89. — Mikmak hieroglyphics.

Besides the Mikmak, the Abnaki stock contained the Penobscot, Passamaquoddy, Norridgewocks, and Androscoggin tribes, which were more closely related among themselves than they were to the Mikmak. The members of these tribes can understand each other without difficulty, but the Mikmak dialect has varied so much that a Penobscot cannot understand it. Remnants of these tribes are still to be found in northern Maine, where they lead the life of hunters and guides, or work in the lumbering camps. But very few of them possess pure blood. At Oldtown is a reservation which now contains about four hundred individuals.

The other Indians of New England scarcely exist except in name. The Wampanoags, Nipmucs, Narragansetts, Massachusetts, Pequods, and the like, are either extinct or so merged with

other tribes that their identity is lost. Against them the whites waged a war of extermination which need not be detailed here. To-day, one or two reservations like the one at Marshpee, Mass., contain them all. Some of the tribes are supposed to be utterly extinct, yet the late Mr. Morgan, while collecting the materials for his work on systems of consanguinity, on asking an Indian whom he met, to what tribe he belonged, received the astonishing reply "Me a Pequot." It would appear probable that at the time of the Pequot war a few escaped and united their fortunes with other tribes, while they still retained their former tribal name.

With these we begin the large group of Algonquin tribes, known as the Lenni-Lenape, which extends south as far as Cape Hatteras. At the time of the settlement of the country, some of these tribes were large and powerful, while others were weak, and have left nothing behind except their names. In the following account only the prominent members can be mentioned. In Connecticut, and extending across the Hudson into the interior of New York, were the Mohicans, part of whose history Cooper has given with a detail more artistic than truthful, while to the north lived the once powerful Adirondack tribe. South of the Mohicans, and extending into Pennsylvania and New Jersey, were the Minsi and the Delawares, two closely related tribes, and also a few isolated Shawnees, to whom we will return later. It was with these tribes of the Delaware Valley that Penn made that celebrated treaty of which it has been said that it was the only one not ratified by an oath, and the only one which was not broken. It is to be noted that the Delawares "were at this time a conquered tribe and held their lands on sufferance. In the figurative language of the Indians, the Iroquois had put petticoats on them." The Delawares gradually retreated westward before the increasing numbers of the whites, crossed the Alleghanies, and for a



Watts's Picture of Secotan in 1585

"The houses are more scattered, and a greater degree of comfort and cultivation is observed, with gardens in which tobacco is cultivated, woods filled with deer, and flocks of chickens in the fields; they erect a stage *D*, in which a sentry is stationed to guard against the approach of birds and thieves. Their corn they plant in rows, *H*. . . . They assemble in common places *C*, where they converse with their neighbours at their feasts. . . . and *F*, which belong to the feast. *D*. . . . On the opposite side is their place of prayer, *K*, and a place, *L*, where they assemble of their chiefs. *V*. . . . They have gardens for melons, *I*, and a place, *K*, where they assemble their sacred men. . . . At a little distance from the town is the point *F*, *F*, in which they collect their water." *Sketches, &c., of Virginia.*

while regained some of their former importance. In the French and English wars they sided with the former. When the Revolution began they took the part of the British, and later they were at the head of the confederacy which for several years defied the American authorities, but which was finally broken up by General Wayne, in 1791, at the battle of the Mameec. To-day a large proportion of the Delawares are on their reservations in Indian Territory, while others may be found in smaller groups in various States of the Union.

A little farther to the south of the original location of the Delawares were the tribes of the Susquehannocks, Conestegos, Nanticokes, Mammahmooks, etc., some of which lived on or near the shore, and others in the interior. Of these but little remains except the name, and, in most cases, all knowledge of the languages has become extinct. Just below them was the Powhatan confederacy, which embraced between twenty and thirty tribes scattered along the shores of the Chesapeake and its tributaries. They were an agricultural people, building their houses in the midst of their fields of corn, and having stockaded forts to which they could retire when menaced by hostile tribes. It was to their stores of food that the early colonists of Virginia owed their lives for several years. The war of 1623 broke the strength of the confederacy, and, though they several times afterward attacked the whites, they were gradually driven back and exterminated, and to-day the Powhatan tribes are extinct.

At the earliest period of which we have any knowledge, the Shawnees lived in central and western New York, and extended south and west into Ohio. From this region they were driven in all directions by the Iroquois, probably near the close of the sixteenth century. We have already mentioned the existence of some in the valley of the Delaware, where to-day their memory lingers in the name of a village and an island just above the Delaware Water Gap. Together with the Delawares, they were concerned in the treaty with William Penn, and, as late as 1722 they had a parchment copy of it in their possession. Others fled to the southwest and took up their residence on the Cumberland and Tennessee rivers, while a few villages existed in southern Illinois. Another lot fled to the Carolinas, where they possibly formed the tribes known as the Sayannahs and Yamassees, which lived for a time on good terms with the Creeks. After a while these southern Shawnees moved back to the Scioto, where they were joined by other members of the tribe. In 1805, Tecumseh (who was half Shawnee and half Creek) and his brother Elskwatawa, "the prophet," tried to form a confederacy of all the North American Indians against the whites. For this purpose Tecumseh went south as far as the Gulf of Mexico, while his brother went west to the falls of the Missouri. This project was defeated by General Harrison in 1811 at the battle of Tippecanoe. In the war of 1812, Tecumseh and many of his braves joined the British, and Tecumseh was killed at the battle of the Thames, Oct. 5, 1813. The remainder, formerly on the Scioto, remained neutral, and in 1831 sold their lands and moved west to a reservation. To-day their numbers amount to about sixteen hundred, scattered among various other tribes, some living with the Quapaws, some with the Saes and Foxes, and others with the Senecas. They are said to be well along the road toward civilization. They are intelligent and industrious, but still retain their fondness for fishing and hunting.

The name Illinois is given to a group of five Algonquin tribes which formerly occupied the region between the Wabash and the Mississippi. These were the Kaskaskias, Cahokias, Tamaronas, Peorias, and Michigamis, the latter being a foreign

tribe admitted into their confederacy. They ceded their lands to the United States by the treaties of 1803 and 1818, at which time they had become reduced to about three hundred individuals. The Miamis or Twightwees and the Piankashaws lived between the Wabash and the Maumee. When first visited by the French missionaries in 1669 they were still a numerous nation. For a long time they sided with the French in their quarrels with the Five Nations, but later they were more or less reconciled to their ancient foes. The migration of the Delawares and the Shawnees separated them from the Six Nations, and they no longer had any chance for their quarrels. During the Revolution and in the subsequent wars, they took up arms against the United States.

The Sacs (Sanks) and Foxes (Outagamies) form a single nation, which, when first discovered, lived near Green Bay, in the present State of Wisconsin; and closely allied to them in language are the Kickapoos, who lived farther south, in the northern part of the territory now embraced by the State of Illinois. From this point they moved South, driving the Illinois tribes from their homes on the river of that name. From this region they migrated across the Mississippi (exact date uncertain). They ceded their lands east of the Mississippi to the United States in 1804. The remnants of the tribe are now mostly inhabitants of Indian Territory and Iowa. Their numbers are now less than one thousand. Those in Iowa are somewhat industrious, serving as farm hands, and cultivating the soil a little on their own account, although they still retain much of their former roaming and hunting tendencies. Those in Indian Territory are even less civilized, and reject churches, schools, and other enlightening influences. Black Hawk, the most celebrated chief of the Sacs and Foxes, was a Pottawatomie by birth, while Keokuk belonged to the Sac totem. The Black Hawk war of 1832 need only be mentioned. In this the Sacs and Foxes were aided by the Winnebagoes. It may be said, in passing, that according to their own traditions the Kickapoo nation was an offshoot from the Shawnees. They retained their possessions east of the Mississippi for several years longer than their relatives, selling the last to the government in 1819.

The Pottawatomes were first found near the entrance to Green Bay, but some years later (about 1700) they had removed to the region around the southern end of Lake Michigan, dispossessing the Miamis of the territory which they formerly held. About two thousand members still remain, of whom sixteen hundred are in Indian Territory. If the reader will recall the distribution of the Algonquin tribes so far mentioned, he will see that the course so far followed in our enumeration is approximately circular, and our next tribe, the Ottawas, who are linguistically closely allied to the Pottawatomes, complete the circle. At first most of the Ottawas lived upon the banks of the river bearing the same name, where they exacted tribute from all the other tribes (Hurons, etc.) which had occasion to pass up and down that stream. Another band of the same tribe was also found at an early date occupying the upper part of the peninsula of Michigan. In 1649 the Five Nations attacked the Hurons, and almost totally destroyed them, and the remnants of this tribe, together with most of the Ottawas, fled before the warlike Iroquois, and sought refuge at the southwestern extremity of Lake Superior. Gradually they worked their way back, and about 1680 were again occupying their former home on the western shores of Lake Huron.

When the Ottawas made their western flight, they were hospitably received by a related tribe, the Chippeways or Objibways, which lived at the western end and on the northern shores of Lake Superior. Of the two names applied to this tribe, the



Cheyenne chief.

latter is possibly preferable, as by its use we avoid any confusion with the Tinnch tribe of Chippewayans, a totally distinct group. These Objibways are to-day apparently as numerous as ever. They are still hunters, and pay but little attention to agriculture. A few of them have adopted civilization, and two of their native historians, George Copway and Peter Jones, have attained some prominence. The total number of the Objibways in the United States and in Canada is now estimated at about twenty-five thousand. Of the several tribes which compose the Objibway nation, the Windigos still retain a reputation as cannibals. Formerly all the North American Indians occasionally ate human flesh, but within recent years no authenticated cases have occurred. The Mississaugaques were a small tribe which formerly had its centre on the northern shores of Lake Ontario and Lake Erie; some of its remnants still exist in Canada. During the wars between the Hurons and Algonquins and the Five Nations, they maintained a discreet neutrality. The Menomonies were another small Algonquin tribe occupying the peninsula north of the Straits of Mackinaw.

Last to be mentioned of the Algonquin tribes are the Blackfeet, which, when first mentioned, were settled along the Saskatchewan, extending south to the upper Missouri. About the beginning of this century, they, with some non-Algonquin tribes, formed a confederacy which acquired great prominence in the northwest. In 1830 this confederacy contained over thirty thousand members, but soon an epidemic of small-pox so reduced their numbers that, twenty years later, only about ten thousand belonged to the Siskekwanak confederacy. In 1870 the total was about thirteen thousand, of which about seven thousand were within the limits of the United States. The Blackfeet have always been warriors, and have made but little progress toward civilization. They are good horsemen.

Related to the Blackfeet are the nomadic Arapahoes, the Dog-eaters of the Shoshonis, and the Gros Ventres of the French. They are warlike, nomadic, and excellent horsemen. The Cheyemes are also a related tribe, possibly the greatest enemies of the whites within recent years. To-day some of the Cheyemes and Arapahoes remain in Wyoming, but most of them are placed on large reservations in the northwest part of Indian Territory. They are rich in horses, and but little inclined to look favorably upon the efforts of the teachers and missionaries who have gone among them.

As was pointed out above, the Algonquin tribes formed a circle, and inside of this circle were the linguistic group of the Huron-Iroquois, the most warlike of all the tribes with which the early settlers came in contact. Surrounded as they were by hostile tribes, the Iroquois were the aggressors in all the numerous wars. The early history of the stock is very obscure. Whence they came, and what relationship they bear to the other linguistic families, are unknown. When Jacques Cartier first ascended the St. Lawrence in 1535, he found at Hochelaga (on the present site of Montreal) a stockaded Iroquois village. Between this time and that at which we next hear of the Iroquois, the Adirondacks descended upon Hochelaga, and put the Iroquois to flight. Some, at least, fled to central New York, but whether the Huron branch was originally a part of the original Hochelaga colony is unknown. This expulsion probably took place near the end of the sixteenth century, and Champlain in 1609 found the Iroquois confederacy, known as the Five Nations, occupying the same portions of New York state which they held until after the close of the Revolution. When they entered this country, according to their own traditions, which are doubtless reliable on this point, they found it in the possession of the Shawnees, but, as we have already seen, they defeated this tribe and scattered the remnants in every direction.

This New York branch of the Huron-Iroquois is called the Five Nations. It was a confederacy of the five tribes (proceeding from east to west), Mohawks, Oneidas, Onondagas, Cayugas, and Senecas, and was formed for offensive and defensive purposes. In the state of affairs then existing, the territory which they took from the Shawnees was admirably adapted for their military supremacy. Their fields were fertile, and game abounded. They could go by water in every direction. Through the great lakes they could travel north, east, and west; the Mohawk River gave them a road to the east, the Susquehanna to the south, while by the Alleghany and the Ohio they could travel to the southwest. From this central point they sent their war-parties in every direction. Some penetrated the New England states and fought a battle with the Massachusetts Indians on the ground now occupied by the city of Cambridge; others went against the Ottawas, and reduced them to a condition of vassalage. This was a matter of some importance to the French, as all travel between the St. Lawrence and the upper lakes followed the Ottawa River, and at one time (about 1646) the missionaries for three years were cut off from all supplies from Quebec.

They also waged their wars against the Hurons (a tribe belonging to the same linguistic family), and in 1649 all the force of the Five Nations was directed against them, and the Hurons were all but destroyed. In the west and southwest, the Eries and the Andastes were nearly exterminated by the Iroquois. Both these tribes were members of the Huron-Iroquois stock. The Eries, who occupied the southern shores of the lake of that name, succumbed in 1665. The Andastes, who lived along the Alleghany and the upper Ohio, were a more powerful tribe, and the war against them was waged with varying fortunes for about twenty years. At times the Andastes were aided by the Miamis and the Shawnees, but, according to Charlevoix, they were finally destroyed in 1672.

The war parties of the Five Nations descended the Susquehanna to its mouth, and reduced the Algonquin Susquehannocks. We have already alluded to their having conquered the Delawares. These wars to which we have alluded were all with the immediate neighbors of the Five Nations. They, however, fought with enemies farther away. Their parties went south and engaged with the Cherokees.

South of the Algonquin circle were a few isolated tribes belonging to the Huron-Iroquois stock. Their centre was in the region around the head waters of the James, Roanoke, and Kanawha rivers. Of these tribes the Tuscaroras were the most prominent; among the others may be mentioned the Monacans, Chowaus, Tuteloos, and Nottoways. The Tuscaroras were principally situated on the Nense and Tar rivers. They lived peaceably for many years, but in 1711 they massacred a large number of whites. In reprisal, the British, assisted by a number of friendly Indians (mostly Cherokees, Creeks, and Catawbans), besieged these southern Iroquois, and in 1713 took eight hundred prisoners, most of whom were turned over to the friendly Indians, and by them sold for slaves. Most of the remainder of the Tuscaroras then went north and joined the Five Nations, which henceforth figures in history as the Six Nations.

The home of the Hurons, the last of the Huron-Iroquois to be mentioned, was in the peninsula bounded by lakes Huron, Erie, and Ontario. Next to the Five Nations they were the strongest of the North American Indians, and formed the head and front of the Huron-Algonquin alliance against the warriors of New York. The Hurons, or Wyandottes (Yendots) as they are often called, consisted of five confederated tribes, the Avendals, Ataronch, Attiquenongnah, Attignouentam, and Tionon-

tates. Notwithstanding their strength and their Algonquin alliance, the Hurons were nearly destroyed by the Five Nations in 1649-50, some of their members fleeing to the north of Lake Superior, others to Quebec, while the Ahrendahs and remnants of some of the others surrendered and were incorporated into the Five Nations.

During the many wars, the Five Nations (and the Six Nations) were uniformly friendly to the British. During the French and Indian wars they alone resisted French influences, and played a far from unimportant part in that struggle. When the Revolution began, they still retained their friendship for the English, and participated in many battles. It was not until General Sullivan, in 1779, was sent against them that they ceased their depredations. To-day the largest part of the Six Nations are on reservations in New York state, some being in Canada and some in Indian Territory.

The tribal relations of the Five Nations were rather complex. Apparently at a comparatively recent date this group formed but a single tribe, divided into eight totems, arranged in two series; to the first belonged the turtle, beaver, bear, and wolf; to the second the heron, hawk, snipe, and deer. Since marriage was only permitted in different totems, it followed that the members of each totem were pretty evenly divided among the various parts of the tribe. With growth, and consequent geographical extension, a new basis of division came in, and the Iroquois tribe became divided into three portions or nations, the seat of government remaining with the central one, the Onondagas. With this division the fifty sachems were also separated, the Onondagas retaining fourteen, while each of the others had eighteen. Then the two lateral branches in turn became divided; the western into the Senecas and Cayugas, the eastern into Oneidas and Mohawks. In the case of the eastern tribes, each retained after the division nine sachems, but of the western, the Senecas had only eight, and the Cayugas ten.

Of the Five Nations, the Senecas were by far the most warlike; and in numbers formed fully half of the confederacy. Of course the wars tended to decrease their numbers, but they made them good by the incorporation of portions of the vanquished tribes. At one time, individuals thus adopted from eleven distinct tribes were found in their midst. The Cayugas were a weaker nation. The Onondagas had their centre near the present city of Syracuse, and were thus residents at the centre of government of all the Five Nations. The Oneidas were situated near the shores of Oneida lake, while the Mohawks inhabited the valley of the river to which they gave their name.

All of the Huron-Iroquois were agriculturists. They cleared large tracts of land by girdling the trees, and then, when dead and dry, burning them. The soil thus rendered available was cultivated with wooden hoes and implements of stone. The principal crops were corn, beans, squash, and apples. Their fields were enormous in extent, and they raised each year more than they could possibly consume. In 1687, the French burned four of the Seneca villages, and, according to an old chronicle, destroyed over twelve hundred thousand bushels of corn. This is doubtless an exaggeration, but the amount was very large, since they were engaged for a week in cutting up the corn of these four villages. One of the Indian allies of the French did not have much of an opinion of this injury to the Senecas, for he said that the Senecas would not mind the loss, for the other Iroquois nations were able to supply them. When, near the close of the Revolution, General Sullivan invaded the territory of the Six Nations, he is said to have destroyed, one hundred and sixty thousand bushels of corn, and in one orchard to have cut down fifteen hundred apple-trees.

Like the Algonquins, the Huron-Iroquois worshipped the sun and moon. They had the myth of the fight between light and darkness, under the names Ioskeha and Tarviscara. "They were twins, born of a virgin mother, who died in giving them life. Their grandmother was the moon, called by the Hurons *Ataensie*. . . . The brothers quarrelled and finally came to blows, the former using the horns of a stag, and the latter a wild rose. He of the weaker weapon was very naturally discomfited, and sorely wounded. Fleeing for his life, the blood gushed from him at every step, and turned into flint stones. The victor returned to his grandmother, and established his lodge in the far east, on the borders of the great ocean whence the sun comes. In time he became the father of mankind and the special guardian of the Iroquois. The earth was at first arid and sterile, but he destroyed the gigantic frog which had swallowed the waters, and guided the torrents into smooth streams and lakes. The woods he stocked with game; and having learned from the tortoise how to make fire, he taught his children, the Indians, this indispensable art." In another place we learn that Ioskeha is the sun. "Without his aid they did not think their pots could boil. . . . He it was who gave them the corn which they ate, and who made it grow and ripen; if their fields were green in springtime, if they gathered plentiful harvests, and their cabins overflowed with grain, they owed thanks to no one save Ioskeha," the Sun.

In the region south of the Algonquins and Huron-Iroquois, and east of the Mississippi, were a number of tribes which have not yet been brought into systematic order. It is certain that they embraced several linguistic families, but for our purposes we may group them all under the common name of Appalachian tribes without in any way indicating thereby that they constitute a linguistic stock. The more prominent of these are the Creeks, Cherokees, Catawbas, Choctaws, and Chickasaws. Besides these there were others of which our accounts are fragmentary, and which may have been minor divisions of those just mentioned. Thus the first settlers formed four hostile tribes (the Stonoes, Edistoos, Westoes, and Savannahs) occupying the regions between Charleston and Savannah. Other tribes, of which we know only the names, are the Congarees, Waterees, Waxsaws, Wynsaws, Chitamachas, Panacas, Adaize, etc.

First in our geographical list of the Appalachian tribes comes the Catawbas, which, when the settlement of the Carolinas was begun, were a tribe of importance on and near the head waters of the Santee and the Great Peece. In 1700 they numbered several thousand souls, and could muster about fifteen hundred warriors. Forty years later the warriors were not more than four hundred. They were perpetually at war with the Shawnees, Cherokees, and the Six Nations, and had but little time to molest the whites. Indeed, with one exception, they regarded the English with favor, since through them they obtained weapons and ammunition, for use against their Indian foes. The Catawba nation probably included the Woccons, Congarees, Cheraws, Waterees, Enoes, and Esaws; but definite details on these points will never be obtained. The language of the Catawbas is said to be totally distinct from that of the Cherokees, but it has some affinity with the Creek or Muskogee tongue and a little with the Choctaw.

South and west of the Catawbas, in the country around the head waters of the Tennessee, and extending west some distance along that river, were the Cherokees, a brave race, embracing at the time of the first settlement some six thousand warriors. They were constantly at war with some of their neighbors, especially with the Shawnees and the Five Nations. Their country was strong in a military sense, and hostile

tribes found it difficult to penetrate their mountain fastnesses. The Cherokees were an agricultural nation, and, even within the historic period, it is to be noticed that the men worked in the fields. In the earlier days they had Indian slaves, but later they had also those of African blood.

Among the most interesting things connected with the Cherokees is their alphabet. One of these Indians, Sequoyah, or George Guess, as he is commonly called, was the inventor. He was unacquainted with any language except his own, but saw some books in the missionary schools and was told that the characters contained in them represented the words of the whites. Having thus obtained the idea of a written language he at once set about reducing the Cherokee tongue to a visible form. At first he tried a system of hieroglyphics, in which each character represented a word, but he soon saw that this was impracticable. He then analyzed his language and found that, although the words were numerous, the syllables of which it was composed were few, and for each of these he invented or adopted a sign. He even went further and reduced some of these syllabic sounds to their elements, and also recognized the affinities of certain vowels and consonants. As a result he found that the whole language could be expressed by eighty-five characters, and for these he adopted a number from the Roman alphabet and invented a number of others. It needs to be carried but a little farther to produce an alphabet equal or superior to ours. It has, however, a considerable advantage over ours, for when once these characters are learned, one can read at once anything in the language, without having to master any such complexities as are involved in our words 'pithisis' and 'through.'

Whether the Cherokees are remotely related to the Huron-Iroquois is uncertain. There are, however, certain similarities in pronunciation and accent, and in the termination of syllables, which may indicate that in time long past the two spoke a common tongue.

The Cherokees have been regarded as the most civilized of all the tribes of the United States. Previous to their removal to the West, many of them had become thrifty and enterprising farmers in Georgia. In 1809 they numbered about twelve thousand, twenty years later fifteen thousand. In 1838 the greater proportion of the tribe was removed to a reservation of nearly four million acres in the northeastern corner of Indian Territory. A few still remain in the Carolinas. The western branch of the family forms one of the four "civilized nations," and now embraces about twenty thousand individuals. Their government is a democracy.

The present states of Georgia, Florida, and Alabama may in a rough way be said to correspond to the territory of the Creek confederacy. On the north, the boundary line lay along the thirty-fourth parallel of latitude, above which were the Catawbas and Cherokees; while the highlands between the Tombigbee and the Alabama rivers marked their extension towards the west. The Creek confederacy embraced several tribes. Of these, the Muskogees were the most numerous, and are said to have formed about seven eighths of the whole nation. The Seminoles were an offshoot from the Muskogees, which extended south into Florida. Their name, Seminoles or Isty-semoles, means 'wild men,' and was given from the reason that they paid but little attention to agriculture, but lived by hunting and fishing. In the north were the Uchees, while in the west and southwest the Hitchitees, Coosadas, Coosas, Talepoosas, etc., were members of the confederacy. Later, the Natchez, leaving their home on the banks of the Mississippi, wandered east and entered the confederacy. The Uchees, Coosadas, and the Natchez spoke a language totally different

from the Muskogee. The Hitchitee and Seminole tongues were but dialects of the Muskogee.

At the time of the settlement of Georgia, the number of aborigines in the territory was estimated at about fifteen thousand, but if the whole Creek confederacy is considered, this number is much too small. Excepting the Seminoles, these tribes were largely agricultural, and lived in fixed villages. These villages were fortified by palisades, and frequently an embankment of earth was thrown up about the base of the spires, contributing materially to the ease of defence. In the village the houses were all much alike, except that of the micco. This was either partly below the surface of the ground, or was placed upon an artificial mound of earth. The houses were circular or quadrangular in outline, and were covered with moss, canes, palmetto leaves, or the like. Those intended for summer use were more open than those in which they dwelt during the winter months. If located at some distance from a stream or spring, an artificial channel was dug to supply the village with fresh water. The government was patriarchal. The chief ruler had almost despotic powers, and in approaching him the subjects used much the same gestures as in worshipping the sun. This chief ruler was aided by a council, composed of the miccos of the various tribes. His office, as well as that of the miccos, was usually elective. Next in rank was the war chief, and then followed the high priest and medicine man.

Within the historic period the Creeks were mound-builders, a fact of no little importance, as will be seen when, later in this volume, we mention the ancient monuments so numerous in the Mississippi valley, which have given rise to such endless speculation and hypothesis. Soon after contact with the whites, this mound-building was discontinued. Some of the mounds were for the residence of the chiefs, some for temples, and some for sepulchral purposes. Others, which represented animals, were evidently emblematical, and still others were clearly defensive in their nature. Though we shall return to the subject later, it may here be mentioned that, aside from the accounts of early explorers in Florida, the existence of glass beads and articles of iron and brass in such positions in these mounds that they could only have been placed when the mound was built, proves that at least some of these structures were erected after the advent of the whites.

The Muskogees were skillful workmen, and their arrowheads, celts, hatchets, and axes were nicely finished. They exhibited a certain aesthetic taste, and many of their arrowheads were made of jasper, quartz, or chalcidony. Their pipes were skilfully carved, some of them in the shape of birds or animals, and occasionally they were inlaid with other stones. In pottery they also excelled, although they did not know of the potter's wheel. They were careful in the selection of the clay. A favorite mode of construction was to mould the clay inside a wicker basket, and then placing it in the fire, the article was baked and the wooden mould destroyed, its impress being left on the exterior. At other times gourds were carved on the inside with various patterns, and then, the pot being formed inside as before, after burning, the outside of the vessel reproduced, reversed, the ornamentation carved in the gourd.

For many years after the settlement of Georgia there was no serious collision with the Creeks. During the Revolution, and during the war of 1812, they fought on the British side. In the latter war they received a severe chastisement. In 1836 they sold their lands to the government, and received a reservation in Indian Territory, adjacent to that of the Cherokees. At the time of the treaty, the Creek nation was estimated at twenty-eight thousand, of which the Muskogees made twenty-three

thousand, the Seminoles twenty-four hundred, the Uchees twelve hundred, the Hitchitees six hundred, the Alibamons and Coosadas five hundred, and the Natchez three hundred. They have now become partially civilized, but retain with some modifications the patriarchal system of government which they had when first known to the whites.

The treaty of 1833 was not accepted as binding by all the Creek nation. The Seminoles stood out for several years, and, being reinforced by Muskogeese and run-away slaves, defied the authorities of the United States. Led by Osceola they waged a war for several years, which cost the general government over ten million dollars and fifteen hundred lives. In 1842, having suffered numerous losses, they accepted a reservation just west of that of the Creeks, and like them have become industrious and prosperous farmers. Their numbers to-day show but slight variation from that given in the preceding paragraph. About a hundred and fifty still remain in Florida, and an uncertain number have gone to Mexico.

The Choctaws and Chickasaws, though speaking closely allied dialects of the same language, are distinct tribes. They formerly lived in the territory between the Creeks and the small tribes upon the Mississippi River, the Chickasaws being the more northern of the two. The Chickasaws were a warlike tribe, continually embroiled with the Cherokees, Illinois, Arkansas, the Five Nations, and occasionally with the Choctaws. They were uniformly allies of the British and inveterate enemies of the French. During the Revolution they sided with the English, but since then they have had no trouble with the whites. According to their traditions they originally came from the west, but the Choctaws have no such recollections. That the Chickasaws are now more numerous than when first seen is beyond a doubt. Adair, who lived among them for many years, and who has given us one of the best accounts of the southern Indians, estimated their warriors in 1763 at four hundred and fifty. In 1835 the total number of souls in the tribe was about five thousand. They are now mostly gathered on a reservation in the central southern part of Indian Territory, and number not far from six thousand souls.

The Choctaws are a much larger tribe than the last, and are to be regarded as among the best of all the southern tribes. They have never had any serious quarrels with the whites, although they have been brought in contact with English, French, and Spanish. Their only wars were with the Creeks. They were largely engaged in agriculture, and depended less on the chase than most of their neighbors. Since their removal to their reservation of six million acres in the southeastern corner of Indian Territory, they have retained their agricultural proclivities, and, together with the Chickasaws (with whom they are confederated), they form the fourth of the "civilized nations." They have good farms, are good mechanics, and, better than almost any other tribe, they profit by the labors of the schoolmaster and missionary. They have a constitutional government, and a code of written laws. They number now about twenty thousand.

The Choctaw language shows some similarity to that of the Muskogeese, and it is possible that they should be regarded as forming one linguistic stock. The language is among the easiest for a European to learn.

Tradition and the little we know from actual history all point to the fact that the Creeks, Cherokees, Choctaws, and Chickasaws came from the west, and encountered, in the territory which they occupied at the beginning of the historic period, a group of tribes now extinct. That this is true of the sea-coast is more than probable; indeed,

until the middle of the last century the Coloosas and Mickasuckees of Florida retained their distinctness. Of most of the others even the names have been forgotten.

Of the many smaller tribes living along the Gulf of Mexico and the lower Mississippi, we need say but little, indeed of most of them but little is known. So far as we know, they spoke several distinct languages, though possibly some of them are to be regarded as members of the Creek or Choctaw families, or, on the other hand, allied to some of the tribes west of the Mississippi, of whom we will speak farther on. One of these tribes, however, needs more of a notice on account of our detailed knowledge of it.

The Natchez, whom we have already met as members of the Creek Confederacy, when first known to the whites, occupied a small territory on the eastern bank of the Mississippi, near the city which perpetuates their name. They were farthest advanced toward civilization of any of the tribes yet described. "There the machinery of temple, idol, priest, keepers of sacred things, religious festivals, sun-worship, and all that, was most elaborate, and there the preservation of the eternal fire enlisted the utmost solicitude." Contact with the Europeans served to change all this, and in later years the worship of the sun has almost entirely disappeared. In 1729, the Natchez, although numbering but a few hundreds, massacred about two hundred of the French. For this they were severely punished by the combined French and Choctaws, and driven from their country. They fled to the east, lingering now here, now there, until they reached the Creeks and were assimilated into their confederacy. The French took a number of prisoners and sold them in St. Domingo as slaves.

Among the most interesting things in connection with the Natchez are the travels of Mouchaët Apé. About these there has been considerable discussion, but the recent researches of Mr. Davis renders the story probable. According to the relations of Du Pratz at about the beginning of the eighteenth century, Mouchaët Apé, a Natchez Indian, wished to learn from whence his people came. To accomplish this he went north and east until he came to the ocean apparently on the New England shore. On his journey he failed to find any trace of his ancestors, and so he returned home, visiting on the way Niagara Falls. Soon his curiosity returned, and he started again, this time to the Northwest. He followed the Missouri to near its source, and then, going north, struck the head waters of the Columbia, which he followed to the Pacific. On this journey he met with no better success than on the other, and, retracing his steps, he returned to the Natchez after an absence of about six years.

The greatest objection to this story arises from its apparent improbability, and by many it is supposed to be an invention of the Frenchman who told it. That this could not have been the case seems to be shown by the fact that the whole description of the journey to the northwest is tolerably accurate in its description of the physical features of the country traversed, and at the time Du Pratz's account was published nothing was known by the whites of the country described. Whether true or false, the story possesses great interest. At a later date several Indians have been known to cross the Rocky Mountains and to have seen the Pacific.

Having now, in this rapid manner, defined the limits and outlined the history and relationships of the tribes and stocks originally inhabiting the region east of the Mississippi, it remains to describe, as far as space will permit, the customs, social conditions, etc., of these Indians as they existed when the whites first knew them. Later, their autochthonous conditions were modified by contact with the Europeans; but

with this we need not concern ourselves. In the preceding pages it has been shown that the aborigines in this region were divided up into several groups, differing markedly in language, and each of these linguistic stocks divided into tribes and totems. In these points the distinctions and demarcations were very evident, but in all that pertains to the mental condition, religious views, and manner of life no such distinctions are found, and all divergences are to be readily explained by climatic or other physical causes.

Among all the American aborigines the social framework was founded on the gens, and terminated in the confederacy. The gens embraced all having a common descent, and bearing a common name or totem. The different totems were arranged in groups, to which Mr. Morgan has given the name phratries, and these, in turn, in tribes, which embraced all speaking a common language, or a common dialect of a language. Beyond was the confederacy, which was composed of tribes, usually speaking languages or dialects of the same character, united together more or less closely for social or political purposes. Sometimes the confederacy and the linguistic stock were coextensive, sometimes one overlapped the other.

To illustrate these points we will turn to the Huron-Iroquois, prefacing our remarks by saying that essentially the same conditions occurred everywhere within North America south of the Eskimo. In the Six Nations the highest number of gentes or totems was eight, each taking its name from some traditional animal ancestor. In the Senecas these eight were the wolf, bear, turtle, beaver, deer, snipe, heron, hawk. In the Cayugas the same totems were found, except that the heron was replaced by the eel; while in the Onondagas the last two totems were those of the eel and ball. In the Oneidas and Mohawks only the wolf, bear, and turtle totems occurred, the others having become extinct. In the Tuscaroras an additional feature was introduced. Some of the gentes had died out, but others had become very large and had divided, so that we had for the eight the gray wolf, bear, great turtle, beaver, yellow wolf, snipe, eel, and little turtle.

Each gens was endowed with certain rights, and had certain restrictions placed upon it. It could elect and depose its sachems and chiefs. It had common religious rites, and a common burial-place. It could adopt strangers, and was bound to defend its members and to redress all injuries done by one to another. Lastly, no one was allowed to marry one belonging to the same totem.

Among almost all of the American tribes descent follows the female line. The only exception to this among the tribes so far mentioned was in the case of the Objibways, where it had changed to the male line. The late Mr. Morgan investigated this subject in a very thorough manner, and he came to the conclusion that the condition existing among the North American Indians, where the female carries the gens, was the primitive one the world over, the Polynesians only excepted. In the case of the Greeks and Romans, descent in the female line persisted until after civilization had commenced, and the system of gentes remained until a very much later date. Mr. Morgan remarks that in order to understand fully the social relations of the two nations just mentioned, "a knowledge of the functions and of the rights, privileges, and obligations of the members of the American Indian gens is imperatively necessary."

The reason why the women carried the gens, why the children belonged to the same totem as the mother rather than to that of the father, is to be sought in the primitive condition of mankind. The time once was when marriage in pairs did not

exist, and paternity could not, except in rare cases, be traced. Descent in the female line was easily followed, and the archaic system of relationship was retained long after monogamic marriage was introduced. Marriage outside the gens was apparently a provision against the too close relationship of man and wife, and the consequent deterioration of the progeny. It was, however, not always effective, as it guarded only against such marriages on the mother's side, but made no provision for such occurrences among the relatives of the father. So far as the law went, it was very strict, and infringements were severely punished, sometimes by death.

The phratry was an evolution from the gens which arose from the increase of the tribe, and the necessity for some division between the gens and the tribe. Among the Senecas there were two of these phratries, one embracing the bear, wolf, beaver, and turtle totems, the other the deer, snipe, heron, and hawk. Among the Chickasaws there were likewise two phratries, but in the Mohicans the number was three. In the case of the latter, we have a proof that the phratry arose from the gens. Originally it had three totems, — the wolf, turkey, and turtle. Each of these, with growth, became subdivided, and the divisions took the rank of gens, the former gentile divisions being changed to phratries. Thus to the wolf phratry belonged the wolf, bear, dog, and opossum totems, the turtle phratry embraced the little turtle, mud turtle, great turtle, and yellow eel gentes, and the turkey phratry included the totems of the turkey, chicken, and crane. At first, marriage was permitted only between different phratries, clearly showing the origin of the system from that of the gens, but later this restriction died out, and marriage was allowed anywhere outside the resulting gens.

The phratry played no important part in the political organization of the tribe, but in social and religious matters it was very important. It had no official head. In the case of the death of important persons, the phratry to which he belonged were the mourners; the other performed the funeral ceremonies. In the election of chiefs and sachems of the totems, the phratry had confirmative and veto powers, and these extended not only to their own gentes, but to those belonging to the other phratry.

The totems varied in rank, some having a higher position and more influence than others, while usually the priests and medicine men were taken from a particular gens, which also played an important part in the religious ceremonies and observances. An offence of one Indian against one of his own totem was settled by the members of that totem; but if the injury came from without, not the individual, but the gens, demanded satisfaction; and occasionally the whole phratry was called in, if the offender belonged to another phratry. Reparation was usually made by the gens or the phratry to which the criminal belonged; if not, the wronged totem took the affair into their own hands.

As was mentioned above, the gens is distinct from the tribe: it has nothing of tribal character. Usually the gentes were distributed more or less equally throughout all parts of the tribe, yet occasionally a geographical distribution was seen which, carried further, would result in tribal or sub-tribal distinctions. Thus, among the Delawares, the wolf or Minsi totem had become partially separated, while two Shawnee totems, the Chillicothe and the Piqua, are said to have had their distinct homes.

A tribe is really composed of two or more totems speaking the same dialect, and closely related by intermarriages. "To a stranger the tribe is visible, not the gens." A tribe has its territory and its name; it is governed by a council of chiefs, and in some cases it possesses a chief ruler, or head chief. It has the entire regulation of its domestic affairs. A confederacy is composed of tribes, usually speaking dialects of

the same language, united for offensive and defensive purposes. Best known of these confederacies is the Five Nations. This was governed by a council of fifty sachems, distributed irregularly through the tribes. Later a common head was necessary for military purposes, and two war chiefs were elected; two being chosen so that one might to a certain extent counteract the other, in the same way that in the Roman republic three consuls were appointed. In the case of the aborigines, the plan, however, worked better than with its Latin prototype. In this case the war chiefs were both taken from the same tribe, — the Senecas; and it is to be noted that but rarely, if ever, were the sachems elevated to this rank. The sachemic office was hereditary, descending, not from father to son, but to the sister's children. The office of war chief, however, was not necessarily obtained by inheritance; frequently, as in the case of Brandt, the celebrated chief of the Mohawks, the chief rose from the ranks, and exercised far more influence in the tribe than did the sachems.

As a result of the system of consanguinity described above, woman had a far more important position in the social scale than is usually supposed. Mr. Carr has recently shown that among the Huron-Iroquois (and the same is true of all the tribes east of the Mississippi) "woman, by virtue of her functions as wife and mother, exercised an influence but little short of despotic, not only in the wigwam, but also around the council fire. . . . Chiefs, warriors, and councils were all obliged to yield to her demands when authoritatively expressed; and there are few scenes in Indian story more dramatic than those in which the eloquent Red Jacket, and that magnificent half-breed, Corn-planter, were constrained to do her behests in the face of their repeated declarations to the contrary." The woman, equally with the man, possessed the power of divorce, and when the couple separated, all the property, even the weapons of the warrior, belonged to her. She owned the land; it descended to her children, or she could make such disposition of it as she wished, without consent or hindrance by the husband.

At the council held in 1791 (alluded to above), "the women told Colonel Proctor, the American Commissioner, . . . you ought to hear and listen to what we, women, shall speak, as well as the sachems; *for we are the owners of this land*, and it is ours. It is we that plant it for our and their use. Hear us, therefore; for we speak of things that concern us and our children, and you must not think hard of us, while our men shall say more to you; for we have told them." This statement as to the ownership of the land was not denied, and on the reopening of the council, Red Jacket, through whose instrumentality it had at a previous session been most unceremoniously closed, was made spokesman for the women, and in that capacity was obliged to yield to demands which he had previously bitterly opposed. This he did in the following emphatic language: "Now, listen, brother: you know what we have been doing so long, and what trouble we have been at; and you know that it has been at the request of our head warrior (Cornplanter) that we are left to answer for our women, who are to conclude what ought to be done by both sachems and warriors. So hear what is *their* conclusion."

Besides her power over the decisions of the councils, as indicated in the preceding paragraph, the women had the power to "command or prohibit a war, as seemed good to them." After a victory the captives were turned over to the women, and they had the say whether they should be adopted into the gens, be kept as slaves, or be burned; and their decisions on these points were final. As illustrative of this, we may mention the cause which led to the extinction of the Eries. In one of their battles they

had taken prisoner one of the Iroquois chiefs, and at the distribution of the captives, he was allotted to one of the squaws. The rest of the tribe, knowing that if he was injured they would suffer the vengeance of the terrible Five Nations, used all their persuasive powers to have her save him. But no; regardless of all consequences she 'threw him into the fire,' and in retaliation the Senecas and their allies descended upon the Eries and exterminated them.

A further prerogative of the woman was the right to say who should be the sachem of the gens. In making the selection she was under no constraint, but could choose as she wished, without regard to age or priority of birth; and it occasionally happened that a third or fourth son was chosen, or even an infant. This choice was ratified by the gens, and then by the tribe. If an infant were appointed, a regent was selected to act for him until he arrived at years of discretion. Concurrent with this power to nominate a chief, the woman had also the right to depose him.

Throughout all the region east of the Mississippi (as well as west of it) the sun was an object of adoration, and in the South and West one of the totems was said to have descended from that luminary. In the North the worship did not attain so great a development as it did in the South, and it died out or became corrupted much sooner. At one time every tribe kept burning its perpetual fire in honor of the sun. North of Mason and Dixon's line this custom died out soon after the arrival of the whites; but south of it, it was kept up for a much longer time. Here, within the historic period, they have been known to build large mounds, on the summit of which was the temple of the sun, in which the perpetual fire was kept constantly burning. It was regarded as too sacred for ordinary use. Even in its care certain details were observed; it was fed with sticks, the bark of which had been removed. The arrangement of these sticks, radiating like the spokes of a wheel from the fire as a hub, had its significance. Priests were detailed to watch the fire, and its extinction was regarded as foreboding dire evil to the tribe. In such cases it could only be rekindled by brands from some other similar fire.

"First among the priests or guardians of the temple and fire among the Natchez was the chief of the tribe, or, as he was called, the Great Sun. Every morning at sunrise he appeared at the door of his cabin, and, turning to the east, 'he howled three times,' bowing down to the earth. Then a calumet, used only for this purpose, was brought him, and he smoked, blowing the smoke first towards the sun and then towards the other three quarters of the world." In some parts the sacrifices to this divinity went so far that the first-born were offered as propitiatory gifts.

Each nation, each tribe had its own territory, over which each member could hunt and fish at his pleasure. Even when conquered, as were the Delawares by the Five Nations, these rights were still reserved to those who remained on the land. They retained their ownership, not the sovereignty. This was plainly shown in the case of Penn and his followers. They bought their lands from the Delawares and Shawnees, but it was also necessary for them to make a second treaty with the Five Nations, ratifying the sale. Within tribal limits all land was held in common, but when a tract was reduced to cultivation the owner was guaranteed the unrestricted possession as long as it was tilled. This property in land could be transmitted from one to another either by sale or by inheritance. The woman retained her property after marriage, and could at any time make such disposition of it as she wished.

Almost all the Indians were agriculturists, but the extent to which they tilled the soil was regulated by the abundance of fish and game. Where these were plenty the

soil was more or less neglected, yet everywhere large fields existed. Thus on Mount Hope, in Rhode Island, King Philip had a cornfield of nearly a thousand acres. Adair describes one among the Catawbas seven miles in extent, while General Wayne, writing just after the battle of the Maumee, says: "The margins of these beautiful rivers, the Miamis of the Lake and the Au Glaize, appear like one continued village for a number of miles, both above and below this place [Grand Glaize]; nor have I ever before beheld such immense fields of corn in any part of America from Canada to Florida."

Indian corn was the great staple, but according to the climate other vegetable products were cultivated. In the North were beans, squash, pumpkins, and apples, while farther south peaches, plums, grapes, and other natives of a warmer clime furnished additional elements in the diet. The most common tool used in the cultivation of the soil was a wooden hoe, shaped much like a mattock; but implements of stone, bone, or shell were frequently used. Tobacco, of course, was raised everywhere.

In hunting, the arrow was principally used, but besides this the Indians employed spears, pitfalls, traps, and snares. In the southern states, where reeds grew, the blow-gun was used for shooting birds. Bows were made of ash, hickory, or other tough and elastic wood, and frequently they were strengthened by working into the back, sinews of the deer or buffalo. The arrows were of wood or reed, tipped with a point of stone or bone. These arrow points, which are among the most abundant relics of the aborigines, were fastened to the shaft either by withes or sinews or by a cement. The shaft was feathered, and in many cases the feathers were arranged in a slight spiral, thus producing the same effect as the rifling of modern guns.

In fishing, besides the use of hooks and lines, they made nets and weirs, and also took the fish with the arrow or the spear. Their nets were made from fibres of bark and were weighted with stones. These net-sunkers are very common in some parts of the Union, and are merely stones so notched that the string which fastened them to the net would not slip off.

The Indians were great traders, always ready to barter their own property for anything that seemed desirable. For money, wampum was usually employed. This was bits of shell worked to a circular outline, perforated, and strung on a string. Two kinds of wampum were made, the purple from the shell of the quahog (*Unio mercenaria*), and the white from *Pyralis* and other shells. The former was regarded as twice as valuable as the latter. Trading was carried on between the most distant tribes. Shells from the Gulf of Mexico found their way to Wisconsin and the Northwest, while the copper from Lake Superior was distributed along the whole seaboard. Peddlers existed who went from tribe to tribe. Cabeça de Vaca, one of the four who escaped at the massacre of the unfortunate followers of Pamphilo de Narvaez, and, who, between the years 1528 and 1536, worked their way across the continent from Florida to the Gulf of California, adopted at one time the peddler's life. "With my merchandise and trade I went into the interior as far as I pleased, and traveled along the coast forty or fifty leagues. The principal wares were cones and other pieces of sea-shell, conches used for cutting, and fruit like a bean, of the highest value among them, which they use as a medicine, and employ in their dances and festivities. Among other matters were sea-beads. Such were what I carried into the interior; and in barter I got and brought back skins, ochre, with which they rub and color the face, hard canes of which to make arrows, sinews, cement, and flint for their heads, and tassels of the hair of deer, that by dyeing they make red." In other parts pipes, pottery, wicker work, etc., were among the articles of trade.

In weaving, the Indians were more expert than is usually realized. Besides their mats of reeds and bark, they made cloth, using for this purpose, west of the Alleghanics, the hair of the buffalo. Their textile fabrics reached their highest development in their feather coats, and the pages of the old accounts of America and its aborigines are filled with praises of these garments. In the weaving, feathers of the turkey or other birds were fastened in the fabric so that when the whole was completed nothing but the feathers showed, and the coat or cloak looked as if made of the skins of birds. These cloaks were very warm, and were highly prized by their owners. In their manufacture the exact size and shape were decided upon, and then, with the greatest patience and without a loom, the work was slowly put together. Feathers and porcupine quills were extensively used in ornamentation, while the part played by beads after their introduction by the whites is well known. Though weaving of cloth took place in all parts, garments of skin were most used.

We alluded above to a communism in lands. The same among many tribes extended to the houses. At the time of the early explorers, the Iroquois and the Powhatan tribes possessed large houses, the common property of a large family, all of whom, with some exception, belonged to the same gens. Among the Iroquois some of these houses were eighty or more feet in length by about twenty wide. There was a door in either end, and the interior was divided up into a series of apartments each about seven feet square, and opening into the common passage, which extended from one end of the house to the other. Each of these apartments was occupied by a family, the sons usually bringing home their wives, the daughters usually going away with their husbands. The walls of the house were made of bark bound to a framework of poles, while the roof usually had a semi-cylindrical shape, the rafters being formed of bent poles. Above the separate rooms was an attic, more or less completely floored, and here was stored a large part of the family supplies. The fires were so placed in the passage that each one accommodated four families, while the roof was pierced with corresponding holes to permit the smoke to escape. The size of a village was estimated by the number of houses, and the size of these latter by the number of fires. Thus a house with six fires would accommodate twenty-four families. The same description will in the main apply to the dwellings of the aborigines of Virginia. In some other parts the wigwam, a conical framework covered with skins, bark, or mats, was in vogue, but it is still to be noted that these were communistic in character, and were usually occupied by several families.

As a result of this communistic life, itself an outgrowth of the gens, hospitality was everywhere the rule. This extended not only to individuals of the same tribe, but to strangers, and usually also to the whites. Upon entering their houses one was immediately offered the best they had, which must be at least tasted or it was regarded as an affront. Usually but one meal was cooked in a day. This, of course, varied in its nature with the food. Corn was eaten green, either boiled in the pot, or roasted in the embers. The ripe corn was cracked in stone or wooden mortars until it was about as fine as rice. This was cooked by boiling, and was called by the Massachusetts Indians *sampae*, a word and a dish which now appears under the name *samp*. Some of this was eaten warm, and the rest was laid aside. Besides, they made from the corn a sort of unleavened bread. The rule at first was but one meal a day, but the kettle always hung over the fire, and anyone was at liberty to help themselves at any time. Later two meals were eaten. The men formerly ate first, and after them the women and children. This custom was set aside long after the first contact with

the whites. "There is a tradition still current among the Seneca-Iroquois, if the memory of so recent an occurrence may be called traditional, that when the proposition that man and wife should eat together, which was so contrary to immemorial usage, was first determined in the affirmative, it was formally agreed that man and wife should sit down together at the same dish, and eat with the same ladle, the man eating first, and then the woman, and so on alternately until the meal was finished."

The manner of the disposal of the dead by various races will undoubtedly throw considerable light on the religious ideas, and the way in which they have arisen. At present the study in a comparative manner is but just begun. Within the region embraced in the eastern United States, various methods were in vogue. Most prominent were those of burial and cremation. Usually in burying the body, a large hole was excavated, and in this, either with or without anything corresponding to a coffin, the body was placed in a sitting posture. Then a roof was built over the corpse to prevent its being pressed by the earth which was heaped above. Occasionally the dead were placed in caves or in hollow logs. With the body were placed the implements, weapons, and ornaments, surely an indication that the departed was supposed to need them in the world to come.

Cremation, as practised by the southern Indians, has for us a special interest, for, as we shall see farther on, it was in some cases almost exactly paralleled by the mound builders. After death the bodies were retained above ground for some time, and then primitive undertakers, who made it their business, stripped the decaying flesh from the bones and burned it. Then they disjoined the skeletons, and placed the bones in baskets or coffins made of reeds and splints, each of which was placed in the village bone house, so labelled that the relatives could readily recognize it. When a large number of these coffins had accumulated, the final ceremonies took place. The coffins were taken by the relatives of the deceased and carried to an appointed spot, where they were arranged in order on the ground, and surrounded with wood. Fire was then applied, and while it burned the tribe sat around smoking and chanting death songs, or danced and pronounced eulogies upon the deceased. As soon as the fire was nearly or quite extinct, the tribe began to heap earth upon the ashes, thus building the grave mound. When cremation occurred, no additional burials took place in the mound, but it remained as when first erected. These southern Indians also practised the ordinary burial, and its modification, known as cist burial. A vault was built of stones, paved with boulders and covered by slabs. Some of these cists were seven feet long, others but a foot and a half. Sometimes the body was extended at full length, but as frequently the bones were separated and arranged as compactly as possible.

Still another mode was that known as urn burial. This was used particularly with children. The bones were separated and placed in an urn of clay, or sometimes the urn was built up around the remains, as its mouth was too narrow to allow the skull to pass.

Turning now to the tribes west of the Mississippi, we first meet with the great Dakota stock, or, as they are better known by most people, the Sioux. Their original range was west and south from Lake Michigan to the Rocky Mountains and the Arkansas River. The name Sioux is derived from the Ojibway name for these people, — Nadoessi. This by the French was modified into Nadowesioux, and then, by dropping all except the last syllable, Sioux. As in the case of the Algonquins,

already described, the Dakotas are divided up into numerous tribes, and these in turn into smaller divisions, all speaking dialects of the same language. Before proceeding to the enumeration of these, it may be said that the late Mr. Lewis H. Morgan, one of the most indefatigable students of American ethnology, regarded the Huron-Iroquois as offshoots from the Dakota stock, and he thinks that before Cartier found them at Hochelaga they had migrated from the west. That such a migration was taking place is shown by the first of the Dakota tribes to be mentioned, the Winnebagoes.

When the French first visited Lake Michigan, they found the tribe which they called Pnans, but which the Algonquins termed Winnebagoes, in the neighborhood of Green Bay. About 1640 they were nearly exterminated by the Illinois, but they regained their numbers, and later, moving back a little from the lake, they formed an alliance with the Sacs and Foxes and the Pottawatomies against their relatives, the Dakotas proper, and those scourges, the Iroquois. They were largely agricultural, and retained their possessions in Wisconsin until 1848, when they were removed to Minnesota. In 1862 the Sioux massacred a large number of the whites in that state, and the Winnebagoes, being suspected of complicity, were taken to Dakota in 1863, and in the next year to Nebraska, near the Omaha reservation. Those in Nebraska now number about fifteen hundred, while several hundred more live scattered along the line of their travels. The eastern members of the tribe are well advanced and are self-supporting, but those in Nebraska so far profit but little from the teachings of the missionaries.

Closely allied to, and possibly descendants of, the Winnebagoes, are the Omahas, Iowas, Kansas (or Kaws), Quapaws (or Arkansas), Osages, Otoes, Missouries, and Poncas. The Omahas and Otoes lived, one north, the other south, of the Missouri River, near the mouth of the Platte. The Otoes were reinforced by some of the Iowas, and later by the Missouries. The combined numbers are now about five hundred on a reservation in Nebraska. The Omahas now number about a thousand peaceful and industrious Indians, placed on a reservation in Blackbird County, Nebraska. The Iowas formerly lived near the Mississippi, in the state to which they have given their name, and may have extended east into Illinois. They were driven back by the Sacs and Foxes, and now are amalgamated with other tribes. The Quapaws or Arkansas tribe is said to have formerly lived on the Ohio, but was driven west. They were the firm friends of the French, and, when first seen, lived at the mouth of the Arkansas River. Their reservation is in the extreme northeastern corner of Indian Territory. Their numbers are now about two hundred, but they have associated with them a number from other tribes. The Osages and Kansas differed but little in language, but in other respects their differences were formerly the cause of innumerable wars. The Osage Indians were the most important of the southern Sioux, and at one time embraced about five thousand souls. Their reservation is in the northern part of Indian Territory, and their ancient feuds having been quieted, the Kansas now live with them on friendly terms, the two intermarrying. The Poncas are among the most civilized of the western Indians. Their recent sufferings at the hands of the whites need only be mentioned. They number less than a thousand, and were placed on a reservation at the mouth of the Niobrara River. This land becoming valuable and desirable, in the most unceremonious manner they were hustled off to Indian Territory; but, not wishing to be thus treated, they escaped, and wandered back to their friends, the Omahas. They were arrested, but able lawyers



Chiefs of the Osage and Assiniboin tribes.

interested themselves in their behalf, and the result was a decision that they were not to be deprived of their rights. This Ponca question is but a sample of the whole of the dealings of the United States with the aborigines, the government having been almost invariably in the wrong. The problem is an important one, and its solution difficult, but the course pursued in the past is far from the right one.

The Dakotas proper — the Sioux, celebrated for their cruelty and warlike disposition, a reputation which they have preserved since 1666, when Father Allouez first mentions them — comprise seven tribes, originally found in the territory now embraced by Minnesota, Iowa, and Wisconsin. These tribes, the Santees, Yanktons, Tetons, Sissetons, Brulés, Minikanyes, and Unkpapas, form a confederacy much like that of the Six Nations. Each preserves a certain amount of independence, can declare war without consulting its fellows, but if it deems assistance desirable, or if it wishes to consider matters of importance, the assistance of the others is invoked. The name Dakota means 'allied,' and another name which they sometimes give themselves — *Ochente Shakons* — means 'seven fires,' an evident allusion to their confederacy. The total number of Sioux is large, and the confederacy is estimated as embracing between fifty and sixty thousand members. When the Ottawas and the Hurons were driven west by the Five Nations, and took refuge among the Objibways, they found another foe in the Sioux, and as soon as possible they wandered east again. The Sioux also fought with their Algonquin neighbors for years. When the whites began to settle in their country, they kept quiet for a number of years, but in 1862 they broke their bounds and massacred hundreds of the Minnesota pioneers. For this they were soundly punished and driven from the state. Again in 1875-76, under the lead of Sitting Bull, they arose again against the whites. Again they were pursued by the United States troops, and after showing strategic powers and military abilities equal to those of the army officers, Sitting Bull made a ready escape to Canadian soil. But few of the Sioux show any tendency toward civilization, but remain wild, and retain their hunting habits. Missionaries among them to-day meet with even less success than did the French fathers two hundred years ago, and the little they absorb becomes so confused with their previous ideas that almost a new mythology is the result. In handiwork they are apt. They are great gamblers, — almost rival the Chinese in this respect.



FIG. 90. — Dakota chief.

Although far from civilized, many of the Sioux take kindly to some of the neces-

sities and luxuries of the whites. Those on reservations have largely replaced the buffalo meat and venison, as articles of diet, by beef and meal. They like coffee, sugar, tobacco, and, it scarcely need be said, spirituous liquors. Their native garments are



FIG. 91. — Weapons, tobacco pouches, etc., of the North American Indians.

made of buffalo skin, worn the smooth side out, and decorated in rude outline with scenes of their heroic deeds. Their leggings are fringed, and their well-made moccasins ornamented with beads and porcupine quills. No article of apparel is prized more highly than a stove-pipe hat. They paint the face in the most wonderful patterns. When fully dressed, one article more is needed to complete their happiness — they must have a mirror in which to see all their magnificence.

Since the Sioux are nomads, they have not the substantial dwellings of the other tribes. Their wigwams are merely conical frameworks of poles covered with skins, bark, or boughs. The fireplace is in the centre, and the smoke escapes through a hole in the apex of the structure. These wigwams are placed in villages, but as the season changes, or game becomes scarce, the village is pulled up and removed to some more favorable spot. In moving, the poles are placed in equal numbers on either side of a horse, the ends dragging behind on the ground. The skin covering is then packed on another horse or on the dogs, and thus the whole is transported. In their life a communism exists somewhat similar to that before described,

and this extends to food and dwellings. One of these small wigwams accommodates more than one family. Though they have not a tribal stock of food, that of each household is owned in common. Among themselves they are hospitable.

As an example of the dances common among all the American tribes, we may give an account of the sun-dance as performed at Fort Peck by the Sioux in 1879. A large place was cleared, and in the centre was erected the 'medicine wigwam.' This was very large, and was built of trees, twigs, and boughs, and was roofed only by the sky. In the middle was the 'medicine post,' a stake about forty feet high. Only the men were admitted to the enclosure, where, during the twenty-eight hours of the performance, a meal was served consisting of juicy roast dog, as well as great quantities of buffalo meat, wild turnips,

and other vegetables unknown to modern culinary art. There were about five thousand Indians present; but since entrance into the inner space was only granted to the warriors, the women and children had to be satisfied with looking through the broad entrance or through holes in the leafy wall. When all preparations were made, fifty warriors entered the space marked off as the stage, each an Apollo,

stripped, and painted to his heels, and bedecked with ornaments of every sort, with a headdress of feathers, under which his glistening black hair reached down to his artistically arranged breeches. Each had in his hand a whistle of the wing-bone of an eagle, which was blown during the dance; each also appeared with a bouquet of wild flowers. The performance of these heroes was imposing; their reception on the part of the spectators very warm. The pluck and strength of will with which they endured bodily pain was simply wonderful; for, in the pauses of the dance, pieces of flesh are cut and haggled from the arm and back. The dance continued all night by the light of an immense fire, by which the dancers devise new tortures; for instance, some danced with two, three, or even four buffalo heads, which are made fast in holes cut in their own flesh. One huge Indian dragged after him on the ground eight buffalo heads which were fastened in the flesh of his own back; others allowed themselves to be bound so strongly to the medicine pole that the cords cut deep into the flesh. Many of the dancers, who during the dance did not partake of any refreshments, fell down exhausted. The incessant wild yells, the din of music, the monotonous songs introduced by way of change, made a deep impression upon the spectator, which was still further enhanced by the fact that the dancers placed their faces to the buffalo heads and murmured prayers for luck for the hunters. The medicine man petitioned for a successful hunt, for bread for the women and children, for an abundance of horses, and for assistance against their enemies.

Most northerly of the Sioux stock are the Assiniboins or Stone Indians, who, according to their traditions, are an offshoot from the Yanktons;

which is rendered more probable from the fact that the other Sioux call them *Hoha* or 'rebels.' The date of separation is unknown. It took place some time before the travels of Père Marquette. Their home was about Lake Winnipeg. They formed an alliance with the Crees and expelled the native tribes. At various times their numbers have been estimated at between five thousand and twenty thousand, — the former number being the more probable. They are now comparatively few in number, and are peaceably disposed.

The Upsarokas or Crow Indians, another of the Dakota stock, have the reputation of being cowardly. Their home is in Montana, in the valley of the Yellowstone, and their reservation is in the same region. They are thoroughly disliked by the settlers, and are regarded as a tribe of horse-stealers. Although of Dakota stock, they are hereditary enemies of the eastern Sioux. Their number now is about four thousand. The Minnetares or Hidatsa were offshoots from the Crows. Since the last of the eighteenth century they have been closely connected with the Mandans. Both of these tribes have always been friendly to the whites, but are not good friends with the Shoshones, Flatheads, or the Sioux. In 1837 small-pox made fearful ravages among them, and while before that date the two tribes together had about five thousand members, they now number only about a thousand. From this scourge the Mandans suffered the

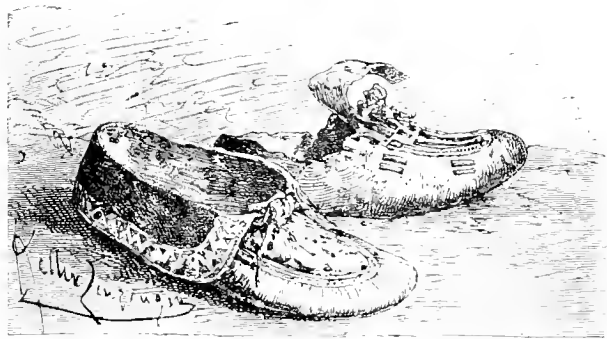


FIG. 92. — Moccasins.

most severely, and when its course was checked only about a hundred and fifty remained to represent the tribe. The Mandans are said to have a lighter color than the other Indians, and this is supposed to have given rise to the accounts of a Welsh colony in America. The story goes that in 1170 Prince Madoc of Wales sailed west and discovered America, living here for a long time and then returning to Europe. Again he sailed to the west, and was never heard of again. He with his followers founded a Welsh colony, and the early explorers constantly heard accounts of a white tribe, now here, now there, in the interior. Whether or no Madoc ever made the voyage is uncertain, and the story is generally doubted. It is, however, beyond a doubt that the Mandans are not the descendants of the Welsh, and no other tribe has yet been found which would fill the bill. When a tribe has lived from time immemorial in a country, they almost universally have a tradition that they came out of the earth, or had fallen from the sky. This was the case with the Creeks, and, according to the traditions of the Mandans, "they came from under the ground by means of a great vine, which,

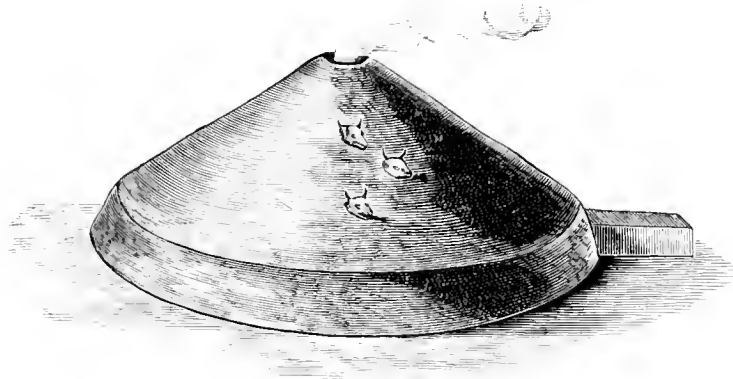


FIG. 93. — Mandan house.

breaking under the weight of some of them, has left behind a part of their nation, whom they expect to join after death."

The Mandans were hospitable, and, though depending largely on buffalo meat for food, they cultivated corn, pumpkins, and tobacco. They lived in villages surrounded by palisades. Their houses were superior to any north of New Mexico. They were circular in outline, and from forty to fifty feet in diameter. A framework of poles and posts supported the walls and roof, which were covered with earth, which was prevented from falling through by willow mats and a thatch of grass. The entrance was by a long passage like that of the Eskimo iglu. The outer walls of the houses inclined inward, and were about five or six feet in height, while the conical roof reached a height of twelve or fifteen feet, an opening being left in the centre for the escape of the smoke from the fire, which was built directly beneath. Inside, curtains of willow matting divided the space around the walls into a series of apartments, each of which accommodated a family. One of these houses would accommodate five or six families or about thirty individuals. It scarcely need be said that communism existed. At first there were nine Mandan villages, but at the time of Lewis and Clarke the Mandans had been driven west by the Sioux into the Arikaree country, and they are now associated with that Pawnee tribe on a reservation on the Yellowstone River. One of their villages, visited by Catlin in 1832, contained about fifty



Man-lan-eh-tet.

of these dirt lodges, the description of which will apply to the dwellings of the Minnitarées.

Among the Mandans the sexes wear a different dress; both wear moccasins and leggings, but the men wear shirts and jackets, while the women wear deerskin sacs, so cut that they cover the arms to the elbows and the body half way to the knees. The dead are wrapped in skins and placed on scaffolds, where they remain until they fall to pieces. The skulls are then collected and placed in a circle, each resting on a handful of sage, where they are daily fed by the surviving relatives, food being left at night, and the dishes collected in the morning. In the centre of the circle is a mound, on which are placed two buffalo skulls, and from which arises a medicine pole.

In this region occupied by the Dakota stock are also found the Cheyennes, Arapahoes, and Blackfeet, already mentioned among the Algonquin tribes. Exactly where they belong is uncertain, and it may possibly be that they are as closely related to the Dakota as to the Algonquin stock, and for that reason we speak of them in this connection.

The Pawnee or Pani stock embraces three groups of tribes, — the Pawnees proper, the Arikarees, and the Wichitas. The Pawnees proper — called *Loup* by the French, from their principal totem, the Wolf — belonged in the region of the river Platte and the Loup Fork, west of the Otoes and Omahas. Like them, they were an agricultural people, though not to so great an extent. The Pawnees are composed of four confederated tribes, and now number about twenty-five hundred in all, though at one time they could muster two thousand warriors. Some still remain on a reservation near their ancestral home, but others were removed in 1875 to Indian Territory, where they live just south of the Osage Indians. They are not to be regarded in too bright a light; they are rather a thievish, begging set, not over cleanly, but, like all the prairie Indians, they are good horsemen. Though physically well developed and capable of great endurance, when any work is to be done the men are found wanting, and the labor falls upon the squaws. The wives are bought, a horse being the usual price, and since the man thus owns her, he uses her as he will, hiring her out at times to the settlers to labor in the field, or, if he tire of her, he sells her and buys another.

The Arikarees, Riekarees, or, still further abbreviated, the Rees, are members of the Pawnee stock who separated from the rest near the end of the last century. After the separation they made their way to the Upper Missouri, and for a time lived on good terms with the Mandans, then quarrelled and made up again, and now live on the same reservations with them. They are none too friendly toward the whites, and more than once have come in conflict with them. Wars and disease have greatly reduced their numbers, and their total is now about one thousand souls.

Last of the Pawnee stock are the Wichitas, and here may possibly belong the Adaize, Caddoes, Nachitoches, Attacapas, and others who formerly lived on the lower Mississippi. The Wichitas, when first known, lived in the country between the Arkansas and the Red rivers, and to-day their reservation embraces a portion of their former range.

INDIANS OF CALIFORNIA.

Passing now to the Pacific coast, we find within the limits of the state of California a number of linguistic stocks, which bear, so far as has yet been discovered, no relationships to their neighbors, or, indeed, with each other. However, we may unite these with the aborigines of Lower California under the name Californians, using the designation in a geographical, not an ethnical, sense. Says Powers in the preface to

his large and careful work on these families: "There are several ideas which the reader who is acquainted only with Atlantic tribes must divest his mind of in taking up the study of the California Indians. Among them is the idea of the 'Great Spirit' [which is really not American but adopted], for these people are realistic, and seek to personify everything; also that of the 'happy hunting grounds,' for the indolent Californian, reared in his balmy clime, knows nothing of the fierce joy of the Dakota hunter, but believes in a heaven of hedonic ease and luxury. The reader must also lay aside the copper color, the haughty aquiline beak, and the gorgeous barbaric ornamentation of the person. He must lay aside the gory sculp-lock (for the most part), the torture of the captive at the stake, the red war-paint of terrible import (the Californians used black), the tomahawk, the totem, and the calumet."

Their climate seems to have had an enervating effect on them, and in their approach to civilization they stand far below the aborigines of the east. They were more quiet and far less warlike, fond of taking life in the easiest manner, and hence they succumbed very readily to a foreign power. According to Powers, before the advent of the whites, California was more thickly populated than any other part of America, and here the mortality has been greater than anywhere else. This mortality has occurred within the nineteenth century, and even within its latter half, or since the discovery of gold.

In our enumeration of the California tribes we omit the western Athabascans, of Timneh stock, already mentioned, and also those belonging to the Shoshone family, to be described later. The former have pressed in from Oregon in the north, displacing, exterminating, or absorbing the autochthonous stock; the latter extended themselves across the southern portion, following a nearly north and south course, and reaching the sea in the vicinity of Los Angeles. Passing from north to south we find a number of families, differing most markedly in language, customs, etc., and each in turn divided up into separate tribes, each speaking a dialect of the common tongue. An enumeration of all of these peculiarities of their languages, and the boundaries of their territory, would prove tiresome reading, and so we refer only to the more prominent, directing the student who wishes to delve deeper into the confused ethnology of this region to the masterly work of Mr. Stephen Powers, published by the Bureau of Ethnology as the third of their series.

Most northerly are the Yurok and Karok families on the lower Klamath, who differ entirely in their language, not only in the roots of the words, but in their accent. The Yurok tongue is harsh and guttural; that of the Karok soft and musical. Just south of the Yurok on Humboldt Bay was the Wishok stock, and between these two neighboring families some similarity in tongue can be seen. The Timneh tribes have insinuated themselves in between the Washok and the Yuki to the south, and occupy the region on the Eel and Trinity rivers. The Yuki are divided into two groups, one extending from John's Peak to the Pacific, the other being to the south of Clear Lake. The Yuki and their Timneh neighbors are considered as especially degraded and abject, and have but few friends. They have extensively intermarried, and a mixed race is the result. Both are thievish and revengeful. The Pomo family extend along the coast from Mendocino City to Russian River, and east to Clear Lake. It is divided into a number of tribes and bands.

Just south of the Karok was the Chimariko stock, now nearly or quite extinct, being reduced by competition with the whites, and the aggressions of the Hoquahs, of Timneh stock. When Powers made his investigations ten years ago, only about half

a dozen were left. The western side of the valley of the Sacramento, from Mt. Shasta to Benicia, was the former home of the Wintun family, composed of several tribes, but capable of being divided into two groups — a northern Wintun proper, and a southern Patwin. East of the northern Wintun, and extending to the Shoshone stock of Nevada, was the Achomawi stock; and south of these, and east of the southern Wintun, were the Maidu. The Maidu, going from north to south, show a gradual transition in language, and also in customs, the great yearly dance in honor of the dead being slightly modified in the different regions. East of the Maidu, and around Lake Tahoe and the Truckee River, was the Washo family.

The Mutsun extended nearly across the state, from the Sierra Nevada to the Pacific, along which they reached from a little above San Francisco to Monterey, the Fresno River marking their southeastern extension. Within this region the tribal relations are very complex, but all the tribes may be arranged on linguistic and geographical grounds into four great groups, of which we need merely mention the

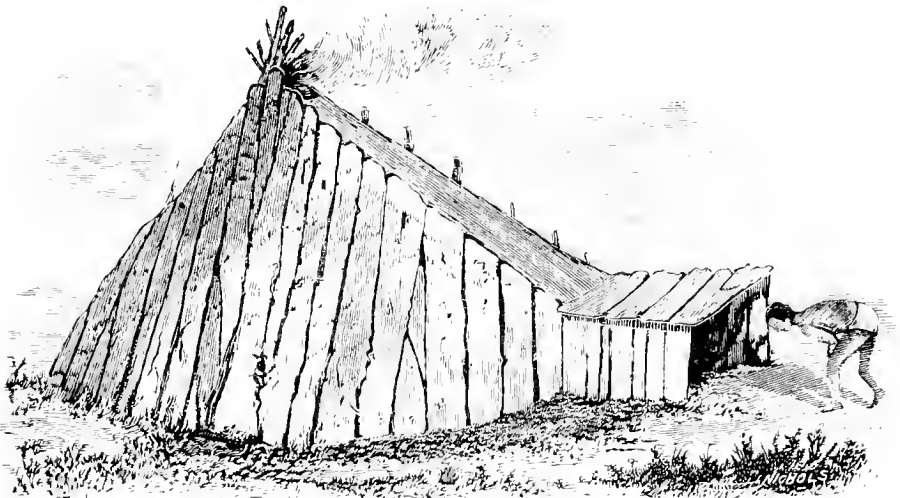


FIG. 91. — Maidu lodge in the Sierras.

names. In the east were the Miok; in the south and southwest, the Mutsun proper; in the northwest, Olamentke; and in the north and northeast, the Talatin. The Yokuts is an inland family, living to the south of the Mutsun, but forced into an irregular territory by the invasion of the Pi-Utes. Their range east and west was between the Sierras and the Coast Range. South they extend to Tulare Lake, and over a narrow strip of country to Los Angeles county. Here, as in the case of the Mutsun, we have a number of tribes, but between these there is a stronger connection than in the case of the other. In certain respects they form a confederacy. Each of the tribes is in some matters free, while in others its rulers are subordinate to a head chief of all the Yokuts family. Each year a council is held, and each tribal chief presents a report on the condition and doings of his followers, and the great chief, whose office is hereditary, counsels, warns, or opposes, as seems to be best. Two other families are to be mentioned in California, — one which had its centre at San Antonio, and is known as the San Antonio family; the other, farther south, is known as the Santa Barbara family from the town of the same name.

It must not be understood that these tribes and tribal limits as above described

exist to-day, but rather these were the conditions which existed before the extensive settlement of the country. Now some of the tribes are nearly or quite extinct, some have been widely removed from their original range and placed on reservations, while others range irregularly through the less settled districts. In only a few places to-day does one find the original inhabitants still dwelling on the soil of their ancestors.

In physical characteristics the Californians are scarcely to be distinguished from their neighbors to the north and east, except that they are darker in color, and in Lower California they reach almost a swarthy hue. Powers claims that physically they are superior to the Chinese, but among these Indians no inconsiderable differences are to be observed. Those on the mountains are better developed than those of the lowlands. In youth they are apt to be fat, but in old age they generally lose their



FIG. 95. — Baby-basket, acorn-baskets, sitters, etc.

flesh. The native clothing was mostly made of skins, but now they have adopted largely from the dress of the whites, and the result is that so often noticed in these pages, — they suffer from colds, influenza, and pulmonary complaints, which have done so much to reduce their numbers.

Mr. Powers claims that in times past the land of California supported far larger numbers of Indians than it will of whites during the next century; and while his estimates are greatly exaggerated, there is some reason for his statement. The population which a given country will support depends of course upon its capacity for producing food, and since the aborigines are not so limited in this respect as are the whites, this country, even without agriculture, was capable of supporting immense numbers. Most prominent among their articles of diet were the acorns of *Quercus gambellii* and other species of oak. The acorns are gathered, the shells removed, the meat powdered, and soaked in water to remove the bitter taste. Then the acorn flour is cooked, either

by boiling in baskets by means of heated stones, or by baking in rude underground ovens. Next to acorns in importance comes fish, then various berries, and so on down through the list, anything possessing the slightest amount of nourishment being utilized. Roots, kelp, field-nice, angle-worms, etc., all had a part in their bills of fare, and the fact that many of these had to be extricated from the earth explains the origin of the term Digger Indian, so often applied to the aborigines of California. They were not given to gluttony, and intemperance in primitive times was unknown, for they had no intoxicating drinks, except small quantities of cider made from manzanita berries.

The native Californian was insufferably dirty, and yet no people on earth, except possibly some of the South Sea islanders, were more fond of bathing than he. One



FIG. 26. — Earth lodges in the Sacramento valley.

peculiarity was his fondness for a sweat and a cold bath. Each community had its sweat-house, a low, conical, earthen structure. In this all the community would gather, and, closing all the openings, would stay for a long time around the fire, and then would rush out and plunge into the cold stream that flowed near by. In their primitive condition these baths did not seem to hurt them, but when they began to adopt clothing, they produced effects readily imagined.

Their weapons were few, for they were not a warlike race. They had no shields, while their arrows and spears were more crude than those of the more warlike people to the east. Among themselves a difference in martial character existed, for the tribes of the mountains were more given to fighting than those of the lowlands. They did not torture their prisoners. As in war, so in hunting the Californians reached but a

very moderate degree of skill, depending rather upon snares and traps than upon their weapons for the capture of mammals and birds. One of their ways of capturing game was to run it down. "I have seen," says Powers, "an Indian boy of fourteen run a rabbit to cover in ten minutes, split a stick fine at one end, thrust it down the hole, twist it into its sent, and pull it out alive." Essentially the same process was followed with other animals, and occasionally even deer were followed by relays of Indians until, winded and exhausted, it took to the water or stood at bay. At other times they built converging lines of light brushwood fence, with a snare at the angle, and into this chased the game.

They are capable of great bodily endurance, and the examination of candidates for the profession of doctor consists in a competitive dance, the one holding out the longest being admitted. They are crafty, cunning, and intriguing, and with them honesty



FIG. 97. — Nishinam (Maidn) boy with ornaments.

is but a policy, for, if not afraid of the consequences, they do not hesitate to appropriate anything that may strike their fancy. In all their games they take but an inane enjoyment. They care nothing for coming out ahead. Even when gambling, the loss of everything, even the last article of wearing-apparel, is a matter of no importance. Naked as when born, or, perhaps, clad in a borrowed shirt, the loser lays himself down and within five minutes sleeps the proverbial sleep of the righteous. They are great sleepers, and will doze away fourteen and sixteen hours of the twenty-four, and during a good share of the remainder will frequently exhibit inclinations toward a somnolent condition. They are strikingly prosaic, and their names of places and of individuals are almost always without significance.

With the possible exception of a few tribes in the north, they have no conception of a God. At the present time they have their names for such a being, but these are evidently of very recent origin, for as soon as any mention is made of the origin of the world, of the creation of man, or any similar problem, the "old man above" at once disappears, and the coyote, which, according to their theory, is responsible for everything, comes to light. They have various evil spirits, some very powerful, others of smaller capacities, and these they try to propitiate and render serviceable. They expect their aid only on the rarest occasions, and feel perfectly satisfied if they can bring about a cessation of hostilities.

They have numerous dances, some celebrating a bounteous crop of acorns, some a plenty of salmon, some the killing of a bear or even the purchase of its skin, but none of these dances and festivities have the slightest religious significance. Their so-called priests are but shamans, supposed to have influence with the evil spirits. The mention of the names of the dead is forbidden, and this has its influence on all their myths, many of which are related by Powers. Our space will allow the relation of but one.

“Once there was a time when there was nothing in the world but water. About the place where Tulare Lake is now, there was a pole standing far up out of the water, and on this pole perched a hawk and a crow. First one of them would sit on the pole awhile, then the other would knock him off and sit on it himself. Thus they sat on top of the pole above the waters for many ages. At length they wearied of the lonesomeness, and they created the birds which prey on fish, such as the kingfisher, eagle, pelican, and others. Among them was a very small duck, which dived down to the bottom of the water, picked its beak full of mud, came up, died, and lay floating on the water. The hawk and crow then fell to work and gathered from the duck’s beak the earth which it had brought up, and commenced making the mountains. They began at the place now known as Ta-li-cha-pa Pass, and the hawk made the east range while the crow made the west one. Little by little, as they dropped in the earth, these great mountains grew athwart the face of the waters, pushing north. It was a work of many years, but finally they met together at Mount Shasta, and their labors were ended. But, behold, when they compared their mountains, it was found that the crow’s were a great deal the larger. Then the hawk said to the crow, ‘How did this happen, you rascal? I warrant you have been stealing some of the earth from my bill, and that is why your mountains are the biggest.’ It was a fact, and the crow laughed in his claws. Then the hawk went and got some Indian tobacco and chewed it, and this made him exceedingly wise. So he took hold of the mountains and turned them round in a circle, putting his range in the place of the crow’s; and this is why the Sierra Nevada is larger than the Coast Range.”

At a possibly still lower stage of civilization stand the Indians of Lower California, who resemble physically the people of northern Mexico, but otherwise have nothing in common with them. They know nothing at all of the art of building, of agriculture, or of the other arts of daily life. “In the whole peninsula,” says Chivigero, “no trace of a house was found, nor of a single hut, of an earthen vessel, a metallic dish, or any implement whatever.” Among the languages of these people three are regarded as the most important; namely, the Perien, the Monqui, and the Cochima. To the Perien belongs the tribe of Cora, in the extreme south of the peninsula; and the Monqui, the Guaicuri, or Waicma, who dwell in the north, and the Uchitis. In the north-west dwell the Cochima, originally settled on the Gulf of Loreto; their very difficult language, which abounds in guttural sounds, extends however to the middle of the peninsula, and is distinguished from all the other Lower Californian dialects.

As neighbors of the Californians, we have a series of tribes occupying the southwestern part of the United States, near the borders of Mexico. They speak idioms which reveal to us in many ways the spirit in which the American languages have been evolved. The tribes who speak them in part wander about as nomads and robbers, or have been accustomed but for a short time to the civilizing influences of agriculture; in part they have been settled as far back as historical knowledge reaches. Individual differences in respect to intellectual abilities, as well as physiognomy, exist among these Indians to a scarcely less extent than among the whites. Some readily accept and adopt English or Spanish or other Indian languages, while others pertinaciously cling to their native tongue. Of some the features are coarse, while others have a countenance as intelligent as that usually seen among whites. These variations occur even within the same tribe. The complexion also has a considerable range: some are dirty brown, some reddish yellow, while among the Pueblo tribes genuine albinos

occasionally occur. Among them sun worship occupies an important place; some believe in good and evil spirits; the few are converted to Christianity. America sends its missionaries to every foreign country, and even tries to convert the adherents to the mother church, but shrinks from the task of enlightening those within her own boundaries. The Indians are apathetic; they care nothing for Christianity, and soon the missionary goes farther, and, may be, finds a people who will take more kindly to his instruction. Of course numerous attempts have been made to elevate these savages, but the result is far from encouraging, and hence a hundred dollars are sent to India, or Far Cathay, where one is spent in our own territory upon our nation's wards. Since the conquest of Mexico, the Jesuits have labored among these people, but the converts soon returned to the worship of the sun, an object which the savage naturally adores.

First and most important of these Indians is the Yuma stock, which is distributed over southeastern California and the adjacent parts of Mexico and Arizona. The chief tribe of this family is the Yuma proper, on the Gila and the lower Colorado Rivers, with whom the Maricopa and the Cocopa are intimately connected. A hundred years ago the Yumas numbered three thousand; to-day they are reduced to less than a third of that number. They are an agricultural people, cultivating wheat, barley, corn, and melons. Closely allied are the Mohaves, who occupy that part of Arizona south of where the Colorado bends toward the south. They are wild and uncivilized, and although reservations are provided, only about a quarter of their total number (four thousand) have settled upon them. The remainder wander about at will. They wear but little clothing, or none at all, but paint the body and face with the brightest colors obtainable. The principal garment is a fur cloak, but if one can obtain a discarded vest, or other article of wearing-apparel discarded by the whites, it is worn with no inconsiderable degree of pride.

The women do most of the work, carrying on their heads baskets filled with the products of their fields. These baskets are very nicely made, and so closely plaited that they will hold water. Their principal article of diet is cakes made of meal. They grind the corn between two stones, mix it with water, and bake it, producing an unleavened bread. They live in thatched houses built of cotton wood, sticks interwoven with straws, cornstalks, and the like. These huts are some thirty feet across, and afford a home for several families. These houses are not placed close to one another, but are scattered here and there, with small intervals between, thus forming a contrast with the Pueblo type of Indians, with which the Mohaves have much in common. These houses are also found among the Maricopas. In each house are large earthen vessels which contain their stores. Besides, they have the baskets already alluded to, smaller pottery articles, and dishes of gourds. In each village is one or more storehouses filled with mezquite beans, which are not intended for daily use, but which are kept as a provision against a failure of the crop of maize, and a consequent famine.

The Mohave men naturally have a well-developed beard, but they rub it off with a stone, singe it, or pluck out each individual hair, so that they appear clean shaven. Polygamy is allowed, though not commonly practised; and a certain amount of morality may be observed in their family life. They are said to worship a good and an evil spirit. In case of a death, the mourners perform repeated ablutions for many days, and they kill a horse so that the dead may ride in the world to come. The dead are burned. The office of medicine man among them is not to be greatly desired, as

the third mistake in divination is punished by strangulation. The language of the Mohaves, like that of all the Yuma stock, is rich in vowels, sonorous, and polysyllabic.

Next we take up the southern members of the Timneh or Athabasean stock, widely separated from the branches we have previously met in Alaska, in British America, and in Oregon and Washington. Still, in their language, a marked resemblance may be seen. These southern Timneh, which may be included under a general name, Apache, are divided up into a number of tribes, of which we may merely mention the names:—Mescaleros, on the Pecos; Llaneros, between the Pecos and the Rio Grande, and also extending to the east of the last tribe; the Xicarillas and the Taracomes live near the Llaneros. The Navajoes are the strongest and most northerly tribe of the southern Timneh, and range through the northern parts of Arizona and New Mexico; the Chiriguais live in the southeastern part of Arizona, the Pinaloños in the Pinal Mountains, and the Coyotero and Gila Apaches on the head waters of the Gila, the latter formerly having the reputation of being the most cruel of all the Apache tribes. The Mimbrenos dwell in the Mimbres Mountains, extending southwest to the corner of New Mexico; the Coppermine Apaches extend from the east of the Rio Grande west to the Pinaloños; while the Lipans, the most southerly of all the Timneh stock, are found across the border in Mexico proper.

In a certain way the Apaches in the south represent the Dakotas in the north. They are the most numerous and the most restless of the Indians of their region. Together with the Comanches, of Shoshone stock, they have a vast reservation in the southwest of Indian Territory, while many of the tribes have smaller tracts set apart for themselves in New Mexico and Arizona. A pastoral life, however, has but few charms for them, and though living in a country where they were brought in contact with a people more civilized than themselves, they have been content to lead a life of hunters, warriors, and robbers. A few have now begun agriculture on the reservations, and as long as they are supported by the "great father at Washington," they live in a state of contentment.

They are possessed of great powers of endurance, hardly to be expected from their lank and poorly developed bodies. Their face is ugly, except for the brightly sparkling eyes; the yellow or reddish brown skin appears thick and leather-like, affording a complete substitute for clothing. In going through the cactus bushes and chaparral, the skin of horses and mules is often torn, but never that of the Apache. Now they are beginning to adopt articles of clothing, among which woollen blankets are the most common. No hair is seen, except upon the scalp. Formerly, notwithstanding the heat scorching sun, they went bare-headed, or at the most protected themselves by smearing clay over the head. Some now wear straw hats. The hair is dead black, and is worn reaching down to the shoulders, but when mourning for a lost husband the women crop it short. The architecture of the Apaches may be described as briefly as the owls in Iceland in the famous *Natural History of Horrebon*: they have no houses, and seem to show an especial dislike of everything that resembles one. Should the weather be very cold, the Apache builds a fire in a hollow in the ground, or erects a slight shelter of stones or earth around the fire and crouches down, enjoying the warmth until the temperature changes. The principal personal adornment consists of shells of the pearl oyster, and rude wooden carvings. Occasionally they paint the faces with red or blue lines; tattooing does not exist among them. Their food consists of acorns, mesquite beans, pumpkins, game, including rats and snakes, and also

horses and mules, when ruined by hard riding. Formerly they exhibited a detestation of the flesh of swine.

Their implements and weapons are few. The bow and arrow are used in hunting; the spit, of hard wood, in cooking their meat. There is apparently a deterioration of their skill in the use of weapons. Catlin, who was among them many years ago, praises the excellence of their marksmanship, but some later travelers do not give very flattering accounts of their shooting. They do not throw the spear, and the sling is unknown among them. Usually the Apaches wander about singly, or in bands of ten or thereabouts. When they wish to start on plundering expeditions, these bands are much larger. Marriage is almost unknown; occasionally a chief will make a squaw his wife, the ceremony consisting in breaking a bunch of arrows over her head.

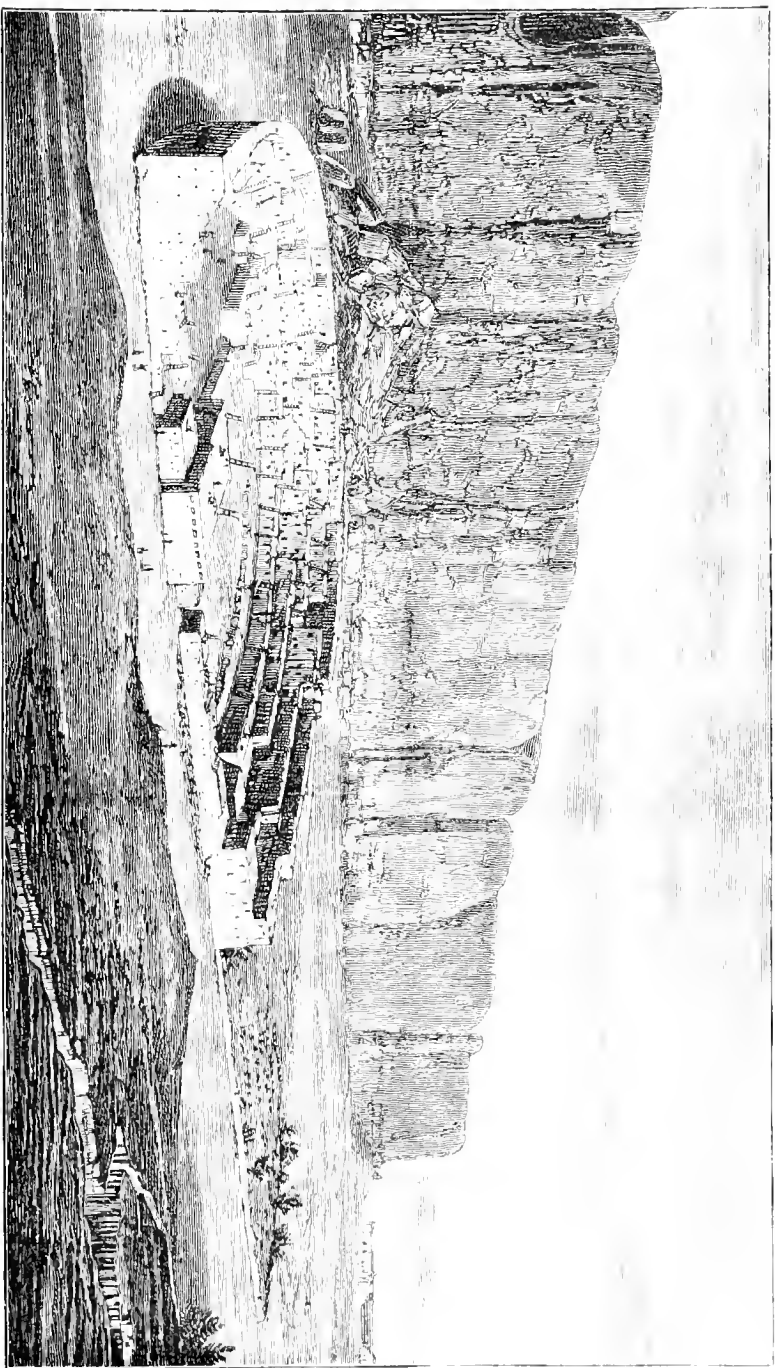
When about to die, the sick one is left behind, or carried away from the rest and left to finish this life alone. A death chant is seldom heard, and the body becomes the property of the coyote. In the case of a chief, however, an interment takes place. The corpse is enveloped in strips of skin, and buried in the earth. Among the Navajoes a slight improvement may be seen; the body is usually covered with brush or rocks so that wild beasts cannot get at it. Medicine men are said to be unknown. The Apaches have no belief in a life after death, and no conception of a God. Their only festival is a celebration of the full moon, and this does not occur every month.

Courage is an element lacking among the Apaches, they always fight from behind; in every respect they resemble their associates, the coyotes. They speak but little, and use gestures more than words. Their vocabulary is limited, and the language is guttural and not easily spoken in a loud voice. It abounds in repetitions, lacks the auxiliary verb 'to be,' and is deficient in persons and pronominal forms.

The Navajoes are an improvement on the other Apache tribes, and deserve a separate mention. In language they differ but little from the others of the stock. They have a reservation of about three million acres in northwestern New Mexico, and have largely become a grazing people, adopting many of the customs of the Pueblo Indians. They have large herds of sheep and goats, the wool of which they spin and weave into excellent blankets. They wear a leather cap, like a helmet, ornamented with feathers, and besides bows and arrows, they have a lance, in the use of which they are very expert. Their number is about ten thousand, and of these over nine thousand are now settled upon their reservations.

PUEBLO TRIBES.

Our next group of tribes embraces the Pueblo Indians, who recently have become so well known through the investigations of various anthropologists. Where, in a systematic arrangement of the American aborigines, these Pueblo Indians should be placed is uncertain. Apparently they have no connection with the stocks so far enumerated, and possibly none with the Mexican families to be mentioned soon. Some, however, would recognize in them the modern representatives of the old Toltec or Aztec stock, which in Mexico was at its height at the time of the conquest, a view which seems rather improbable. In southern Colorado, New Mexico, and Arizona, occur this group of tribes, which from time immemorial have occupied fixed dwelling-places, erecting large buildings of stone or adobe, and supporting themselves by stock-raising and agriculture. Thus they present a marked contrast to all their neighbors, and, in fact, as we shall see when we examine them more closely, to any of the peoples met so far in the present work. Their villages bear the Spanish name 'pueblo,' and



Restoration of Puerto Botolph.

this is sometimes applied to the towns of the Pina, Maricopa, and other tribes. As here limited, it includes only those Indians living on the upper Rio Grande, and on the near tributaries of the Colorado. These tribes are entirely surrounded by others of Apache or Shoshone stock. Whence they came, no one knows; their habits, dwellings, rock carvings, etc., have been used in the attempt to prove them the representatives of the mound builders, or, as we have mentioned above, as the descendants of the Aztecs or Toltecs. So far none of these suppositions has been maintained. The Pueblo Indians are the most peaceable and friendly people in America, welcoming strangers, and extending hospitality to all who visit them. From a long contact with the Mexicans, they have adopted many of their costumes and customs, and to-day many speak the Spanish tongue.

Of the Pueblo Indians, according to Major Powell, there appear to be four linguistic groups, of which one, the Moqui, or Shinumo, belongs to the great Shoshone family. The other three are the Zuni (to be spoken of farther on); the Keran, with a northeastern branch on the Rio Grande, embracing the pueblos of Santo Domingo, San Felipe, Cochita, Santa Ana and Cia, and a western on the San Juan, with the Pueblos of Kairaikome, Laguna, Provaté, Hasatchi, and Mogino; the last group is the Tewan, embracing the largest number of the Indian towns in New Mexico along the Rio Grande.

Of the Tewan, five main divisions are made, embracing all the Pueblos not already mentioned, except the Moqui, and one of these speaks the dialect of the Tewan.

In 1540 to 1542 Coronado, a Spanish officer, went on an expedition of exploration and conquest, north from Mexico, penetrating to the territory now embraced in the limits of New Mexico. Somewhere on this expedition he found a group of towns, or, as they were termed, the "Seven Cities of Cibola." Of the wonder and magnificence of these cities the Spaniards had often been told, and hence Coronado was greatly disappointed when he found them. His letter to the viceroy runs as follows: "It remaineth now to certify Your Honor of the seven cities and of the kingdoms and provinces whereof the Father Provincial made report unto Your Lordship. And, to



FIG. 98.—Pueblo Indians

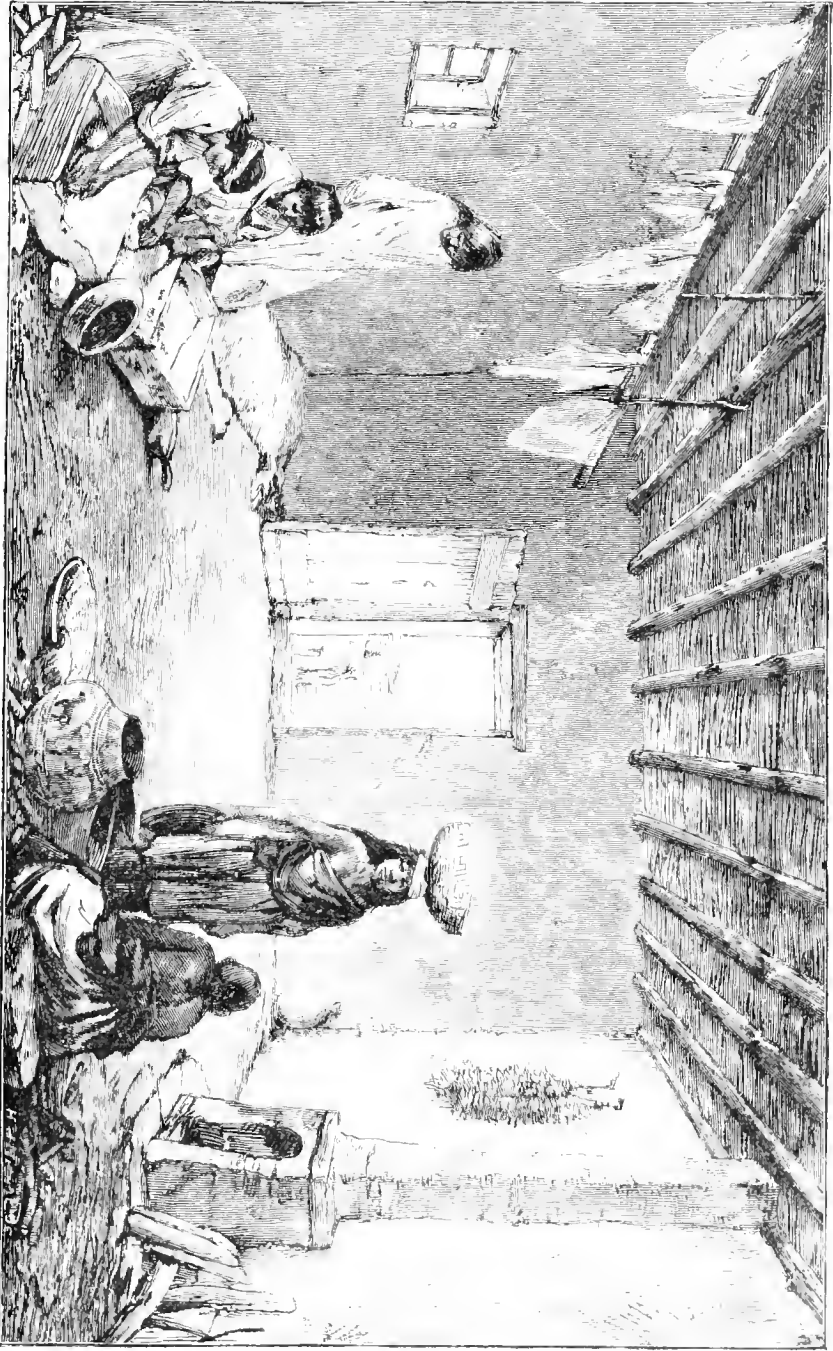
be brief, I can assure Your Honor he said the truth in nothing that he reported, but all was quite contrary, saving only the names of the cities, and great houses of stone; for although they be not wrought with turquoises, nor with lime nor bricks, yet they are very excellent good houses, of three, or four, or five lofts high, wherein are good lodgings and fair chambers, with ladders instead of stairs, and certain cellars under the ground, very good, and paved, which are made for winter. . . . ”

This description applies perfectly to the Pueblo villages, and as it proceeds, it gives further details which aid in the determination of which of the many Pueblos he visited. Some think it was the Zuñi village, while, with considerable plausibility, Morgan argues that it was the now ruined and deserted group in the cañon of the Río Chaco, one of the tributaries of the San Juan, in northern New Mexico. Here within a distance of nine miles are seven large and two small pueblos, and if we disregard the smaller ones, the correspondence in number with the ‘seven cities’ is all right. Other details as to method of construction, situation, etc., apply well to the Chaco pueblos and not to any others.

A pueblo building is a communistic structure, often of great size, and accommodating a large number of Indians. All are constructed on a plan calculated to subserve the interests of the community, and to afford protection against nomadic foes, and though considerable variation exists in detail, all agree in their broader features. They are built of stone or adobe (sun-dried bricks), and, contrary to any Indian dwellings so far met, they are from two to four, or even six stories in height. Apparently the intention was to have each pueblo, when completed, enclose a court; but in most this was not attained, and usually the enclosure was completed by low rampart of earth. The general character of a pueblo is shown by the restoration of the Pueblo Bonito, one of the Chaco group. The various stories were terraced, so that the roof of one formed the promenade in front of the next, but it is to be noted that, in some, this terracing was all upon the side toward the court, the outer wall usually being unbroken to the top of the highest story. Each story was divided into a series of rooms, varying in size, and each was occupied by a single family. In many cases there were no doors in the lower story, and, to obtain entrance to these apartments, one had to climb a ladder to the roof and then descend through a hole in the roof by means of another ladder. When attacked by enemies, all that was necessary was to pull up the outer ladders, and then prevent any one climbing up on the platform. In some cases doors exist, but these are always capable of being barricaded.

The rooms vary considerably in size, those on the ground floor being usually smaller than the others. The roof of each is formed by timbers; on these are laid smaller sticks, then a layer of bark, mats, grass, or the like, and then a coating of clay, which forms the floor of the room and platform above. In Pueblo Bonito, the largest of the group, there were about six hundred and fifty apartments, sufficient, as the Indians pack themselves, to accommodate about three thousand people. Besides the dwelling-rooms, each pueblo had one or more large circular rooms (estufas), which were for religious or social gatherings. Formerly, chimneys were unknown, but they have been adopted from the Spanish.

Of the thirty pueblo villages now occupied, that of Zuñi is the largest, possibly the best known, and certainly the most interesting, since it has been the least modified by contact with foreigners. It consists of several buildings placed on a slight knoll near the head waters of the river Zuñi. At the time of its greatest prosperity Zuñi contained about five thousand inhabitants, but now the number is reduced to about



Room in the Pueblo of Zuni.

fifteen hundred. Each building is on the regular pueblo type, and each suite of rooms is the home of a family. The floors are paved with stone, or with adobe clay. Social rank plays a part in the location of the different families in the pueblo, the wealthy living in the lower portions, while the poorer have to go up stairs. The Zuñi are an agricultural people living principally on a thin crisp cake made of Indian meal. The corn is ground by rubbing in mills of stone, the meal is then spread in a thin batter on the surface of a smooth stone, and baked. The Zuñi are worshippers of the sun, and Mr. Frank Cushing tells many wonderful tales of their myths, their secret societies, and the like. Mr. Cushing was sent by the Smithsonian to investigate their ethnology, and he so ingratiated himself with them that he was admitted to full membership in the tribe, and also to all their mystic orders. Of these latter they have thirteen, divided into four groups, pertaining to war, the priesthood, medicine, and the chase. Each of these groups consists of but a single order, except the medicine group, which consists of ten. The martial order somewhat resembles the Masonic and has twelve degrees. Besides there is an order of the dance, less secret than the others. Each of these orders is connected with the rest, at least to a certain extent. Certain traditions among the Zuñi possibly point to a former belief in a transmigration of souls and a belief in a life after death. Criminals are tried by a council of the order of war, but only witchcraft and cowardice in battle are punished with death. The accused person is taken at night to the secret chamber of the order, given a long and fair trial. If he confesses his guilt and promises that all will be right, well and good; but if he keeps silence he is tortured. Silence at this time, or a failure of his promises, brings him again to the secret council room, from whence he never comes out alive. The Zuñi language is well developed; the verbs, with perhaps half a dozen exceptions, are regular; moods, tenses, and cases are much like the Greek, while singular, dual, plural, and collective plural numbers exist. Synonyms are numerous, different words being used to express even the slightest shades of meaning.

Several other pueblos exist, but we need mention but two. The pueblo of Taos, in northern-central New Mexico, is supposed to be the *Braba* of Coronado's expedition. It consists of two pueblo buildings, separated by the Taos creek. The total population of both is now about four hundred. Santo Domingo is another pueblo, consisting of several buildings.

In this connection should be noticed the cliff dwellings in this region. Far up on the precipitous sides of many of the cañons are found more or less ruined houses. The waters, in times past, have cut their way down through the rocks, making these vast gorges, which here and there expand so that shelves and caves are formed. These were occupied; with infinite toil the Indians built houses of stone or adobe in these crevices, cut steps in the rocks to give ease of access, and, in some instances, excavated great reservoirs to contain a supply of water. Some of these cliff pueblos are of great extent, one running along the cliff for three hundred yards, and containing seventy-five rooms, and in the centre a circular *estufa*. In the cañon and valley of the Montezuma (southeastern Utah) there is an almost continuous series of ruins for twenty-five miles. The Indians who in times past occupied these cliff dwellings were devoted to agriculture and cultivated the arable bottoms of the cañons. When the foe came, they could retreat to these aerial dwellings, from whence an army could not dislodge them. Whether the Indians who built these dwellings were allied to the Zuñi, or were more nearly related to the Moqui, to be mentioned with the Shoshone family, has not been and probably cannot be decided. They occur mostly in the lateral cañons of the San Juan.

In northern and northwestern Texas exists the remnants of a once powerful tribe, the Tonkaways or Tonealmas, who are, so far as we know, completely isolated from all others, while in northern Mexico, extending to the Gulf of California, are a number of other tribes as little known, of which we need merely mention the names, Tepoka, Guaina, Seri, Huraba, Tobosa, Gabilan, Naza, and Pelon.

MEXICAN TRIBES.

In our enumeration we have now taken up all the prominent groups of aborigines within the United States except one. This is the linguistic family which takes its name from the Shoshone tribe, the most northerly of its members. This family has purposely been left to the last, since it forms, ethnologically, a member of the Mexican

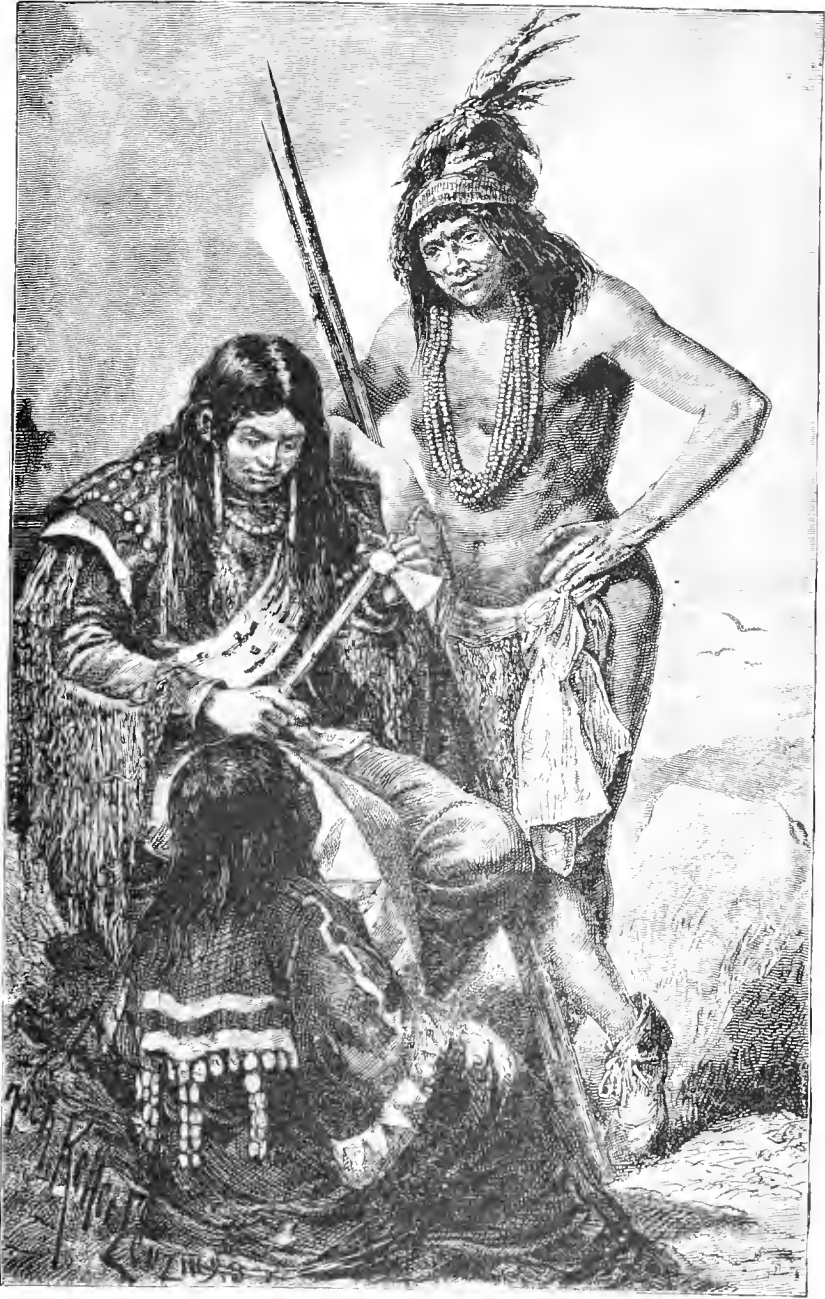


FIG. 99. — Shoshone Chief.

series, and is connected, through the Moqui, one of its members, with the Pueblo group, at least in customs. Buschmann, who first placed the linguistic classification of the southwestern Indians on a scientific basis, recognizes five linguistic families in his Sonora group. Of these the fifth is the Shoshone. The

Shoshone stock is distributed over a vast extent of territory, some living in Idaho and Montana, and extending thence into the adjoining states and territories, while to the south the group of tribes speaking essentially the same language extends away into Mexico. Through all this extent of country the

language varies but little, "and any one speaking the Shoshone language may travel without difficulty among the wild tribes from Durango, in Mexico, to the banks of Columbia River." Of the northern members of the family there are two well-marked groups of tribes—the Bannacks and the Shoshone proper or Snake Indians. The latter are divided up into many tribes, of which we need only mention the Wininashit, Walpalpe, Vahooskins, etc. Some of these northern tribes have always been friendly to the whites, while others have regarded them with anything but favor. The Modocs, in their war of 1873, were assisted by Snakes, and those living in eastern Oregon allow no opportunity of molesting the whites to pass without using it. The first Shoshones were seen by Lewis and Clarke in 1805. They



Pi Ute Indians.

were miserably poor, but kind and friendly. They were improvident, and far behind the other Indians of the United States in their mental condition. They knew but little of preparing and preserving food in the seasons of plenty, and hence often suffered want. The Shoshones live in wigwams covered with buffalo hide, painted on the exterior, and internally divided into compartments, in which are beds of buffalo or beaver skins. They live on buffaloes, antelope, and fish, and, when first met, knew nothing of agriculture. No tribe can exceed them in vanity and love of finery, and they think no people so fine as they. At present the number of Shoshones is about 8,000.

Going south, the next tribes of Shoshone stock which we meet are the Utes, or Utahs, with their subdivisions, Utes, Washoes, Pah-Utes, Gosh-Utes or Gosi-Utes, Pi-Utes, etc., some of which are the most degraded of all the North American Indians. The total members of the Ute tribes are estimated at about fifteen thousand. Their range embraces portions of Utah, Colorado, New Mexico, and Arizona, while some have extended themselves nearly or quite across the southern portions of California. They have several reservations. In character the Utes are much like the other Indians of the Rocky Mountains, and have few redeeming features. Many of them are very low in the social scale, sharing with the Californians the nickname Digger Indians. Of them all, the Pi-Utes are possibly the highest, or the most warlike, but these are not held in high esteem. They are plundering, miserable savages, living on whatever the country affords, roots, grass-seeds, grasshoppers, and reptiles.



FIG. 100. Ute Woman.

The Moqui Indians, as we have said, belong, linguistically, to the Shoshone stock, but from their mode of life they are commonly included among the Pueblo tribes. Coronado, during the expedition before alluded to, sent a party to visit the "Province of Tusayan," and they were the first to see the seven Moqui villages. They captured the country, and soon the Franciscans converted the whole community. In 1680 the Moqui, together with the surrounding tribes, rebelled against the Spanish power, massacred priests and soldiers, and since that day the Moqui have always been free. Their villages are scattered through an almost impassable country north of the Little Colorado, near the Moqui Buttes. In that country,

so interesting geologically, are numbers of hills (mesas they are called) with level tops and precipitous sides, the result of the erosion of the surrounding territory in a time when water was more abundant there than now. Each of the Moqui villages occupies the summit of one of these mesas, this position affording protection against wandering hordes. Access to the village is by means of stone steps up the side of the mesa. The village is a pueblo formed around a square, and, like those already described, is built of stone and adobe. To enter the dwellings one has to climb up ladders, and when these are pulled up a storming party would have hard work to take the town.

The seven Moqui villages occupy a comparatively small country, the two extreme pueblos being less than twenty miles apart. Six of them are inhabited by Indians speaking dialects of the Shoshone, the seventh, Tewa, containing linguistic relatives of the inhabitants of Taos and other pueblos east of the Rio Grande. In 1877 Tewa had a population of 132, and all seven Moqui villages 1604. In 1870 their total number was estimated at 3,000, and in 1853 at 6,720. These figures indicate a rapid decrease in numbers. The Moqui are very industrious. Corn is their great staple, but they cultivate many other things. Their pottery, like that of the Zuñi, is serviceable, and possesses a certain beauty. They weave a coarse cloth, on primitive looms, and bake the same paper bread as the Zuñi. Some of these fields are in the lower land, but all over the sides of the mesa, where space can be found, are their garden patches. These are irrigated by pipes leading from reservoirs.

Distantly related to the Shoshones are the Kioways, a tribe of which but little good can be said. Their home was formerly on the headwaters of the North Platte, but they are now placed upon a reservation with the Apaches, and their relatives the Comanches, in southwestern Indian Territory. They have the name of being treacherous, thievish, and everything else that is bad.

Not only in numbers, but also in extent of country over which it ranges, the Comanche tribe is one of the most important in North America. In the older works they figure as the Paducabs, the name applied to them by the Osage; their own name for themselves is Na-uni, the "first living." In summer they range north as far as Santa Fé, and in times past much farther to the north and east. Their southern limit seems to be near the city of Durango, in Mexico. Their total numbers may amount to four thousand. Those in the United States are at least nominally placed on a reservation in southwestern Indian Territory, along with the Kioways and some of the Apaches. Their property consists mostly of horses and cattle, always stolen from the whites. In times past they gloried in plundering expeditions crossing the plains. One of these plundering parties, composed of about thirty men, would start out, but the time of its return to the rest of the tribe was extremely uncertain. It was considered a disgrace to return empty-handed, and sometimes even two years would elapse before they had a chance to capture a train of emigrant wagons. They scalped the men, but the children, and occasionally the women, were adopted into the tribe. The Comanches always fight on horseback, and when mounted they feel thoroughly at home. They are well supplied with guns, but they are also adepts in the use of savage weapons, the bow and arrow and the lance. Communism prevails; land is held in common, and when a hunter kills any game he is allowed to keep only the skin, the flesh is the common property of the tribe or band. They never till the soil, but hunt the buffalo and other game. Like other Indians their religious conceptions are very vague, and with the few ideas they have it is difficult to say what is original and what adopted. Wor-

Room in the Pacha of Faos.



ship of anything is unknown: they do not believe in evil spirits, but have a conception of a future life. Fire has a sacred symbolism among them, and they burn the bodies of the dead, the arms and the favorite horse being immolated with a warrior.

The bonds of relationship are strong, but marriage is not permanent, and divorce occurs at pleasure. Polygamy is practised. The wives are bought of the fathers for horses or other articles of property, and after marriage their position is far from one of honor. The Comanches are fond of ornament. The dress of the men consists of leggings and moccasins, a buffalo-robe being thrown over the shoulders; around the waist is a broad girdle, while on the breast and around the neck are various ornaments, silver being a common material. They paint their bodies with various pigments, while the decoration of the head is extensive, — cloth, feathers, shells, horsehair, and even cows' tails being introduced. The arms, nose, and ears are also ornamented, while, when they can, they weave bits of red cloth into the manes and tails of their horses. In war they employ a shield of buffalo-skin.

The Comanches count on their fingers, and divide the year into eighteen months, of twenty days each, in which they agree with the old Mexican calendar. Their astronomical knowledge is limited to the pole star, the guide on their journeys. The nation is divided into three tribes, northern, middle, and southern, and these, again, into numerous bands; but, throughout, the same language is spoken, the dialectic differences being slight. They live in villages, composed of wigwams covered with skin, with the usual outlet for the smoke. Their chief amusements are gambling and dancing.

Buschmann's fourth Sonora family embraces a number of inconspicuous tribes — Kizh, Netela, Kahuilla, Chimchueve, etc. — in southern California, extending east to the Colorado. The third family is the Nevome, which embraces the Pimas, the Papagos, or Papabotas, and the Tapegnama. The Pimas live on the Gila River, and the Papagos are to the west of them. The Pimas now in Arizona number about four thousand, and are on a reservation. The Pimas, at first settled in the Altar district, northwest of Sonora, subjected themselves to the dominion and the Christian faith of the Spaniards. Those, however, who wished to preserve their independence moved to the north, into the territory now called Pimeria Alta, where they adopted the name Papago; while their brethren, strongly harassed by them, occupy Pimeria Baja. Their number might amount to fifteen thousand. They are good-natured, peaceable, and half-civilized, and live mixed with the whites, and still more with the Opata Indians. Still they have always proved themselves able warriors, and have always succeeded in repelling the influence and incursions of the Apaches. They have always, as far as their knowledge of the past extends, followed agriculture, though in a rude way; this points to a certain relationship with the Pueblo Indians. With regard to the whites, a friendly disposition has always prevailed. The Pima dies peacefully, and casts off his earthly form without worldly care of any sort. His property is divided honorably and equitably among the tribe. If he be a chief, and possess lands, grain, and cattle, all the villagers are invited to the funeral, and at the grave — to which the corpse is brought in a sitting posture — a great feast is celebrated. Cattle are driven up and immediately slaughtered, and everyone, however heavily oppressed with sorrow, lends his wife with beef. Then, all day long, a glorious feast is celebrated. All the possessions of the deceased become common property. Even the widow prays for the one who wants a wife. If she is a strong woman, and childless, she usually finds a new

husband in a few days, although custom allows her to mourn for her dead until the conventional mourning has been done. But since there may be drawbacks in taking a wife with face besmeared with tar, the new husband usually tars his own face, which doubtless results in cementing the union more closely. Marriage ceremonies are lacking, and divorces, arising from the wish of either husband or wife, are frequent. The Pina are said to believe in one highest being, in one 'prophet of the earth,' in an evil spirit, and in a future life; but they have no form of worship, no idols, and no priests. They have medicine-men, who possess the secret of discovering witches and rendering their charms powerless; for all misfortune, sickness, and death result from the machinations of witches.

Buschmann's second Sonora family consists of five tribes, arranged one after the other from north to south. These are the Opata, and their neighbors the Eulive, the Jaqui or Huaqui, the Mayo (not to be confused with the Maya), and the Tubar. The Opata, about thirty-five thousand in number, have been half civilized by missionaries, and are largely engaged in farming. They live on the upper tributaries of the Jaqui. They are strong and enduring, and are hereditary enemies of the Apaches, against whom they have always ably defended themselves. The accounts of their moral character are possibly drawn in too bright colors; still, to-day they are all Christians. Closely related to them, in manners and character, are the Eulive, in the mountains of Chihuahua and Durango, whose idiom, the Heve or Dohema, a dialect of the Opata, no longer exists.

The most important people of this group are the Jaqui, who live in the middle and lower valley of the river of the same name, where, converted by the priests, they till the soil. In nature they are gentle and industrious, and many seek service as peons at the haciendas, as porters in the towns, as mountaineers in the silver mines, or as pearl fishers in the Gulf of California. Annually, however, they are accustomed to come home, where, after a few years, they start new ranches with the results of their frugality. That they have attained to civilization is the work of the Jesuits. Now every village possesses a governor and a militia captain, to whom all capable of bearing arms are subordinate, while all power is put in the hands of an *alcalde mayor*, generally a white man. As weapons the bow and arrow are still used. Their language is flexible and musical. Less diligent, less intelligent, and also less warlike, are the Mayo, although they often quarrel with the Jaqui, in spite of the common origin of both tribes.

On the east coast of the Gulf of California dwell the Cahita and the Cora, the one north and the other south of Sinaloa. These, with the Tarhumara, who are settled south of Chihuahua and north of Durango, and the Tepehuana, who dwell in Durango and in Guadalajara, form a family, Buschmann's first division of the Sonora group. Of the Cahita and Cora little is to be said. The Tarhumara are more interesting. They are exclusively agriculturists, and of gentle character. Their social organization resembles that of the Jaqui; every man must be a soldier, and have a quiver well filled with arrows. The female sex largely predominates, but monogamy prevails. Marriages are solemnized by local usages, often by priests. The chosen maiden is invited to the hut of the young man's parents. Here she and her father domicile themselves, and the young man has thus an opportunity to study the characteristic qualities of the maiden. If this test prove satisfactory, the couple are wedded, and both families unite to build a new hut for them. The Tarhumara are medium sized, and copper-brown, with black, sometimes long, stiff, and curly hair, spare and thin, which makes them



Indian types from the streets of Mexico.

capable of prolonged running. The inhabitants of the mountains are stronger, and but seldom have a beard. They part the hair in two tufts; sometimes, however, they wear only one. For clothing they use a plain piece of material, with a hole through which to thrust the head, the parts falling before and behind are united between the legs. The women wear about the hips a woollen garment, reaching to the ankles, and very closely bound; the upper parts of the body remain free. Straw hat and sandals complete the costume. The houses are of adobe or boards; the roof is made of pamilla leaves or fine boughs. The principal article of nourishment is corn, in the form of 'tortillas,' thin cakes baked on the fire; to this, also is added 'frijoles,' beans prepared in fat or with red pepper. As a drink they use the pleasant 'tesquino,' a decoction from sprouted corn, which is distilled in water. From the wild maguay plant they make sugar, and they also distil from the juice of this plant a sort of mezeal.' The Tarhumara are all Catholics, but those in the ravines of the Sierra Madre have remained essentially as they were, and hold fast to their old superstitions. The Tepelumana, few in number, are now in the heart of the Sierra Madre. They are characterized by their faint yellow tint, prominent cheek bones, the obliquity of their eyes, the largeness of their skulls, and their physiognomy. Their language is said to show several characteristics in common with the early Asiatic tongues. They are Catholics and farmers.

The most important family of the whole Mexican series is the Aztec-Toltec. Its original home was in the north; and it has wandered from the northwest into those districts in which it has developed itself into a historical significance. For to this assumption we are forced by the tradition of the last branch of this family, the Aztec, which speaks of a wandering over a great water, by which possibly the Gulf of California may be meant.

Among the members of the Aztec-Toltec family the Toltecs were the first immigrants, since, long before the maturity of the Toltec culture in Mexico, we find them already settled in Guatemala and Yucatan. From there, if the native tradition is correct, they must have carried the germs of Toltec culture to Mexico, and there have developed it further, so that the entrance of the Toltecs into Mexico must be regarded as a return from the south to the north. The Toltecs found here those tribes which are designated as primitive Mexicans (to whom we shall return) and conquered their country. This invasion took place about six hundred years after Christ. Like other governments the Toltec had its rise and its decay, and, when weakened by internal dissensions, the older tribes, who had been driven away, not exterminated, came in and again possessed the land. The Toltecs, however, did not surrender the table lands of Mexico, but here held their own until another immigrating horde came in, the Nahuatl, the Aztecs of history. This was about the twelfth century. The Aztecs regained all that the Toltecs had lost, and founded a government which lasted until its tragic end at the hands of Cortez.

The Aztecs and Toltecs appear to have spoken the same or dialects of the same language, and are not to be easily separated. Some of the tribes, as the Cullhua, Acollhua, Olmeccc, Chicalaucen, and Tepanecs, are probably Toltecs. On the other hand the Coluixchen, Tlapanecs, and Cuhtlates in Mexico, the Nazapilen to the south east of Guadalajara, and the Tlascaltecs, were probably Aztecs. The Chiapanecs, the old inhabitants of the State of Chiapas, were Toltecs, who, in their further spread to the south, reappear in Guatemala and Nicaragua under the name of Pipil. All of

these various tribes, between which only inconsiderable differences exist, may be embraced under a collective name of Aztec or Nahuatl.

The Mexican Indians are small and thick set. The skin is soft, the hair black, thick, and sleek, and among the tame Indians, the 'Indios mansos' it is seldom cut, but hangs from the head over the brow, giving the face a somewhat stupid or snake-like expression. The wild Indians, 'Indios bravos,' comb the hair carefully back, or even shave it from the front of the head. The growth of hair upon the face is slight, baldness is unknown, and but rarely does the hair turn gray with age.

The tame Indian is quiet, melancholy, and silent, never betraying his feelings or his passions in his face, though he can be fearful if he wishes. He is usually moderate, teachable, tractable, and at the same time ignorant, unimaginative, lazy, obstinate, mistrustful, and superstitious. Catholicism is only a cloak under which he hides his heathen belief: his old gods are subdued, not dead. He allows himself to be pleased with the pomps of the mother church, but, besides this, he retains the solemnities of his old religion.

This old religion possesses a certain interest for us, as in several points it parallels that of the Jews under the old dispensation, a fact which led some to think that here were to be found the remnants of the lost tribes of Israel. The Aztecs believed in a creator of all things, Taotl, who was supreme, but under him were a large number of lesser divinities. Each of these had its special festivals, but one of them, Huitzilopochtli, the god of war, was made especially prominent, and the worship accorded him surpassed that of Taotl. He was the tutelar divinity of the Mexicans, and his temples were the most imposing. To him human sacrifices were made, and it is said that in the years preceding the Spanish conquest twenty thousand people were annually immolated in his honor. The god himself was kept in the temple in the city of Mexico, and Cortez and his followers were permitted to see him. "He had a broad face, wide mouth, and terrible eyes. He was covered with gold, pearls, and precious stones; and was girt about with golden serpents. . . . On his neck, a fitting ornament, were the faces of men wrought in silver, and their hearts in gold. Close by were braziers with incense, and on the braziers three real hearts of men who had that day been sacrificed." With this cruel worship was mingled a much milder one, consisting in offerings of fruit and flowers.

Many wonderful tales are told of the civilization found by the conquerors, but the tendency of modern investigation is that these are greatly exaggerated. For this two reasons can be assigned. First, the conquerors wished to make their achievements seem as great as possible, and, second, they utterly failed to appreciate the basis of the civilization which they found, and, judging by European standards, they were justified by what they saw. The whole social framework of the Aztecs, like that of the Indians of the United States, was founded upon the gens. Failing to recognize this, many other mistakes followed as a logical sequence. Of these gentes, according to the investigations of Baudelier, twenty existed, and these were probably arranged in four phratries, though this last point is not certain. An advance, however, had been made over the system of Indians farther north, in that the line of descent had changed from the female to the male line, and farther, only the sons inherited the possessions of their father, the daughters retaining only their clothing and a few personal effects. Starting with this foundation of society, we can more readily understand the whole social framework of the ancient Mexicans, and since these points have so often been misrepresented, it may be well to outline the condition existing in Tenochtitlan

(Mexico), merely saying that the same conditions existed throughout the whole of the Aztec realm.

Tenochtitlan was divided into four quarters corresponding with the four relationships (possibly phratries) which were termed *calpulli*. This term was used also to designate also a great house, whence the inference, that, originally at least all the members of a kinship lived under a common roof. The ground occupied by the *calpulli* was not allotted to it by a higher or tribal power; it could build upon it as it wished, the houses were large, and a communistic life seems to have prevailed among the Aztecs as late as the period of their greatest power. The 'floating gardens' have often been described. These were the property of the *calpulli* and were assigned by it, not by the tribe, to the individual members. With growth, segregation occurred, and also the need of a council house for the whole community. This was the *teopan* and gradually from a place for the meeting of the chiefs, it was changed to the dwelling-place of the head chief and such assistants as he needed. Connected with this were the gardens necessary for the support of all concerned in the government. Before the conquest, sale of lands was unknown. If a *calpulli* weakened, it could farm out its land and receive subsistence from the rent; if it died out its property was given to another, which had not enough for its needs.

The houses of the Aztecs were probably far less magnificent and substantial than they are usually described. Cortez, with his few followers, levelled three quarters of Tenochtitlan in the seventeen days of his siege. The houses were communistic, and each was "occupied by a number of families, ranging from five and ten to one hundred, and perhaps, in some cases, two hundred families in a house." They were constructed of adobe and stone, and plastered with gypsum, which gave them a glistening white appearance. The best houses were two stories high. Of the old city of Mexico not a trace exists, a fitting commentary on the accounts of the histories.

The valley of Mexico and the surrounding slopes embraced an area about equal to Rhode Island. It was held by three Aztec tribes, but whether these formed merely an offensive league, or a confederacy like that of the Iroquois, is uncertain. Notwithstanding the accounts of the Spaniards it is probable that this territory did not, and could not, support more than two hundred and fifty thousand people, and with even this number the population would be nearly twice as dense as that of the state of New York. It was ruled over by a principal war chief, elected for life or for good behavior, but behind him "was the council of chiefs, the great council without whose authority he might not do anything of importance." "The government of the Aztec confederacy was essentially democratic, because its organization and institutions were so. If a more special designation is made, it will be sufficient to describe it as a military democracy."

Failing to appreciate all these facts, — the social organization, communism in mode of life, and democratic institutions, — and judging by European standards, the conquerors regarded the war-chief as a king, his council as lords, and the *pueblo* buildings, with their numerous rooms, as palaces. They even went further; they made of Montezuma, the ruling war chief at the time of the conquest, almost a deity, and in all their accounts of subsequent times they picture the Indians, not only of Mexico but of all New Spain, as looking for his return. He was transformed into the patron saint of the Aztecs, but they and all the Indians repudiate him, and regard him as a Spanish god. Wonderful tales are told of the dinners of Montezuma, of the state in which he lived, each new narrator adding new embellishments, until we have presented for our

admiration a gastronomic refinement and a splendor of service which has never been equalled in the history of the world. It has running through it a slight thread of truth, but the rest of the fabric is evolved from the imagination. The whole history of Aztec civilization needs to be rewritten, from an entirely different point of view. The new account must take into consideration the social structure pervading the whole of North America.

The Aztecs cultivated the cotton plant, and from the fibre wove the cloth they wore, they had hieroglyphics to record their events, they knew how to fuse metals and work the hardest stones, constructed sun-dials to tell the time, and divided the year into eighteen months of twenty days each, adding five days every year, and twelve and a half every fifty-second year, which brought their calendar into very close agreement with that of ours. There is also reason to believe that they understood the causes of eclipses.

We may now return to the Aztecs of to-day. Besides the characteristics enumerated on a preceding page we may say that while he submits to the white, and is apparently gentle, he knows how to dissimulate, and rarely or never acquires a real attachment for his superiors. He has a remarkable talent for imitation, and this, combined with his patience, renders him an excellent workman, especially in those lines requiring fidelity to detail. Their pottery is celebrated, and in silver and filigree work they excel. Possibly best of all, from the artistic point of view, are their models of the human form in burnt clay. These represent all branches of industry and



FIG. 101. — Gen. Thomas Mejia, a full-blooded Indian.

all states of society, and all, even those but an inch in height, are perfect in proportions, and so graceful and expressive as to excite the admiration of all. Their feather work is also unsurpassed.

Socially the Indians of the Mexico of to-day occupy an anomalous condition. Creoles, and even the meztizo, look down on them, and yet they enjoy equal civil rights with their social superiors, and many of their numbers, as Hidalgo, Morelos, Juarez, and Mejia, have risen to prominence. These are of course exceptions; the Indian, as a rule, can go only so far in intellectual development. There is another thing in the way. He is proud of being an Indian, and such he wishes to remain; his bitter hatred of the whites cannot be dispelled. He is disinclined towards civilization, not because he does not see its use, but because it comes from his enemies. His costume is that of his fathers. The man has short, white knee-hose of deer-skin or coarse cotton; a sort of long jacket or frock, without a collar, belted about the hips, covers the upper part of the body; he knows no shirt or vest. On his feet he wears

sandals; on his head a small straw hat or a large black felt hat, — many tribes go bare-headed. Among them shoes and boots pass for a corrupting innovation. A large woollen cloth, striped with a single color, the so-called 'serape,' which has a hole in the middle, through which to thrust the head, is by day the protection against cold and rain, by night his only blanket. The clothing of the women is a sort of sack or garment, fastened about the hips with a girdle, and reaching to the feet. The upper part of the body is clad in a white mantle 'huípila,' which has openings for the head and arms, but no sleeves. This dress is mostly of woollen, and in some districts artistically worked in colors. The thick shocks of hair are interwoven with variegated bands, and adorned with white flowers. Great earrings and broad brooches of glass beads complete the toilet, in which the delicate forms seem like bronze castings. Shoes and head covering they never wear — at most they put on the head, in the strong sun, a folded cloth, — but a small garland of roses, and the strong thorn of a cactus, as a toothpick, hangs about the brown necks of both sexes.

The manner of life of the Indians is an uncommonly simple one. In the Tierra Caliente they have simple reed huts, surrounded by a little garden, with high span-roofs, in which they are born and die. A rope of agave fibres, which runs through the hut, holds their wardrobe; a clay grate, for charcoal, is their hearth; a hammock, or a bench of bamboo with a skin thrown over it, their bed; a straw mat their table and chair. Since nothing is to be stolen from these huts, the door consists of bamboos, which are rolled together, and the entrance barred to animals at night. In the Tierra Templada the huts are of earth and boards, and are covered with agave leaves; in the Tierra Fria of stone or other material, which likewise protects against cold and weather.

In these huts the Indian lives, wholly content, from hand to mouth. He eats flesh, if he has it. In general, however, his nourishment consists almost exclusively of vegetables, fruits consumed raw; chiefly, however, of maize flour from which the 'tortillas' are prepared. But instead of converting the corn into meal for the preparation of bread, the Indians cook it, and add lime to it to make it soft and white. Then it is worked on a flat, smooth, inclined stone, and by means of a sort of rolling-pin is broken until it forms a tough, firm, even mass. Even for this, the most energetic labor of a full hour is necessary to prepare an amount for the needs of one family. When, at last, the mass is thus far along, small, thin cakes are formed in the hands, and these are baked on a heated clay plate. These miserable things, without salt or grease, which seem as hard and tough as sole-leather, and which leave no taste, are the celebrated, though, on account of the ingredient lime, unhealthy tortillas.

In the table lands the usual drink during and after meals is 'pulque,' the distilled sap of the maguey plant (*Agave americana*). There are, however, many other distilled drinks. In the coast districts is the palm wine, or 'tuba,' and 'tepatschie,' or 'castile,' prepared from the raw sap of the sugar-cane with bananas, and made somewhat bitter with the roots of the mimosa. All these drinks are alcoholic and intoxicating. The Indian has also adopted all the distilled drinks of the Europeans, and the presentation of a pocket-flask is one of the most unfailing means of getting from him what is wanted. Of domestic animals the Indian usually owns an ass, more rarely a mule or a horse, swine and hens, together with and among which his children grow up. The wife has not only the household to look after, which, on account of the tortilla baking, is no small matter, but she must work in the field when necessary, and attend the small children. The latter she carries very skillfully, bound on her back,

and thus does all her household work. The cradles consist of baskets, suspended from the roof.

For the most part the Indians are farmers and gardeners. In the mountains and the coast districts they make their little plantings without the plough. They plant corn, black beans, pumpkins, Spanish pepper, and tomatoes. Many Indians of the table lands go out to work as day laborers on the plantations, for they then receive a definite amount of maize, according to the number of their family, and a daily compensation in money for each working individual of their family. Most of the Indians live in a condition of peonage. A poor Indian gets in debt for a small amount to a landlord whom he cannot satisfy. He is then declared a peon, and becomes the property of his lord. Only once a year has he a few days which he can call his own. The creditor takes care that the debt shall not be paid, and if he dies it falls upon his children. In short, the distinctions between peonage and absolute slavery are practically difficult to discover.

The Nahuatl, the language of the Aztecs, shows that agglutination characteristic of most American tongues in the highest degree. The real nature of the incorporation and the superabundance of sound relations, which seem to us useless, may be seen from an example. "I have forgiven my son (his) sins" appears in Nahuatl as, "oniktlatlacolpopolhuia in nopiltzin." The last two words mean 'my son.' In the first word, 'o' is the sign of the perfect tense, 'ni' means 'I,' 'tlatlacol' is abbreviated from tlatcolli, transgressions, sins, has no plural since abstract ideas are without; 'popolhuia' indicates forgiveness, and refers to 'k' in the second syllable, so that the word refers to one and only one person. To us some of these verbal elements, when analyzed, seem to exist merely to confuse. Another feature of the language, common to many South American tribes, is the fact that the women employ different expressions than the men. The plural forms of the noun are different, according as it applies to an animate or an inanimate object. The possessive pronoun precedes its noun. The indicative mood has five tenses, and certain peculiarities of the verb are found according as it applies to a person or a thing. Notation is a difficult matter with the Nahuatls. They do not know the decimal system, but have constructed a method of counting by fives.

Nahuatl is at present spoken in Durango and most of the states south to Tabasco and Tehuantepec, and in some districts of the neighboring states of Guatemala and Nicaragua. One of these ethnological fragments dwelt on the larger islands of Lake Nicaragua, upon the narrow strip of land between this lake and the Pacific, and apparently to the south, as far as the Gulf of Nicoya. Quite an extensive portion of the great Nahuatl family is even now found between Nicaragua and Guatemala, chiefly in the present state of San Salvador, and has there retained its old speech and many of its old customs and usages. These are the Pupul of old authors, on the so-called Balsam Coast. E. G. Squier had opportunity to study them, and convinced himself that their language, in spite of many dialectic differences, is almost exactly identical with Nahuatl.

Scattered through the great tribe of the Nahuatl family are now living in Mexico numerous groups of the primitive Mexican people. To them belong the Totomaci, south of Panuco, as far down on the eastern Mexican coast as Jalapa. These, with their brilliant white clothing and black head-dresses, which are wound in a fantastic way about their heads, and interwoven with sky-blue, red, or yellow bands, with their wonderfully beautiful, great-eyed children who are always laughing, bring to the mar-



Mexican Hombres.

ket of Cordova hens and all sorts of tropical fruit. The most interesting tribe of these people is without doubt that of the Otomi or Hiahia. They are considered one of the very oldest pre-Toltec peoples in Mexico, and have from time immemorial been in possession of the table lands of Anahuac and Michoacan, as far as Jalisco and Tlaxcala. At the time of Cortez, the Otomi are said to have extended to the state of Tamaulipas, which is situated in the north. The complexion of the Otomi, whose name signifies 'wandering about,' is blue brown; their heads are usually so large that their shoulders are only little or no broader, giving them a very peculiar appearance; in many parts of the Sierra they are very large and strong, but those half-civilized individuals who are met in Orizaba are small, ugly, and spare. The southern groups of these people, those about Zacapoaxtla, are completely uncivilized, while in Michoacan they have shown many traces of former culture. But all are dirty in the highest degree. If a man is possessed of the usually simple national costume, consisting of a small palm hat, and a brown woolen blanket, with a hole in the middle for the head, neither shirt nor trousers, he wears it without washing till it drops from his body in pieces. Their dwellings, although of stone, resemble very small European sheep stalls. In the district of Zaentlan they live by burning charcoal; west of Huasteca they deal in sarsaparilla. The Otomi women who appear in the market at Acacingo bring sour apples and woody pears for sale; more rarely they live by agriculture, but most frequently by robbery and theft. Even the Otomi on the haciendas, who are driven to work with the whip, occupy their spare hours in highway robbery and burglary. In spite of these notoriously evil propensities, which cause their name to be the meanest designation which can be applied to an Indian, the Otomi on the other hand deserve the mention that, in opposition to the Mexican Indians, they do not abuse their children, but give them sufficient nourishment. Each individual works for the house, and not, as among the neighboring tribes, merely for himself.

Most amusing is the courtliness prevalent among these people. Thus a dirty Otomi will ask a market-woman, barefooted and clad in rags, "Donna Laura, how did you spend the night? How are your children and your good husband? How are you satisfied with your hens?" Now after the unshod Donna Laura has answered all the questions separately, and the two in a very ceremonious way have touched the fingertips with deep courtesies, it is her turn to make the self-same inquiries of our lord Don Miguel. Not before this does he begin to make inquiries about the price of the wares which Donna Laura has for sale. If the buyer or seller, however, are clad in leather shoes or jacket, he is not less Señor or Don, but is not without the grace and suavity demanded for a cavalier. From an ethnological standpoint, the Otomi are interesting on account of the controversy which has arisen concerning their language. Some claim that it belongs to the isolating, monosyllabic order, and thus occupies a strange position among the tongues of America, which belong to the agglutinate or polysynthetic group. This, however, is doubtless an error. It is, however, certain that the language is harsh and heavy, difficult to pronounce, and unpleasant to hear. The letters *f* and *l* are lacking, while words for abstract ideas appear. A branch of the language is found in the Mazahui, the dialect of the Mazatecs.

Another of the primitive Mexican peoples is the Tarasque, found in Michoacan. It has a language which, in smoothness of sound and plenitude of vowels, is surpassed by few Indian tongues. Several other tribes speak dialects of the same linguistic family. Farther to the south dwell other primitive tribes, of course modified like all the Indians of Mexico by contact with the Spaniards. One of the most important of

these is the tribe of Mixtecas in the province of Mixteca. They also occupy portions of the states of Puebla, Oaxaca, and Guerrero.

Of all the Indians of Mexico, the Mixtecas are the most influenced by the Spanish. Men and women speak Spanish very fluently, but with a very peculiar intonation of the r, so that it is possible to recognize them immediately among thousands. Their own speech, of which the Tepuzcolanic is the most important dialect, has in the west a mixture with the Aztec; toward the east it is modified by the Zapotec; and these mixtures, moreover, are not confined to the language alone. Mr. Antonio Pascoli asserts that the Dutch colonial soldiers, who formerly came to Mexico at the time of the empire, without knowing a word of Spanish, could make themselves well enough understood by the Mixtecas by means of Malayan; he relates further that, on the assurance of a Dutch officer, costume and type of features are entirely similar, while language very strongly resembles that of the Javanese. These statements are, to say the least, extremely doubtful. In external appearance the Mixtecas are characterized by flat faces and large heads, which are less striking in Tepuzcolula and in the parched Sierra de la Piña. Like the Aztecs they have all small hands and feet, but in a noticeable way the left foot is always turned in. In the east the complexion is light brown, in the west darker, and in Tehuantepec nearly blue black. With regard to their character the accounts are not the most favorable. They are diligent farmers, and till their fields with the plough, but otherwise they are malicious and fickle. Their children do not love, like other Indians, to sport in the open air, but cower all day long in a corner of the paternal hut, with their flat, full-moon faces always wet with tears.

South of a line drawn from Oaxaca to Tehuantepec dwell the large tribe of Zapotecs, the most numerous and most interesting of all of the natives of the Isthmus,



FIG. 102.—Pyramid of Oaxaca.

but of whom, unfortunately, but little is known. The ruins at Mitla, Oaxaca, and Tehuantepec, as well as the remnant of the Zapotecs now living in this region, all show that in times past the tribe was one of high standing. In several places, as at Oaxaca, terraced pyramids are found, on the summit of which was a temple. These occur in various parts, but the so-called temple at Mitla is not easily paralleled. It consisted of a portico a hundred

and sixty feet in length, its roof being supported by six pillars, and, behind, a square building with four rooms, communicating with a central court. One of the most marked peculiarities is the fact that the walls slope outward, and are ornamented with a fretwork not found outside of tropical America.

The tribes on the Isthmus of Tehuantepec are fond of bright colors and a variegated costume. Their dress consists of a garment for the hips, which reaches almost to the ground, and a short-armed jacket of light material which does not reach to the hips, and is deeply cut away. On the head they wear a mantilla of white airy texture, which falls down over the back and shoulders. Here are seen more beautiful forms and faces than anywhere else in Mexico; and since they walk upright and gracefully, and understand the art of carrying burdens on the head, or on one shoulder, or on the hand bent upwards, the market life in Tehuantepec presents a very pleasing and fascinating picture. The Zapotecs of Tehuantepec are somewhat larger than the others,

but all have an elegant appearance, in part having light hair and complexion. Black, brilliant eyes, long lashes, beautifully arched eyebrows, and rich hair often falling to the ground, together with regular features, constitute the charms of the female portion of the population. The sense of sight of the Zapotecs is well developed; they rejoice in a strong physique in spite of evil of intemperance. The uncommonly musical Zapoteco, similar in sound to the Italian, shows very considerable local differences in dialect. The greatest difference shows itself among the Zapotecs of the Isthmus, farthest removed from this centre, where, besides, they have lost their national character by repeated crosses with other races. According to Mr. Pascoli, the Zapotecs speak the same language as the Totonacs, with but few dialectic differences. This view is erroneous. Zapotecs and Totonacs are two different peoples, with different languages. The same observer extols their versatility and intelligence. A child of

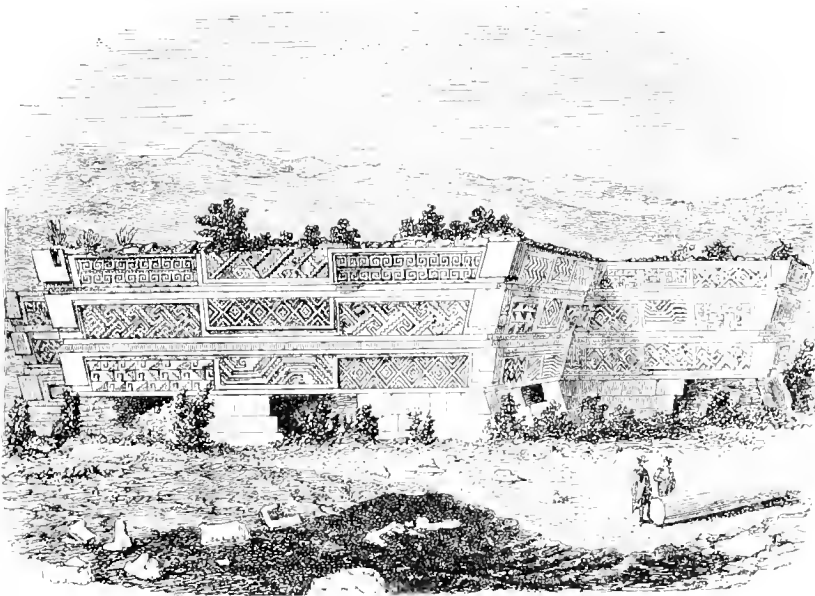


FIG. 103.—Temple at Mitla.

five years has almost the understanding of a grown-up person, which, while complimentary to the child, is the reverse to the man. The men wear white cotton shirts, a leather girdle, holding the 'machete' (a short knife which is also used in agriculture) over the left shoulder, and loose breeches adorned with points and wide borders on the ends, which for the most part they turn up. Hats, which are bought ready made, are only used on festive occasions and in the city, otherwise they go bareheaded in contrast to the other Indians of Mexico, who are extremely susceptible to the sun's rays. The women also make their clothing out of the cotton that is planted and cultivated by the men. In the cooler Sierra, the Zapotecs wear also somewhat thicker material. They are skilful hunters; they cultivate, besides cotton, rice, tobacco, bananas, and sugar-cane. In the mountains they mine rock salt, which they carry to Oaxaca. For crushing the sugar-cane they use a mill, which is set in motion either by human hands or by mules. Maize, in the form of the well-known tortillas, forms a great part of their nourishment, still they enjoy meat, roasted on coals, or cooked in Spanish

pepper-sauce. Maize, with molasses and tropical fruits combined, gives the favorite confectionery, 'hemoll.' The brown molasses, which they make from sugar-cane, they sell; they prepare also from this and from bananas a very good drink. A lemonade, of rice, sugar and the zarzamora root is also very refreshing; while from molasses a still stronger though not very clear rum is manufactured.

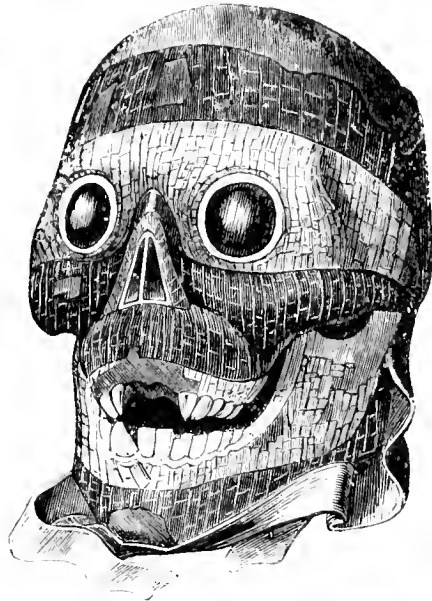


FIG. 104.—Human skull inlaid with turquoise and obsidian; (Ancient Mexican.)

Among the Zapotecs, marriage is contracted under difficulties. The bridegroom must not merely obtain the consent of the maiden and her parents, but also of the sisters then living. Then he must make for the bride beautiful ornaments as a present, and for full six months, or even a year, provide her whole family with meat, and before the wedding must pay to the mother-in-law that is to be from eighty to two hundred pesos. Now if the bride returns the presents to him after some time, or even not before a year's time, which often happens, the meat and the gold are lost, and the wedding does not take place, but the rejected lover may slay the girl's father. In the household, the wife holds the reins. The Zapotecs are of extremely quiet temperament, very friendly toward strangers, but avoid and hate the Mexicans, and especially the thieving Otomí, to whom they will not show the slightest hospitality. Their honor is proverbial in the land. Neither thieving nor robbery exists among them. On the other hand they are very unfriendly to people whom they do not know; and even among themselves, father and son ply different trades as soon as the lad is in condition to saw wood in the forest. At harvest the shares are accurately counted out and distributed, but if one's supply runs low, he must buy. They do not encourage beggary, and will give a friend a cigar only on condition that it shall be repaid.

Most southern and last to be mentioned of the aboriginal Mexicans is the group formed by the Zoque and the Mixes, or Mijes, who dwell on the borders of Chiapas and Tabasco. Linguistically connected with them are the Popolueca of Vera Cruz. Besides this exception, the Mije-Zoque language at present seems isolated, but its relations to others cannot be ascertained until the other dialects of the district are better known. The Zoque and Mije are mountain people, who by preference inhabit the higher portions of the central mountains; the Zoque, on the border of the states of Tabasco and Chiapas, over a portion of the latter state, with some few villages in the plains of Tabasco and on the shores of the gulfs of Tehuantepec, in the state of Oaxaca. The Mije dwell in the western spur of these same mountains in Oaxaca. The villagers, who live nearer to the road that crosses the Isthmus, mingle very much more with the whites, half-breeds, and Zapotecs of the district, than with their own tribal companions. Hence little pure blood is found there, and a greater approximation to the methods and ways of life of the rest of the population. The Mije are well-formed, strong, bold, and active; they wear a beard, but have repulsive features. The Zoque

are very similar to them: their countenance is likewise ugly, but they are apparently stronger. The Mije, once the most powerful tribe in southern Mexico, still retain their courage, their industry, and their wealth, raising large numbers of mules, oxen, and horses. In some of the mountain villages, according to Natzel, each year a young man dedicates himself to the service of the virgin, carrying her picture in the processions, assisting in the celebration of the mass, and vowing celibacy. If he breaks the latter vow, he must die in the forests, a custom which recalls the traditions of the old Zapotecan worship.

Before closing this section on the tribes of Mexico, we must mention the peculiar Indians who dwell in a narrow space in the mountains near Acapulco, and who number about eight thousand souls. They receive their name — speckled Indians — because their blue-brown skin is actually covered with irregular white spots. These spots, in which the skin appears as if scratched, do not result from sickness, but the children are born with the spots already on them. Pascoli has visited such a village of the Pintos, with its little sty-like stone houses, and to his surprise saw nothing else come forth but speckled men, speckled women, and speckled children, all of whom abstained as much as possible from intercourse with the whites. Diego Alvarez, the so-called ‘panther of the south,’ so prominent during the empire, was one of these Pintos.

THE CENTRAL AMERICANS.

At the time of the discovery of America, the Spaniards found on the River Panuco a colony, or a fragment of the great family of people who, under the names Maya, Tzendal, Catschiquel, and Quilebé, inhabited the peninsula of Yucatan, as well as almost all Chiapas and Guatemala. These were the Huastecas, with regard to whose origin we know absolutely nothing, but who, nevertheless, speak a language which points to a connection with the Central Americans. The chief people of this group are the Maya, given at present to the Catholic faith and to agriculture, in northern Yucatan, where there are numerous extensive ruined cities with temples, palaces, and statues, such as are found nowhere else in America in greater glory, — eloquent witnesses of the high stage of civilization to which the Maya had attained in the time before Columbus; for surely they occupied those districts long before the immigration of the Toltec-Aztec people. That the Maya are of Toltec origin is not probable, although, to all appearances, the Toltecs in all parts of Central America were afterwards the founders or advancers of civilization.

Like all of Central America, Yucatan seems to have been the field of numerous immigrations; in the earliest epochs it was probably inhabited by Indians; without political organization, they lived in isolated groups, and nourished themselves principally on the results of hunting and fishing. According to the legend, a band of strangers came from the west; at the head stood Zamma, to whom the invention of the graphic art is ascribed. He is the founder of the civilization which prevails on the peninsula. On his arrival he found the Maya language in use. The name Maya, signifying land and water, denotes the land as well as the inhabitants. In the neighboring lands, in Chiapas, for example, the Tzendal prevailed, and it is still spoken there. The Maya is probably the stock of the other, and also of nearly all Central American dialects, which in general have a considerable resemblance to it. It is therefore to be regarded as the oldest of the country, and about it the others are to be grouped. This priority of the Maya gives some idea of the antiquity of the people who speak it. Here was the earliest abode of culture in America, which extended

back into a gray antiquity. Zanna, the reputed father of Maya civilization, is regarded as of divine descent, and in the traditions seems wonderfully like Quetzalcohuatl of Aztec mythology. His symbol is repeated on all the ruins of the land.



FIG. 105.—Bas-relief of Cuelecan (Palenque.)

At his death an immense pyramid was reared on his grave, and around it arose the city of Izamal, the oldest in Yucatan. Somewhat similar is the myth of the mysterious Cuelecan, the founder of the city Mayapan. It was after the founding of Mayapan (say 700-760 A. D.) that the Toltecs invaded the country and introduced their civilization.

Yucatan, with its tropical climate, limestone soil, and few important rivers, furnished a fit place for a civilization to flourish, and in comparison with the ruins there found the old world has nothing to offer. The number of the buried cities found in Yucatan is fifty-four. The ruin-world of Chichen-Itza is very impressive. It seems if the spirit of destruction had swung over it his sceptre and all was dead and still and dumb. Of the people who created it, nothing remains, and the present inhabitants seem to mourn over their lost glory and liberty. These ruins lie on a plain of several miles extent, about 100 miles from the coast. Below the temple and a little south is a pyramid. The most brilliant remains of former culture are to be found in Uxmal, which was probably founded about 870-894 A. D. In the northwest part of the land the ruins of city after city are to be seen, and in the east at the time of the Spanish discoveries magnificent structures were found.

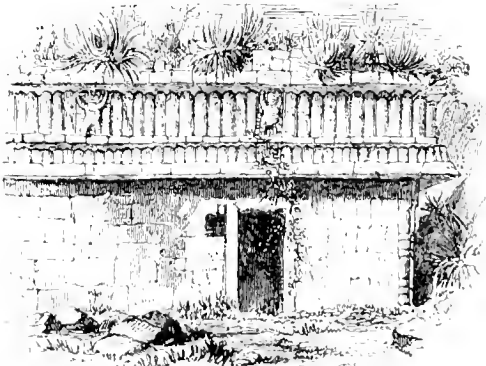


FIG. 106.—Part of a building at Chunjuju.

On the platforms of the pyramids, the temples are usually built, and are reached by high steps. The masonry is of unhewn stone joined with mortar; they are often plastered on the outside, and this often bears decorative paintings and bas-reliefs. The dwellings of the priests and the virgins dedicated to the sun usually surround the temples; they are little structures, divided into cells, into which light is admitted only through the doors. The people, in their architecture, seem to had a

preference for squares and angles. Few round buildings are found; but almost all buildings, in their minutest details, doors, windows, roofs, etc., are characterized by the square. This is true also of the ornamentation.

This architecture of Yucatan is so superior to that found in any other parts of America that a word further concerning it seems to be needed. After what we have seen of the home life of the American Indians as exhibited in the long houses of the Iroquois, the wigwams of Sioux, the mud houses of the Mandans, and the pueblos of the Zuniis, it may be well to question whether these large structures in Yucatan were

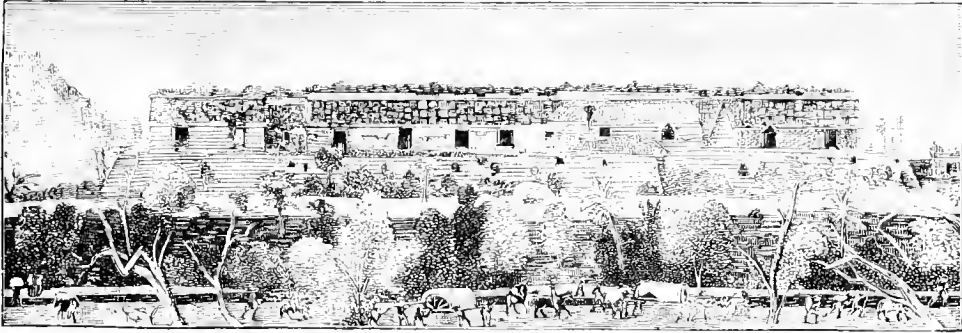


FIG. 107.—The Governor's House at Uxmal.

really palaces, houses of the nuns, and the like, as they are usually called, or whether they were mostly communistic structures, like those of the other aborigines. Mr. Morgan takes this latter view and ably enforces his arguments. The Mayas of today practise communism; the ancient buildings can be explained on that ground; while to call in any other explanation is to introduce into American society conditions which do not elsewhere appear, and which immediately vanished before the Spaniards.

Those who regard the 'governor's house' at Uxmal and the 'palace' at Palenque as the residences of the rulers with their retinues of servants, have to suppose that a city has existed around them, but of this no evidence exists. Morgan says "Nothing can be plainer, I think, than this additional fact, that all there ever was of Palenque, Uxmal, Copan, and other Indian pueblos in these areas, building for building and stone for stone, is there now in ruins.

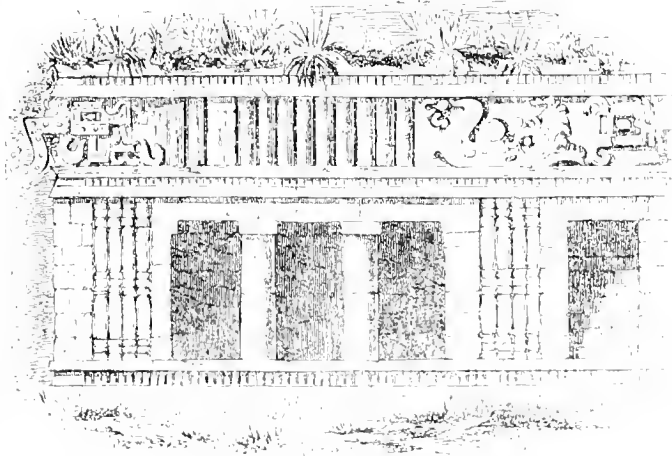


FIG. 108. Part of the 'Palace' at Zayi.

The buildings of Yucatan are built of stone laid in courses, and are extensively ornamented externally. The character of some of this ornament has given rise to

much speculation: thus in one case the head of an elephant appears. More common was the general style shown in our figures. The Mayas had not arrived at the principle of the arch, but, instead, used a triangular vaulting as shown in the case of the 'house of the nuns.' This was constructed by building up a solid core of rocks, the size and shape of the desired interior, and then forming the room over it; and when this was done the core was removed. That this was the case is shown by the condition of the 'palace' at Zayi, which has a large proportion of its rooms (those shaded in the figure) filled with solid masonry, a condition which long excited curiosity. The

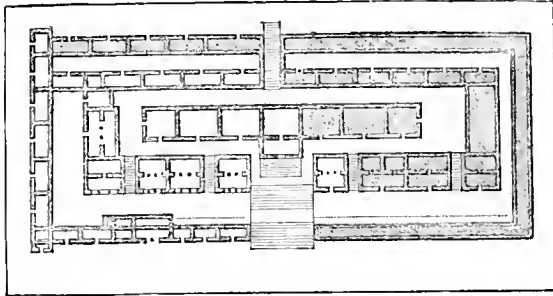


FIG. 109.—Plan of the 'Palace' at Zayi.

same figure of Zayi will serve to show the general arrangement of the rooms in the Maya buildings. These buildings were placed on pyramids of greater or less height, doubtless a provision for defence. Much is yet to be learned concerning the antiquities of Yucatan; and until we have exact accounts and accurate pictures, speculation on these peoples is almost certain to go astray.

It is surprising how little we know of the higher culture of the former inhabitants of Yucatan. Except the buildings, the numerous carvings, great images and the like, and the natural inferences to be drawn from them, we have nothing of their intellectual life except a few fragments. We know they had a calendar and a written language, and that their characters were in use at the time of the conquest, but beyond this, nothing. It is true that Landa, who was once the bishop of Merida, has left a key to the Maya characters, but so far all attempts to decipher the hieroglyphics

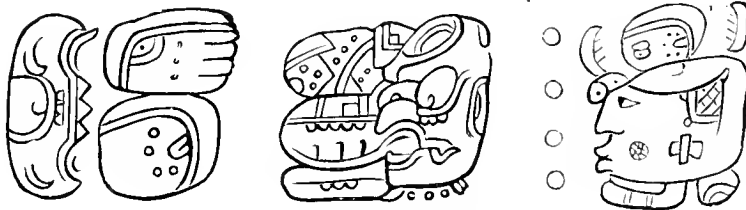
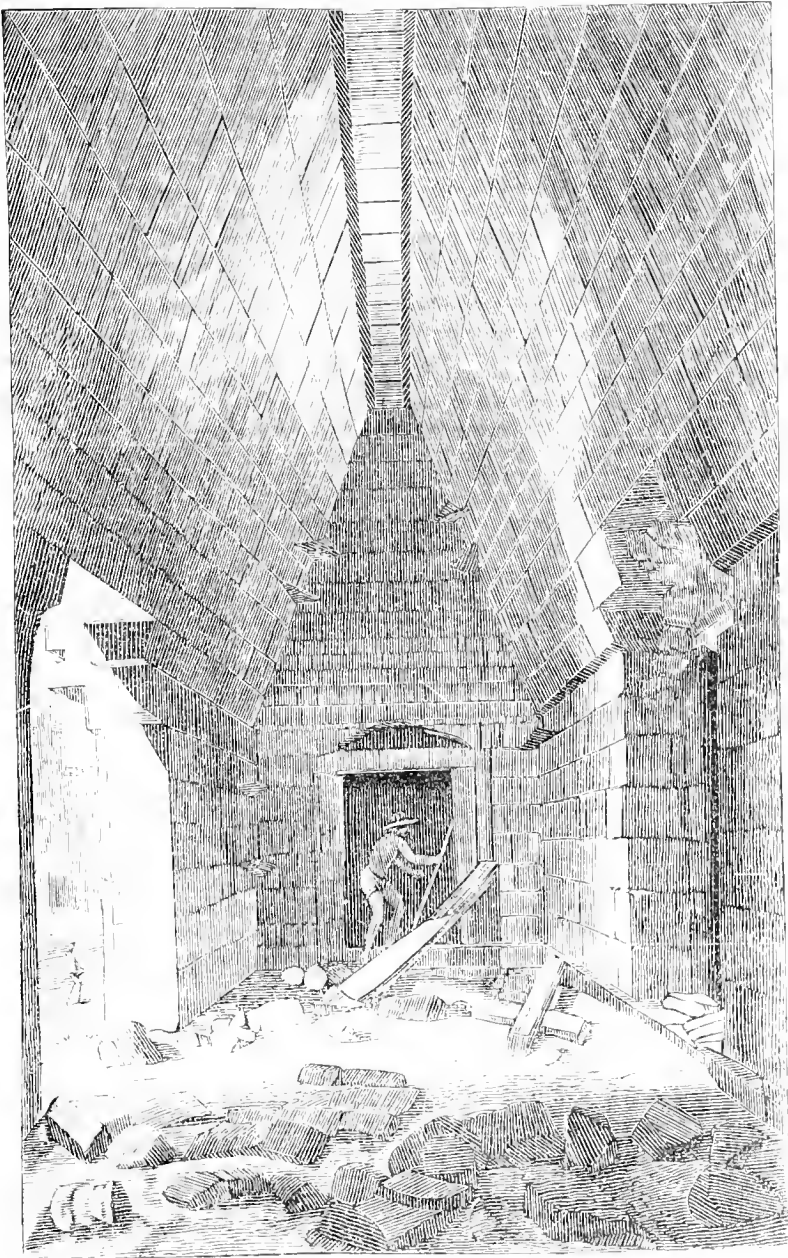


FIG. 110.—Hieroglyphics from Ocosingo.

have ignominiously failed. The Abbé Brasseur de Bourbourg attempted to decipher one of the manuscripts, and gave a long account of geological convulsions

and the like, but afterward admitted that he had made a mistake and had begun at the wrong end. Apparently the Mayas divided the year, as did the ancient Mexicans, into eighteen months of twenty days each, and Landa has left their signs for months and days. A quotation from Landa may be pardoned. "The people made use also of certain characters or letters with which they wrote down in their books their ancient affairs and their sciences, and by means of these and by certain figures, and by certain signs in these figures, they understood their affairs, made others understand them, and taught them. We found among them a large number of books written in these letters, and as there was not one which did not contain superstitions and devilish lies, burned all of them, which hurt their feelings in a marvellous manner and gave them pain."



Room in the House of the Nuns.

To the Maya belong, as already mentioned, the Tzendal in Chiapas, whose speech is only a dialect of the Maya. Among their other relatives is the Catebiquel, whose idiom is the real Guatemalan language. Of the height of art among this tribe the numerous ruins lying heaped amid the woods — among others the celebrated buildings of Palenque — are a witness. In language as well as in culture must be classed with them the Quitche and Zutuhil in Guatemala, the Pocontehi and Chorti, whose languages belong to the same stock with the Maya, more distant the Lacandon below lake Peten, together with the Mopan and Chol who inhabit the Southeast. All these Indians are far below their former greatness. They are Christians, to be sure, and use the Spanish language, but they can only be regarded as half civilized, and there is scarcely an uglier countenance than that of these brown men.

The clothing of the men consists of short hose, a shirt, and an ordinary straw hat. In many the shirt is wanting, and the breast, neck, arms, and legs are completely bare. They carry their burdens on their shoulders, and by a broad band, which is laid over the forehead. Thus they march in single file to the city, jogging along in a peculiar quick step, always in parties of from six to twelve, with women and children. Often one Indian thus burdened must drive two or three mules. An Indian carries half the load of a mule.

The women also carry burdens, but on their heads. The dress of the women and girls consists of a piece of variegated or red woollen material, which, hung about the hips, reaches down to the knee, and is held together by a red scarf, and a shirt. The children, up to the tenth year, especially in the interior, go entirely naked. Towards clothing, continuous work, and the use of soap, they have an insuperable repugnance. The face, in which the cheek bones are prominent, has a charm on account of the dark, soft eyes. This, however, is almost destroyed by the bristling, dirty, black hair that hangs down over the brow. The women usually let their hair hang down in plaited braids. Many Indians are occupied with making rude vessels, water-jugs, etc., of clay.

The district from Honduras to the Gulf of Darien is, with the exclusion of a few Nahautl tribes of whom mention has already been made, peopled by tribes who have no connection with the Aztecs or Mayas, and seem even to be without relationship with one another, although, without doubt, further investigation will result in bringing the different tribes into separate groups. These uncivilized tribes of Honduras and Nicaragua are cited by older and later authors under a great number of names. During the seventeenth and eighteenth centuries, the accounts of missionary expeditions give us the names Xicque and Poya, which are occasionally used as collective names. Accounts of the languages rarely occur in these relations; still the Lenca language is named as spoken by the Xicque, or in their neighborhood. More lately these districts of the east coast have been investigated, chiefly by European travelers, to whom we are indebted for a second series of names for Indian tribes, which need not be mentioned here. In many of these names we recognize the older names, or have others with merely a local significance. Lately these tribes of Nicaragua have been called Caribs. There is no ground for identifying them with the Caribes of the Lesser Antilles and South America, or, indeed, with the Coroyici, or Coribici, whom the Spaniards found three hundred and fifty years ago, with their own language and their own home in Costa Rica. Later accounts do not mention them. Of the languages of these Nicaraguan and Honduras Indians (called collectively Palenque), we have but two small vocabularies,— of the Xique and of the Wulwa,— and these show no relationships.

At the time of the discovery of America these Indians, in civilization, stood far beneath the Quitche, Maya, and Nahuatl, who inhabited the high lands of Guatemala, San Salvador, and the western part of Costa Rica. They were, however, far above the roaming fisher-tribes who occupied the great districts now called the Mosquito coast, on the Carribean Sea. Portions of these Xicaque and Poya tribes have received the Christian (Catholic) religion, and live in friendly relations with the whites. Besides there are many others who live in the mountains, and hold more firmly to their original ways of life; still they too are peaceable. The Toaca, Tanea, and the Seco belong apparently to the Poya; they are people with long hair falling over their shoulders, a very broad face, and small eyes that have a peculiar expression of sadness and teachableness, which wins the favor of the beholder. They can bear heavy loads, and are distinguished by their truthfulness and honor, although they show a great love for spirituous drinks. They bring to market sarsaparilla, cocoa, allspice, bread, fowls, etc. They are mild and good-natured, industrious and skilful in the preparation of a sort of cloth from wild cotton. They are given to the grossest superstition, and their idolatrous festivals are more numerous than ever; their wild character has disappeared; they are now a gentle, peaceable race of men, who, in their little handicrafts, show no little tact and acuteness. Besides these there are the Poya, who stand much lower in civilization, for they wander as it suits them, and plant their fields, which they visit again after some months in order to harvest the fruit. The villages of the Poya consist of a few large houses of oval form, in which the whole family of relatives live together in a genuine patriarchal way. The Seco Indians have almost the same character as the Poya. The Toaca are also worthy of note for their industry and good nature. They are, upon the whole, a more beautiful race of men than the Poya and Seco, always speak easily and with great calmness, and have a gentle melancholy expression. They make the letter 's' heard in almost every word. They are noted on account of their skilfulness in making boats. Their favorite dwelling-place is in the neighborhood of the chief source of the Patuca River; they are distinguished for their loyalty and honesty. They are good marksmen with bow and arrow, and excellent in everything that requires sharpness of vision and endurance.

Of the second great group of languages, — the Wulwa, or Uha, — Dr. Berendt has found that it or its dialects are spoken by the great majority of tribes in this region. To this group belong, besides several inconspicuous tribes of the interior, the natives of the Mosquito coast, of Honduras, and Nicaragua. These are a mixture of several tribes, in which negro blood is not wanting. The characteristics of these coast tribes are the thin sharp nose, thin lips, large, handsome eyes, and a dark complexion. The older accounts of them are not especially favorable, but Captain Bedford Pim speaks highly of them, and says that the Spaniards accused too many tribes on the shores of the Spanish Main of cannibalism. Captain Pim, however, was one day startled when an Indian woman brought him for breakfast a cooked child, done up in an immense banana leaf. It could not have been an Indian babe, as its skin was entirely white, and a little investigation showed that the infant was really a monkey. This he could eat and relish, but he could not like their cocoa, which they served boiling hot, without milk or sugar, but highly spiced with peppers plucked fresh from the bush, a few spoonful of which would convert the mouth and throat of an European into a purgatory. The Mosquito Indians make good boats, and are skilful in handling them. They are hollowed out from the trunk of a cedar or a mahogany tree, and are driven by an immense sail, the sheet of which is never belayed, but held in the hand.

One of their customs connected with burial is, so far as is known, unique. From the house of deceased to the grave there stretches in a line as nearly straight as possible, across water, marsh, hill, and ravine, a cotton cord, the significance of which does not appear. The graves of the Uluá are always dug near the shore, and over each is placed a roof of plaited straw, similar to those of the huts of the living. After death the name of the deceased must never be mentioned. The Mosquitos destroy everything belonging to the departed by fire. The fruit-trees alone form an exception, and these are cut down. As a sign of mourning the widow, or widows (for polygamy is allowed), cut off their long hair. The Uluá are said to have no chiefs and no large villages. Their houses, which are scattered here and there in groups of two or three, are without walls, but are open on all sides. They present, on account of their wicker-work, a humble appearance. The interior is adorned with the lower jaws of swine and wild dogs, as well as with the bleached skeletons of great fish. Sometimes racks of split bamboo are erected for the preservation of corn; and bows and arrows, the only weapons of their own construction, are stuck in the fold of a blanket. A hut is usually occupied by three or four families, each of which has its own fire in one of the corners, over which it cooks its plantains, and around which it gathers, prattling, the women in their different and incomplete toilet. The flattening of the skull in new-born infants is very common in all tribes of the Mosquito coast; the malformation, however, is less apparent because it is covered by the mass of hair falling over it. The Uluá impose upon their youths at the attainment of manhood different hard tests, among them one in which the youth has to submit to numerous hard blows delivered upon the back, and, curiously enough, administered by the elbow.

First of the Nicaraguan tribes is the family of the Chorotegas, the aborigines of the country. It embraces four tribes extending along the west coast between the gulfs of Fonseca and Nicoya. Nothing was known of them until Dr. Berendt showed that they formed a connecting link between the Aztec civilization of Anahuac and the Indians in the northwest of South America. They are the Mangue of the early Spanish chronicles. Their language is all but extinct, and Berendt heard it spoken but twice, but he collected a vocabulary sufficient to show its similarity to the Chiapanec of Mexico. He denies the existence of a group of Chorotega languages.

The Chontales, living on the north shore of Lake Nicaragua and in the mountains in the interior of the republic, are different from the preceding group. This nation, which the older authors, up to the end of the last century, alluded to as *Chontales de Matagalpa*, Berendt has rediscovered in an Indian tribe which occupies the greatest part of the villages of Segovia and several of Matagalpa; and, judging by the appearance of local names of their language, they have spread themselves over a great part of the territory of Chontales. Tribe and language are to-day designated by the whites, as by the Indians themselves, by the name *Popoluea*. Their number is computed at about 10,000 or 12,000. The Guatuso live on the borders of Costa Rica, and in the interior of that republic. Little is known of them except through the accounts of the catchone gatherers, but Berendt gathered a vocabulary from a boy of twelve years, which shows that they are not, as has been supposed, descended from the Nahuatl. They have a remarkably clear complexion, and in the shape of their limbs seem to resemble the Meztizo rather than the full-blooded Indians. Their hair is shiny black, not blonde as the old story goes, which would explain their name by that of the reddish hair of the *guatusa* or *tatusa*, one of the *armadillos*.

Of the natives of Costa Rica and Panama our knowledge is deficient. The names of several tribes are given, and Dr. Berendt, who has done so much toward elucidating the ethnology of Central America, would divide them into two distinct linguistic groups which have no relation to each other. One of these groups is formed by the Chols or Choco idioms. They are spoken in the Columbian Department of Choco between the Rio Atrato and the Pacific Ocean, and also in some villages on the east bank of the Rio Chucunaque. The others of this group occupy the Isthmus from the source of the Rio Tuyra to Panama. The Spanish conquistadores found this territory divided into small independent territories, throughout which the same language, the Cueva, was spoken. A dialect of this, in the territory of Chame, west of Panama, is called the Coiba, and is considered more elegant than the usual Cueva. Farther to the west the discoverers came upon a number of languages; almost every village had a separate dialect. Among these may be mentioned the Chiru, Escoria, etc., and south of the lagoon of Chirique, where, twenty years ago, numerous gold idols were found, was the language of the Dolegat, who to this day have great skill in metal work. It is now believed that Cueva is simply corrupted from Coiba, which in the Cueva language signifies "far away."

The Cueva people, at the time of the discovery, enjoyed a tolerably high stage of culture. We have accounts of their customs, dwelling-places, dress, ornaments, and usages of war; Ovideo and Andagoya have preserved for us about a dozen words of their language. As it appears some isolated fragments of this tribe still exist on the Atlantic coast and scattered along the banks of the rivers, living in complete or partial independence of the government of Columbia. The different expeditions to the Isthmus of Darien in pursuit of the project of an inter-oceanic canal have produced a number of vocabularies of different tribes and places, a comparison of which shows a very close relationship between all these dialects. Dr. Berendt unites them under the designation Darien languages, and concludes that the identity of the old Cueva and the modern Darien, if not strongly demonstrable, is at least highly probable.

Lucien de Puydt has made us acquainted with several of the Indian tribes on the Isthmus. The natives whom the Spaniards found there at the time of Balboa are no longer settled on the Pacific slope. The fragments of the Chucunaque have moved northward since 1861, the Mandingegas have established themselves on the coast as far as the Bay of Caledonia, and the Cuna tribes are on the shores of the Gulf of Uraba. All the inhabitants of the Pacific slope are half-breeds and speak only the Spanish language. Their dwellings are dirty and poorly furnished, although in their evening social dances and on fair days they wear many ornaments and much tinsel for show. As weapons they make use of fire-arms and bush-knives, while nobody knows how to shoot with bow and arrow. By name they belong to the Catholic church, and by name the village Yavisa is a parish. Entirely different is it beyond the Cordillera on the Atlantic slope. There lies the district of the Caribi-Cuna, who are recognized by the United States of Columbia as an entirely independent "Confederation of the San Blas Indians." Some of their villages are entirely independent; six districts, however, recognize the unlimited power of a 'cazica' or 'grand captain.' Their war-power L. de Puydt estimates at 400-500 courageous warriors, who in their native woods are not to be despised as opponents. They all carry firearms, and handle them with great skill, but they seldom use them in hunting, on account of the expensiveness of powder and lead. Therefore bows and arrows are still in vogue; these they also use for fishing; they are, however, never poisoned.

Besides these, they carry the bush knife and spear, with flint or iron swords. Their villages lie in happily chosen places on the river-banks. The houses are spacious, and are built of bamboo, with great care in all particulars; the floor is raised a yard above the ground, as a protection against dampness. Inside the greatest cleanliness prevails. The Caribi-Cuma are of medium strength, broad shouldered, but spare about the hips; their arms and joints are well formed, the feet very small; the hair of both sexes is long; only among married women it is worn short. They let it flow freely, or bind it together on the head. The men have no beards. For their comparatively sound condition, the Caribi-Cuma are indebted to a rigid abstinence from all intoxicating drinks, with the exception of the harmless *chicha*, which is made from the kernels of corn, first chewed, then spit out, and left to ferment. Thieving is entirely unknown. The Caribi-Cuma are, however, highly watchful and mistrustful; they do not suffer either a white man, or a negro, or a mulatto among them. Their heathenism is still unadulterated, for roughly prepared fetiches are worshipped as household gods, and certain trees are regarded as sanctuaries. Still, a highest being is recognized, from whom proceeds everything good and beautiful. The men usually wear only knee breeches, a few, besides, an airy smock, or a shirt of European cut, and sometimes about the head a bound strap, which they call 'anti-poison,' because on the bite of a snake they bind tightly the limb with it, to prevent the circulation of the blood until they reach the nearest village, where other remedies are applied, usually with success. The women clothe themselves in short-sleeved chemises, which reach to the knee; around the neck they wear strings of animals' teeth, and, in the septum of the nose, gold and silver rings, often so large that they reach to the chin. Many of them have beautiful faces, but all have well-formed bodies. On great occasions they paint their faces with 'ruet' (*Bixa orellana*), drawing a traverse line from one cheek-bone across the nose to the other cheek; and from this then other lines fall perpendicularly. The traverse stripe is the tribal designation of the Caribi-Cuma, while the position and number of the other stripes change according to the village. Polygamy is allowed, but a moderate use of it is made.

THE MOUND BUILDERS.

Having now traversed all of North America, and studied in a rapid manner all of the prominent groups of aborigines of whom history gives an account, it remains to mention those remains in the Mississippi valley, which have given rise to more speculation and a greater amount of literature than any other ethnological or archaeological problem, unless, perchance, it be the lost tribes. Throughout nearly the whole region drained by the Mississippi river and its tributaries, are numberless mounds or earthworks thrown up by human hands, but so long ago that the Indians, in most cases, have no traditions concerning them. This absence of knowledge has been the cause of numberless speculations of greater or less merit, some being so wild that they transcend the bounds of reason.

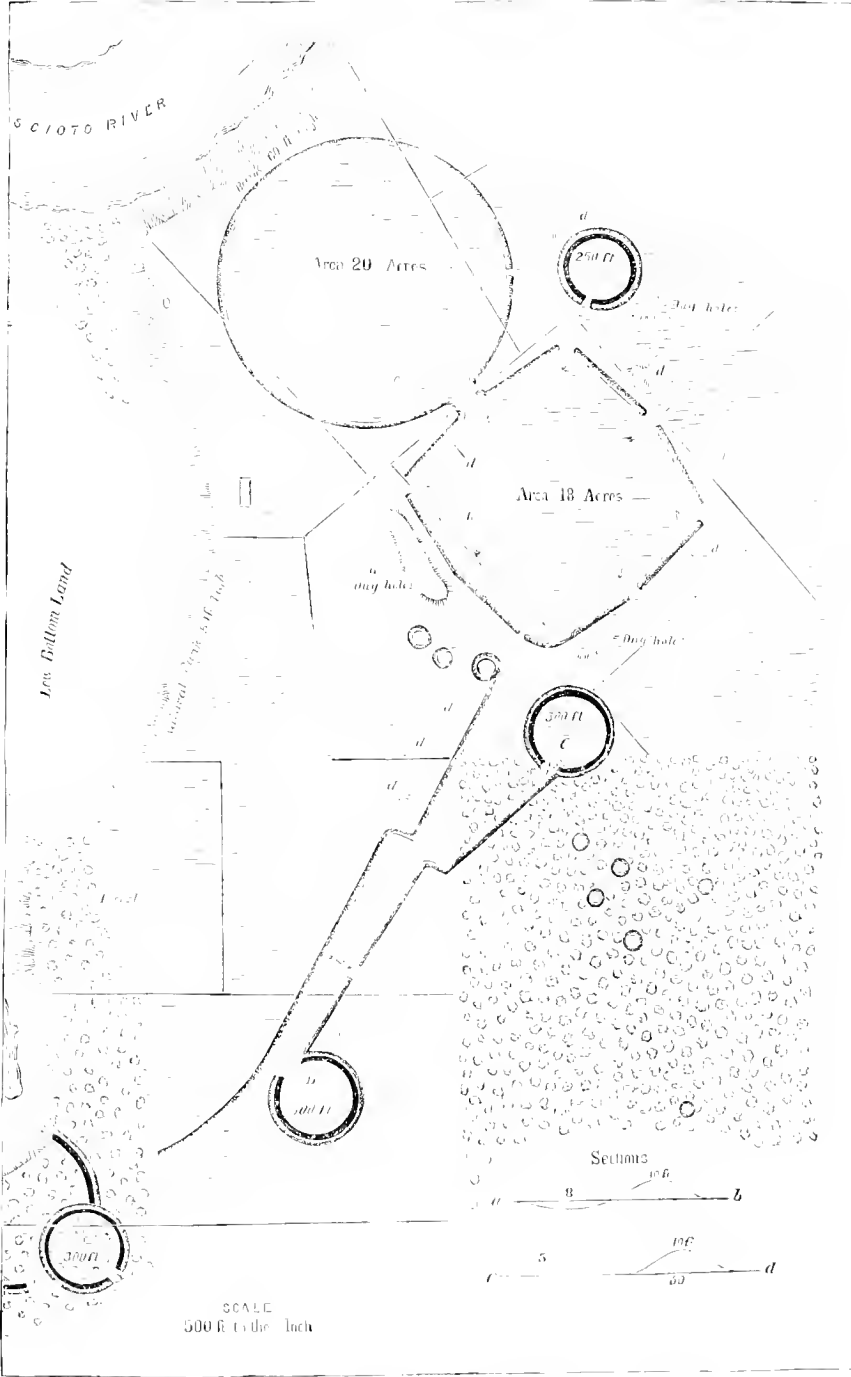
These mounds are distributed from western New York, across to the valley of the Yellowstone and even into Oregon, north into Wisconsin, and south to Georgia, Arkansas, and Louisiana. It is beyond our purpose to describe these remains in any detail; such accounts should be sought in the special works of Squier and Davis, Short, Lapham, Jones, Foster, Force, and others. We may, however, say in passing, that they vary greatly in size and shape. Some were conical or pyramidal, others

took the shape of enclosures, apparently for defensive purposes, while still others are supposed to resemble certain animals.

Of the first group, the highest is the pyramid mound in Early county, Georgia. It has a base in the shape of a parallelogram measuring three hundred and fifty feet in length by two hundred and fourteen feet in width, while the summit is ninety-five feet above the surrounding country. The top is flat and has an area of about a third of an acre. The Cahokia mound in the Mississippi valley, opposite and a little above St. Louis, is the largest of these artificial mounds. This stands in a group of sixty or more smaller ones, and has for a base a parallelogram seven hundred feet in length and five hundred feet in breadth. The top is nearly ninety feet above the base. The smaller mounds, however, possess more especial interest, for they have been the more thoroughly explored. In most, if not all of them, remains of human bodies are found, the bones in some instances showing the effects of heat, in others no traces of fire occur. These are plainly sepulchral. The larger mounds with flat summits may have afforded a place for the dwellings of the tribe, their council house, the place where the bones of the dead were kept until the tribal burial, or the temple of the sun.

The so-called fortifications were evidently defensive. They were placed on high bluffs, at the junction of streams or in other places of strategetic importance. The openings through the walls were defined by small mounds placed opposite them. The engineering skill evinced in the construction of some of these works was considerable, while the size of many was enormous. 'Fort Ancient' in the valley of the Miami, had walls the total length of which was between four and five miles. In and around these forts were small mounds of the conical type. The so-called animal or emblematic mounds are difficult of explanation. These are irregular in shape, and people with a vivid imagination seldom fail to trace in them the outlines of some animal, but it rarely occurs that two independent observers recognize the same design. Indeed, notwithstanding all the labor that has been spent upon this subject, our plans of the mounds of this character are woefully deficient and not to be relied upon. The measurements of the 'great serpent' mound in Ohio vary between themselves about four hundred feet. Some are said to be shaped like a turtle, while others say that the same mound looks like the hide of a buffalo; some are called bird mounds, but another observer sees in them but the representation of a bow and arrow, or the human figure; and so on through the list. Speculation on their significance is useless until their outlines are known.

To explain the existence of these mounds three plausible hypotheses have been advanced, besides a number of others too absurd for notice. First is the view that the mound-builders were totally distinct from the Indians of historic times; that they were, in fact, a race distinct from every other on our continent, and of which all traces, except those preserved in the mounds, have disappeared. To prove this, the peculiar shape of the skulls found in the mounds, and the flattening of the shin bone, are cited, together with the statements (to be noticed farther on) that the Indians of the historic period never constructed any such works, and that the builders must have been worshippers of the sun. The second view regards the mound-builders as the ancestors of the Aztec-Toltecs or Mayas. As arguments for this view are cited, the existence of the mounds and pyramids of Yucatan, supposed facial similarities as exhibited by the carvings and pottery found in the mounds and that occurring in the regions to the south of the Rio Grande, and lastly the fact that both Aztec and Toltec traditions say that these people came from the north. The third supposition is the simplest of all,



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indeed it is so simple that it really requires explanation, paradoxical as it may seem. It is that the ancestors of the Indians constructed these mounds, and that some of them were built even after the whites discovered the country.

This last view has been ably supported by Mr. Lucien Carr. For various reasons it is evident that the mounds must have been built by a settled people, whose numbers must have been considerable, and this density of population is only possible with agriculture. All of the Indians within the limits of the United States and east of the Mississippi, were, as we have seen, tillers of the soil, and all were worshippers of the sun. Further, some of them are known to have constructed mounds within the historic period. According to the traditions of the Cherokees, some of the mounds in their country were built by their ancestors, and in other tribes, both Huron-Iroquois and Algonquin, similar legends existed. Thus a mound near Batavia, N. Y., according to the Seneca traditions, was erected over those slain in a battle between that Iroquois tribe and their western neighbors, soon after they entered that country after their expulsion from Hochelaga. The mound on Tonawanda Island was erected over those slain in the decisive battle between the Iroquois and the Neutral Nation, when the latter were destroyed about the middle of the seventeenth century. Mr. Carr has collected other similar traditions and accounts among the Creeks, the Delawares, Choctaws, Osages, etc., and quotes the statement of McKenney, that the two mounds on Lake Winnebago known as *le grand* and *le petit butte des morts* were erected over the Fox warriors killed in a battle with the Iroquois.

Professor F. W. Putnam has recently explored in a very careful manner one of the mounds in the valley of the Little Miami, in Ohio. Besides other things he found a number of skeletons, the bones of some being calcined, those of others not. Around each of these skeletons logs had been arranged in the form of a parallelogram, and in some cases these were completely consumed, in some they were charred, while in others they were but slightly affected by the fire, and the state of the bones within corresponded with the evidences of fire as exhibited by the logs surrounding. From this it would appear that the builders of this mound had, like the other Indians within the historic period, the habit of saving the remains of their dead for a time, and then having a tribal cremation and burial. The skeletons were arranged in order, the logs placed around them, and then the fire was started. When it had burned up pretty well, earth was placed upon the burning heap, and the mound was constructed. This extinguished the flames, and thus some of the wood was converted into charcoal, while other sticks, which had not yet caught fire, remained, and in the subsequent ages rotted away. The account of this mound is very interesting, as it so closely resembles the account of the incineration practised among the Creeks, as mentioned upon page 167 of the present volume.

The length of time and amount of work necessary to construct one of these mounds is not so great as is usually thought, depending largely upon the nature of the soil. Anyone familiar with the construction of our railroad embankments will realize how rapidly a few men working with barrows will build up a large mound. According to a statement quoted by Mr. Carr, a hundred and fifty negroes in twelve hours easily brought aboard a steamer one hundred tons of coal, using only baskets for the purpose. This would make a cube of twenty by twenty by ten feet. With such a basis one can readily calculate the time and numbers necessary to build one of the mounds.

A further proof that some of the mounds were constructed by the red Indians of history is found in their contents. In one of the Florida mounds were found ornaments of

silver, copper, and brass, glass beads, and iron implements. Near Murfreesboro, Tennessee, a sabre was found in a mound; while in one of the Circleville (Ohio) group the explorers brought to light the remains of an iron, or steel, knife, together with a plate of iron. All these objects were found in such positions as to place it beyond a doubt that they were deposited at the same time with the objects of aboriginal manufacture, and were not later intrusions. It is beyond a doubt that the Indians knew nothing of working iron, and even were ignorant of its existence, except in the shape of meteorites. Glass and brass were also beyond them. The existence of these objects is conclusive evidence on the point in question. Here we can do no better than quote the words with which Mr. Carr concludes his able paper on the mounds of the Mississippi Valley.

“In view of these results, and of the additional fact that these same Indians are the only people, except the whites, who, so far as we know, have ever held the region over which these works are scattered, it is believed that we are fully justified in abandoning the seemingly negative position occupied at the outset of this argument, and in claiming that the mounds and enclosures of Ohio, like those of New York and the Gulf States, were the work of the red Indians of historic times, or of their immediate ancestors. To deny this conclusion, and to accept its alternative, ascribing these remains to a mythical people of a different civilization, is to reject a simple and satisfactory explanation of a fact in favor of one that is far-fetched and incomplete; and this is neither science nor logic.”

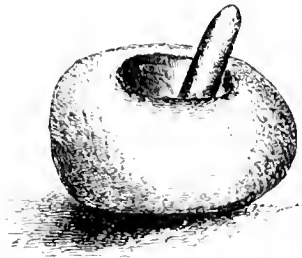


FIG. III. Ancient Mortar and Pestle, from California.

THE SOUTH AMERICAN INDIANS.

As a corollary of the preceding accounts, so far as our present observations show, the apparent conclusion to be drawn is that the North Americans, from Hudson's Bay to the Isthmus of Panama, are alike in many important points, and widely separate on many others, the probabilities being in favor of their ethnical unity, and that, so far as we know, no other race of men has ever occupied the North American continent. The strongest line that can be drawn is that which appears at the Pueblo group, dividing those north (with the exception of the Shoshone stock) from those south. This line, however, is less marked if we consider the social conditions and the communistic mode of life, not as given in the older works, but as presented in the light of their government, founded upon the gens. This, however, is not conclusive; for, as Mr. Morgan has shown, mankind, in all parts of the world, has apparently passed through the same lower social relationships, one tribe or one people stopping at one stage, while another has reached a point nearer that existing in the most highly civilized communities of to-day.

The line of demarcation between the aboriginal inhabitants of the two Americas is even stronger than that between the Aztec stock and those of

the United States; yet here great differences are seen. Apparently, before the conquest, the fame and knowledge of the Aztec-Toltec culture extended but little, if any, south of Lake Nicaragua. In the southern continent it had its parallel in the civilization of the Incas; but, except in the Cordilleras, the social condition was, at least, no higher than among the tribes of the United States east of the Mississippi.

The empire of the Incas was not the only state in South America which was struggling toward civilization. In Quito and in the plateaux of Bogota and Tunja were tribes or nations which had arisen to a comparatively high condition, and their civilization could have been but little below that of Peru. The rapid growth of the dominion of the Incas from its small beginnings in, at most, five, perhaps in only three, hundred years, has been satisfactorily explained by Mr. Squier, one of the most able anthropologists America has produced. It arose on the Puno, or the cool plateaux, from ten to sixteen thousand feet above the sea, between the Cordillera. Between the western slope of these mountains and the sea stretches a narrow strip of coast, where the rain rarely, or never, falls. Only where the rivers descend to the sea, is agriculture possible; and these rivers are few and far between. Between these rivers the country is a desert, incapable of supporting life. Thus, along this region



FIG. 112.—South American Indians.
Large-Nosed Type. *Small-Nosed Type.*

numerous tribes might dwell, each on the borders of its own stream, and maintain their separate existence for a long time unmolested by any neighbors. But when a powerful tribe arose on the plateaux, the isolated bands along the coast streams would be easily conquered and incorporated in the government of the high lands, thus increasing its power. Where the rainless belt stopped (in Chili), there ended the empire of the Incas; nor could it extend through the forests on the eastern slope of the Andes to the plains of the Amazon. The civilization of these table lands was largely due, says Peschel, to three products of nature, the llama, the potato, and the quinoa (the seeds of *Chenopodium quinoa*). Garcilaso da Vega, the Inca who has described so fully the life of ancient Peru, speaks repeatedly of the lack of meat. Only at the great feasts did the common people receive the flesh of the llama; at the smaller festivals, the meat of rabbits, and this as an especial delicacy. In the rainless region, the only animal food was fish. Hence it follows that it was not the weak who, oppressed by more powerful tribes, fled to the table-lands, but rather the stronger who mounted to these heights to hunt the llama. Still, they would not have been able to found much of a nation, since Indian corn grows there only in sheltered spots, had it not been for the potato and the quinoa. That the Andes people did not come from the vast plains to the east is shown by many facts, among which may be mentioned the existence of the sling, which no forest-dwelling tribe has yet invented, the lasso, and the peculiar bola, a cord with one or more balls at the ends, which is used in capturing wild animals. The use of the bow and arrow was not common among them, but still it existed; for among the 'children of the sun' were hunting tribes who used them, but the more common weapon was the pike.

In the social development of the South American Indians, one important fact at once appears. As we proceed northward, the status of the tribes improves, and the converse is true of the North Americans. With a tropical vegetation, man had to spend less time in obtaining the necessities of life, and consequently has greater opportunities for advancing his intellectual side. The lowest of the South Americans, as the Botocudos, Puri, etc., belong collectively to southern Brazil. On the Amazon, Spix and Martius found tribes of a higher rank; and, if we are to trust the accounts of the first discoverers under Orcellama, the upper courses of the great river were lined with large villages and temples containing idols, the parts of which were moved by machinery. Later travelers have failed to find this wonderful people; and, even were the accounts partially true, it might be that they were offshoots from the civilization of the Incas. North of the Amazon are the wild Araucans, among whom woman takes an honorable position, and whose priests preserve the history of the tribe. Next north come the Caribees, who extend to the sea named from them. These irrigate their fields by artificial watercourses, and hold markets, in which salt plays the part of money.

It is usually said that the South Americans have neglected stock-raising. This, however, is not true. Besides the Peruvians and the Araucanians, who bred the llama and the alpaca for their wool and for beasts of burden, numerous other tribes domesticate various animals, and in the Tupi language the word for domestication exists. In the valley of the Amazon beside nearly every house is a vivarium in which various birds and other animals are bred and kept for food. On the coast of Venezuela the Spanish explorers found animals which they alluded to as rabbits, geese, and pigeons, while further east was the Guinea pig. Tapirs are readily tamed, but do not thrive in captivity.

In both North and South America many similar customs appear. The jugglery of the shamans or medicine men is much alike in both; the plugs in the lips of the Botocudos are paralleled by the labrets of the inhabitants of Russian America; the dressing of men in women's clothes was found by von Martius among the Guayaena of Brazil, Cabeça de Vaca found the same among the tribes in Louisiana and Texas; the Brazilian Indians speak of the other tribes as relatives, brothers, grandfathers and the like, and so did the Indians of the United States; in both, the Indians lived an agricultural life, the maize of the one being replaced by the mandioc or cassava of the other. These points, however, are far from conclusive as to the unity of the races of man in America, for all of them reappear in other parts of the world.

THE TRIBES OF THE ANDES.

On geographical, not on ethnological grounds, the inhabitants of the Cordilleras are here grouped, together with the tribes on the western slope of the backbone of the South American continent. This region, with its broad table lands, does not form a tribal district, for on its eastern slope the tribes extend themselves downward in a very complicated manner, and hence the grouping here adopted includes the tribes who dwell in the regions of the upper Marañon and Madera and their tributaries from near Chimborazo to Illimani. These tribes have a more or less dark olive brown complexion, small stature, low or retreating brow, and horizontal eyes that are never contracted at the outer angle. They may be divided into four large groups, the Cundinamarca, the Peruvians, the Andesians or Antesians, and the Aracemians.

The most northerly of these are the Cundinamarca of the table-lands of Bogota. At the time of the conquest the watershed of the Magdalena was occupied by the Chibcha, or, as they were called by the Spaniards, Muyscas. At that time the Chibcha were the most powerful of all the autochthonous tribes, had a long history behind them, and were well advanced toward civilization, to which numerous antiquities bear witness. The Chibcha of to-day no longer speak the well-developed and musical language of their forefathers. It became extinct about 1730, and it can now only be inferred from existing dialects of it; these are the languages of the Turiero, a tribe dwelling north of Bogota, and of the Itoco Indians who live in the neighborhood of the celebrated emerald mines of Muzo. The whole Chibcha nation has preserved the physical characteristics of their forefathers, and from these it can be decided that the nation was not a homogeneous people, but consisted of different tribes. Among the people of Gustavita and Tunja, the regular, gentle features of the old Chibcha are still preserved; the eastern tribe of the Coquesio, on the other hand, are noticeable for their prominent cheek-bones, their large mouth, and their square skull. To-day all these tribes wear the regular costume of the United States of Columbia: the straw hat, plaited after the European fashion; the *ruana* or *poncho*, a square piece of cloth with a hole in the middle, through which the head is thrust; breeches, and occasionally a kind of leather sandals, known as *quimbas*. The poncho we have already met in Mexico under the name *serape*; it exists throughout all Spanish America under various names.

The whole coast from 4° N. to 30° S. contains a number of tribes which, without indicating thereby any community of descent, we may group under the collective name Peruvians. The chief tribe, the so-called Quichua, is the modern representative of the Incas, so celebrated in the history of Spanish America. To-day it is much

changed by various mixtures with other tribes, and hence all attempts to recognize in them the physiognomy of Chinese, Japanese, or Polynesians are of no value. These would-be ethnologists investigate, not a whole tribe, but isolated examples, selected here and there, and on this slender basis build the broadest generalizations.

Of the empire of the Incas at the time of the discovery we need say but little; the story has often been told, but as often exaggerated, and for the same reasons, but possibly not to quite as great an extent, as in the case of the Aztecs. Manco Capac and



FIG. 113.—Bronze knives and stone axe (southern Peru.)

his wife were the traditional founders of the civilization of the Incas, and played in Peru the same role as Quetzalcoatl did in Mexico. Manco first appeared on the shores of Lake Titicaca, announcing himself as the son of the sun. He bore a wand of gold, and where this should sink into the earth he would found the capital of his empire. He traveled north, and at length, on striking the earth, the wand sunk out of sight. This, of course, was the appointed spot, and here Cuzco was built. Manco became the first Inca, taught the people the elements of the arts and of agriculture, and gave them a stable government and a purer religion, while his wife instructed the women in sewing, weaving, and the like. The territory held by the subjects of the first Inca was small, extending but about ninety miles east and west, and eighty north and south. The date of his death, or, rather, his ascension to the sun, is usually given as in the latter half of the eleventh century, but on this point and on the various rulers of the Inca dynasty our accounts are none too accurate, and our whole knowledge is based upon traditions. It is true that the Incas had their records, but these were kept in such a manner that it is now impossible to decipher them. Indeed, they are so peculiar as to need further mention. These records, called quipus, consisted of

woolen cords upon which knots of various colored string were tied. With these, historical records were perpetuated, accounts were kept, and, in short, according to tradition, they served all the purposes of a written language. The color of the threads, their length, the manner of tying the knots, their distance apart, and their relative position on the main cord, all had their significance. It seems more probable that they served as a system of mnemonics, and one needed to know the subject of which each treated, in order to interpret them. It is said that a few Indians have preserved until the present time the knowledge of their signification, but that they carefully conceal it from the whites.

Owing to our inability to read the quipus, we have no accurate knowledge of the Incan history earlier than the century before the invasion of the Spaniards under Pizarro. Shortly before this, the empire reached its highest development. It extended from the equator to south of Santiago, and from the Pacific to the valley of the Amazon and the sources of the Paraguay. This immense territory was divided into four portions, and over each was a viceroy. From Cuzco, the centre of government, the most substantial roads branched off in every direction. The most important

of these was the great avenue leading north and south. It started at Quito, and, passing through Cuzco, extended south into Chili, having a total length of between fifteen hundred and two thousand miles. It was about twenty feet in width, and was paved with heavy blocks of stone. It turned aside for nothing: valleys were filled with solid masonry, or crossed by suspension bridges built of plaited osiers, while for miles tunnels and galleries were excavated in the solid rock. On all these government roads small houses were placed, about five miles apart, and in these lived runners, who carried the messages of the sovereign.

The architecture of the country is equally interesting. Before the advent of Manco Capac, the country was well peopled; and ruins of the buildings of this pre-Incan people are abundant, the most noticeable being those near Lake Titicaca. All these structures of the older race, the so-called Aymaras, are characterized by the fact that the jambs of the doors are perpendicular, and the angles are right angles, while in Incan architecture right angles are not common, and the sides of the doors slope inward. Among the Aymara buildings, the size of the stones used was remarkable. The gateway figured was a monolith, and before it was broken (apparently by an earthquake) it measured ten feet in height by over thirteen across the top. Even larger were the slabs forming the so-called 'seats of the judges.' There are three or four of these, each formed of a single stone thirty-six feet square and five feet thick, with seats excavated on one side. Their idols, also,

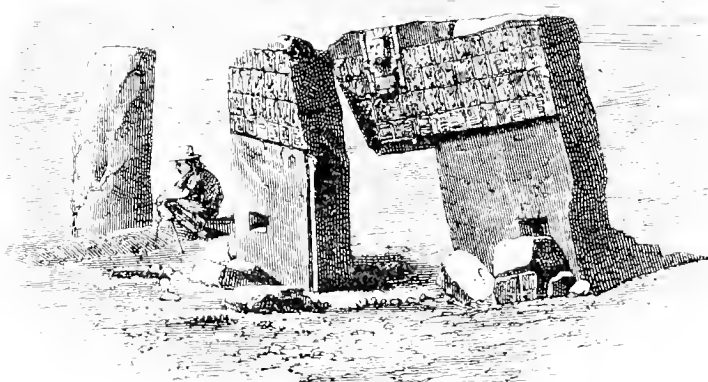


FIG. 114.—Monolithic gateway at Tia Huancan.

were enormous, some reaching a length of thirty feet, a breadth of eighteen, and a thickness of six. These are in the form of statues. How this ancient city ever came to



FIG. 115.—Sun temple at Sillustani, Peru.

be built in such an inhospitable place cannot easily be explained; the temperature of the place and its height above the sea (12,030 feet) rendering it far from a healthy place. At another place, Pachacamac, twenty-five miles south of Lima, exist the ruins of another pre-Incan city, the temple which is interesting from the fact that it was said to have been raised to an invisible deity. Other ruins of the same time, or of the same people, occur in various parts; but all have the same general character, and are noticeable for the size of the stones employed and the accuracy with which they are fitted together, no matter how irregular the outline. Among them all, possibly the most interesting are the 'sun-circles,' circles of upright stones, which strikingly recall the standing stones at Stonehenge and in other parts of Britain and Brittany.

The structures built under the Incas all have the characteristics already noted. Their ruins are numerous in all parts of the former empire, many being used as the foundation of the later buildings. Thus the temple of the sun at Cuzco has been rebuilt, and is now the convent of Santo Domingo. Cuzco was surrounded with a wall exhibiting a degree of military skill which elsewhere was not paralleled until the invention or introduction of gunpowder.

The government of the ancient Peruvians was a despotism. The successive Incas were the heads of the government, and made all the laws, levied all the taxes, and directed the energies of the state in every direction. On account of their descent from the sun, they were the head of the priesthood. The skill with which they governed was wonderful. The whole property of the state was divided into three parts, one for the sun, one for the Incas, and one for the people. The revenues of the first supported the priests, the second the government, and the third the common people. All were compelled to work for the common good. Arable land was scarce in Peru, but what there was utilized. Walls of masonry were built up on the sides of the mountains, and here was gathered the soil, converting the slopes into a series of hanging gardens. The desert between the mountains and the sea was rendered fertile by irrigation, vast aqueducts being constructed to lead the water from the mountain lakes.

The religion of the Peruvians seems to indicate a twofold origin. The earlier was apparently the purer. It recognized the existence of an invisible, spiritual creator of the universe, and believed in a future existence of the soul. Upon this was engrafted the worship of the sun. The Incas, in introducing the latter, were politic enough not to strive to set aside the pre-existing religion; and after their appearance the two went hand in hand. They represented that 'Con,' the invisible divinity, was a child of the sun, and hence he and the Inca were equal in rank. The temples were magnificent; gold and silver were used in the greatest profusion. These were found in every city and town, but that at Cuzco surpassed them all in magnificence. The priests were sometimes allowed to marry, sometimes constrained to a life of celibacy. There was also an order of nuns, likewise vowed to chastity, unless, perchance, they should be chosen as wives of the reigning Inca.

Various methods of sepulture existed. In some, the body was enveloped in cloths, tied with cords, and placed in the earth. The dry atmosphere and the nitrogenous soil combined have served to mummify some of these, and specimens may be found in almost every museum. Some were placed in square or round towers (chulpas), either by a door in the side or through the top, while others were simply interred. With the corpse were placed corn, articles of silver, gold, or clay, the Incas having a sceptre or other badge of authority in their hands.

With regard to the empire of the Incas, no doubt the exaggeration of the current

accounts is as great as that which is known in the case of the Aztec civilization. The late Professor Orton, one of the most careful explorers, and a thoroughly competent authority on all that relates to equatorial America, says: "I question the glory of the race that met Pizarro. Our magnificent ideas of the Incas are drawn from the historian Garcillaso de la Vega, made partial by ties of relationship, and from Prescott, who has followed him. One has only to see the handiwork of that generation in the Centeno collection

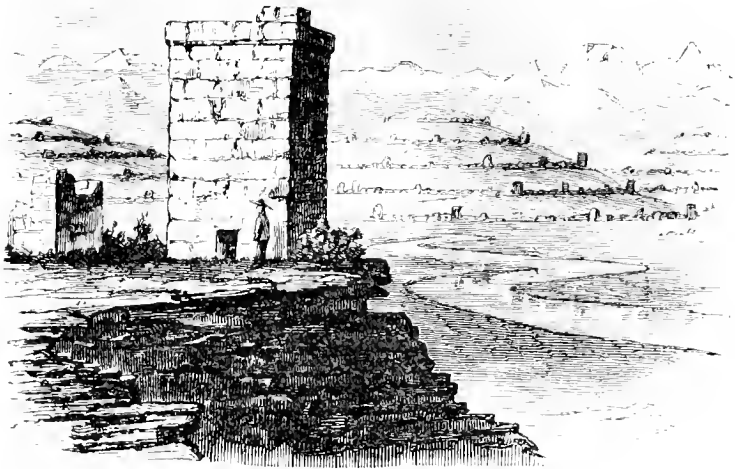


FIG. 116. — Square chalpa at Escama, Bolivia; a hill-fort in the distance.

at Cuzco to be convinced how puerile and feeble they were, both in conception and execution, and of the poverty of their means. . . . Surely the empire must have been only a shell to have so suddenly collapsed on the appearance of a hundred Spaniards." And again, "All these monuments in Cuzco are supposed to be later than those at Tiahuanaco, Pachacamac, and Trujillo. Without doubt, they are antedated by the monoliths south of Titicaca; but about their being erected by the race that met the Spaniards, I am skeptical. The relics preserved in the two largest collections of antiquities in Cuzco, the 'Centeno' and 'Montez,' are comparatively recent. I can readily believe they were made by a people as weak as Pizarro found; they exhibit a state of society in the last stages of decay. There is nothing noble or intelligent in their handiwork. It is inconceivable that the same people reared the walls of the temple of the sun and made these rude, paltry, obscene images, many of them obscene enough to make Solomon and Pompeii blush. . . . In the entire Centeno collection of a thousand antiquities, only one specimen, a large cantaro or jar, would arrest the attention of an artist."

"In reviewing the ancient works existing in Cuzco, one is struck with the paucity and simplicity of the instruments remaining, and, on the other hand, with the wonderful achievements in masonry. All the edifices are without cement, and also unrelieved by cornice, carving, column, or arch. The architects seem to have been able to follow straight lines only; where curved lines were necessary, as in representing animals, they failed. But, while the few existing hieroglyphics are inscrutable, and the quipus is a riddle, these plain, solid works, ruined though they are, express the genius, the industry, the social institutions, and the religion of an unknown people. They could cut stones more easily than timber; but they could not make letters. It is oftener asked than answered, 'How was it possible for this primitive race to transport the huge blocks in Saesai-huaman?' Von Tschudi finds an answer in the social insti-

tutions of the old Americans, — all the people assembled. But it is not possible for a stone weighing one hundred tons to be carried by the maximum number of men who can get hold of it. They evidently had machinery which has not come down to us. Another question, still harder, is, 'How could they cut granite, porphyry, and alaymosea without iron?' That they were not acquainted with iron is proved, first, by the fact that no iron mine shows signs of having been worked; second, no iron implements have been discovered; and third, there is no word in Quichua for iron, any more than for horse or cow. No copper alloy I have seen was sufficient; and if champi [an alloy of gold and copper] had been used, as many think, some particles of gold would have been left on the faces of the stones. I have no theory but that of attrition, the 'diamond cut diamond' principle."

In conclusion, we may say that the Peruvians understood the art of working all metals except iron; and they wove cloth from cotton and the wool of the llama, vicuña, and alpaca. Among them, descent had changed from the female to the male line. In astronomical knowledge and mathematics they were inferior to the Mexicans. They divided the year into twelve months of varying length, and realized the necessity of intercalating a day every fourth year. They made good pottery; and among the curiosities of the ceramic art are the two-necked bottles which whistle when the fluid is poured from them. They had various musical instruments; flutes, drums, and guitars, and pipes of Pan. One anatomical feature should be noticed; this is the frequent, almost universal, occurrence of an additional bone in the skull. This occurs at the junction of the occipital and parietal bones, and is like the Wormian bones occasionally occurring in other races, except that it is larger and more constant in position; it is called the Inca bone.

The changes wrought by the Spaniards were immense. The story has been well

told by Prescott. They ravaged the country, killing and conquering the inhabitants, whose number was estimated at about thirty millions, or driving them into the impenetrable forests to the east. In twenty-five years they exported to Spain over four hundred million ducats of gold and silver. To-day, the descendants of the ancient Peruvians regard the whites with any but pleasant feelings. They are of moderate, or even large, size, their chests being well developed, possibly the inherited result of breathing the rarified atmosphere existing at an elevation of ten or twelve thousand feet for hundreds of years. The limbs, however, are weak. Lean and lank individuals are rare, and obesity is never seen. The hair is smooth and black,

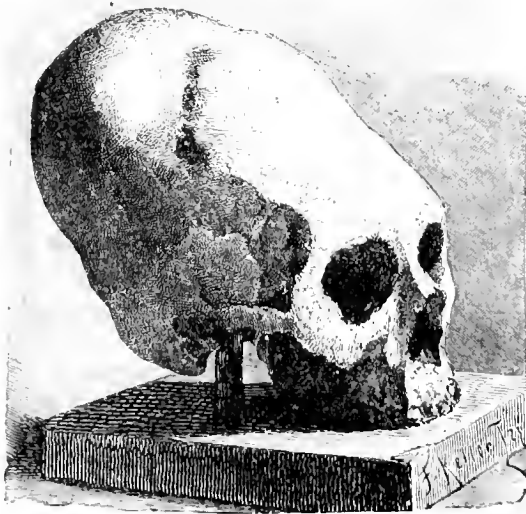


FIG. 117. — Artificially deformed skull from an old Peruvian grave.

but the beard is sparse. On the plateaux the Indians are little subject to disease; but if they descend to the lower and warmer regions, they quickly succumb to the climate.



Huarochiri Indians of Peru.

It is not possible to draw a general picture of the Peruvian Indians, for strong differences appear, especially between the coast and the mountain Indians. The former are, and were, indeed, from of old, as appears from the discoveries of the rich pre-historic burial places of Ancon, a brachycephalic race, among whom the asymmetric fronto-occipital deformation was in vogue.

The race of men on the desert coast is generally Indian, but now somewhat mixed with the white race. The fundamental type is not essentially different from that of the Indians of the highlands: the complexion is yellowish, the expression of the face half Chinese. To-day the people speak only Spanish, and have adopted more of the modern civilization than the inhabitants of the highlands; but, on the other hand, they show themselves much more degenerate than the latter. With the exception of stock-raising, the people are occupied almost exclusively with plaiting straw hats. Hence come the fine Panama hats. They receive the name from the fact that they come across the Isthmus; but the most and the best of them are made in Ecuador. This industry is the only one of this tribe. Since no agriculture can be followed, all the means of life have to be drawn from without. Their food is of a very simple nature, and consists chiefly of rice, yucca, some vegetables, and green bananas, the latter not being fit for food until they have been roasted in hot ashes. Their taste then resembles bread, which they commonly replace. Thus, every day at noon one must be content with rice and roasted bananas, and at evening with roasted bananas and rice. To this may be added the 'sancocho,' a kind of soup from the root of the mandioc, or yucca (a Euphorbiaceous plant). This, in its green condition, is poisonous, on account of the presence of prussic acid; but ground, pressed, and dried, it forms one of the chief articles of subsistence in all South America.

The houses are alike throughout all tropical Ecuador, and furniture does not exist. At most, a cowhide takes the place of a bed. It is incredible what a miserable life these people lead. The equitable climate renders them careless and lazy. They are all very obliging, and friendly. Every house and every hut is a hotel; it is not necessary first to inquire if one can stay over night or a few days, if something will be prepared to eat, and the like. All this is understood. Never is a stranger turned from the doors; he always expects a friendly reception. Hospitality seems to be a characteristic feature of all South Americans. Still, we must not forget that E. G. Squier gives a thoroughly bad report of hospitality in Peru, and another observer says: If the traveler mounts into the higher region of the Sierra, on account of the mistrustful character of the Indians, he obtains only with difficulty the hospitality and the other assistance he needs. The Indians sell nothing; and their constant answer, when they are asked merely for a drink of water, is, *Muñam cancho* (I have n't any) so nothing remains but to take by force what one needs.

On the whole, the Quichua of the present make a sorrowful impression. The proud name of the Incas, which the forefathers of this tribe bore, sounds like a jest. Scarcely three hundred years have made from a nation which once threatened to bring the entire north of South America under its dominion a host of cowardly slaves, stupefied and apparently robbed of every moral power by the knavery which they have had to suffer for so many generations. By nature contented and dirty, like most southern tribes, the natives thrive in their mountains like the trees under which they grow up. Our plate shows the Quichua of Huaroehiri.

Their dwellings are small huts of a circular form, with a single low and narrow opening for a door. They are built of unhewn stone, and carpeted with dried grass;

the whole family dwells therein, together with dogs, hens, lambs, and Guinea pigs. Their entire household equipment consists of some earthen dishes and gourds, some cotton or wool for the women to spin, and some sheepskins on which they sleep. Many Indians do not lie down to sleep, but sit crouching with their elbows on their knees. They never undress themselves on going to bed, and very rarely wash themselves, on the cold plateau. The fire is situated in the middle of the hut, and fills it with smoke. Although they raise a few hens and swine, they rarely eat flesh; they feel so strong an attachment for their domestic animals that they rarely kill one. They eat moderately, if they themselves bear the cost; but if another provides, they can perform gastronomic wonders. Their chief food is, in Peru, boiled or roasted maize and potatoes; in Ecuador, it is the 'macha,' or roasted barley meal. Pumpkin shells serve them for plates, the fingers for forks, and good teeth for knives. A wooden or tin spoon is all they need, but one is enough for four or five persons. An entirely indispensable dessert is made from the stimulating leaves of the coco; they are dried, and chewed with mussel lime like tobacco. Not all coco is equally good; the best is the sweet. Pleasure is completely attained by smoking a cigarette, which wanders from hand to hand, so that each one draws from it a couple of puffs. Their greatest enjoyment is in drunkenness. The favorite drink is 'chicha,' a decoction of fermented maize, cooling, aperient, nutritive, and intoxicating if used in excess.

Characteristic of the Quichua is his indifference; fortune or misfortune, wealth or poverty, good or bad fare, it is all the same; if he can only fill his belly and chew his coco, he is content. Money, honor, and even fear, have little influence on him. "I have no hunger," can often be heard as an answer when one wishes to hire an Indian laborer. He is careless and slow, impractical and obstinate. He generally says little, and says nothing at all when one tries to compel him. He never says *no*, always *yes*. If one says to him, "You are a scoundrel," he replies, "*Si, señor*" (yes, sir). The Quichua is an enemy to all change. He is the type of stability. As to-day, so also to-morrow; and he does only as his father and grandfather have done. Very singular is his timidity of the whites, although when led by white men he often shows great courage. To rouse him from his laziness is always difficult. Bodily punishments have the most effect, since they occasion pain. Soon after, however, when the part beaten no longer aches, he too has forgotten it. Most labor he resigns to the care of his wife. At most, he tills a little field; but even here the women do the sowing, reaping, and harvesting. What the men earn as day laborers, shepherds, or in the mines, is expended mostly for chicha liquor and church festivities.

The religion of the Quichua is a mixture of Roman Catholic ceremonies with thoroughly heathen views. One writer, in substance, says: "One can form no idea of the piety which the people exhibit on all religious occasions; but, alas! along with this piety is found a great deal of the human element. On Easter, the joy which fills the people over the risen Saviour manifests itself in an excessive use of chicha. Everywhere there is a lack of diligence, and consequently there are neither orderly streets nor well-tilled fields. If it be necessary to till a field, six Indians may be seen with as many yokes of oxen hitched to a thing that is said to represent a plow. One of the Indians whistles, and the oxen go in whatever direction it pleases them; then, when a few lines are drawn, which approximately represent furrows, the seed is cast in, and the planting is done. The dear God must do the rest. He gives the sunshine and the rain, and the children reap as much as they need for their sustenance. It is a matter of religious glory, since they are in his hand." Like all uneducated people,

they are in a high degree superstitious, and full of a thousand ideas in reference to the dead, especially the corpses of former times. The universal superstition is, that if they remove these remains, they have to suffer pains in their body during life. Hence the belief that many who from cupidity have dug after hidden treasure have languished in a short time, lost all appetite, and in a slow decline yielded to death. The Indians attribute this moral sickness to certain vapors which exude from the corpses of mummies; and in many places they call these the vapors of the dead, in others, the air of the heathen. The idea of death, and the fear at its approach, has less weight among the Peruvians than among other people. The death of a very small child is, indeed, a joyous event, because they believe it is immediately changed into an angel. For the rest, the Indians know very little of Christianity, and the priests complain of their indifference to religious things. They do not regard a marriage as binding, if it be contracted without a celebration; the bare union by the priest in the presence of witnesses they consider insufficient, and believe that then they have the right to change the wife, as if no bond united them. As soon as a young Quichua wishes to marry a maiden, and the consent of the parents is obtained, the betrothed begin to live together, as if they had already been married. Often, however, he abandons the girl shortly afterward.

In the manner of life, great difference prevails among the highland Indians. Some serve, bound by debt, to the haciendas, peonage prevailing here with all its terrible severity, as in Mexico; others live free and independent by themselves, cultivating a little farm: others form societies, villages, or even small towns, and, enjoying more or less the advantages of social and civilized life, are the real workers and artisans of the highlands. It need not surprise anybody, then, that a great diversity should likewise be found in the appearance of the Indians, especially in their complexion. This last is almost entirely white among the Indians of the third class, their faces seeming scarcely darker than those of Europeans tanned by the sun. But many of those on the haciendas have a light chocolate-brown complexion. If one imagines the condition of servitude in which these unfortunates must live, if one sees how from childhood they serve, almost naked, as shepherds, exposed now to the scorching rays of the mid-day sun, now to inclement weather with rain and hail storms in the afternoon, now to the icy cold of the night, then, indeed, is it possible to realize the extent of transformation which they have undergone, a transformation which has affected, not only the color, but the expression of the face, a transformation which, working through generation after generation, has served to sink these poor unfortunates lower and lower.

The free Indians differ from these virtual slaves to a great extent, especially where they have remained free since the conquest; and in some provinces there are men and women so white in color, so well formed, of so pleasing and intelligent a physiognomy, that they could scarcely be distinguished from Europeans, if they wore the same clothing.

Wild Indians are not found on the high plains of the Cordilleras, but only east of the great mountains, on the tributaries of the Amazon. Only the Jivaro and other tribes who differ essentially in physique and language from the Quichua are ungovernable. On the slope of the eastern Cordillera, and in the missions of the Rio Napo, also live Indians of the wide-spread tribe of Quichua, who rarely descend into the warmer regions. They might be designated as half-wild, for they unite in a remarkable way a few elements of civilization with the barbarity of the wilderness. How

came these highland Indians here? The most probable supposition is that they are descended from those brave warriors who at the time of the conquest preferred rather to retreat into the forests of the east than to submit to the Spaniards. At times, some of them come to Quito to the council. They go entirely naked, except the loincloth of hemp, and even these the heathens throw away. They paint the face, especially about the eyes, with red and blue stripes. Around the neck they hang strings of monkeys' teeth, snail shells, and beetles' wing-coverings.

The Quichua language is beautiful and rich, and is spoken, at the present time, by about two million people. None of the better-formed languages of America surpasses it in the fulness of forms, in the richness of word-formation, in sharpness of distinction, and in the capability to represent every expression of feeling or existence so musically. It is, at the same time, a language inclined to be guttural, and has a tone which no European alphabet can express. This marked gutturalizing of the throat-sounds offers to the inhabitants of the coast, who are accustomed to the smooth Spanish language, many difficulties. More difficult still for Europeans are the word inflexions and the syntactical constructions; for the Quichua lacks both the relative and the indirect mode of address, while the participial terminations come into very frequent use, and in a peculiar way. The so-called transitions, or changes of treatment of the verb from one person to another, and the modes of conjugation corresponding to this, are common in Quichua, as in the neighboring Araucanian and Guaranian languages. The peculiarity of adding a final syllable is a rich source of word-formation. Lacking words are supplied from the Spanish. The language is far from dying out. Many, both of the lower and the upper classes, prefer it to Spanish. Priests, merchants, officers, and farmers, could not do without it.

"The Quichua language," says J. J. von Tschudi, "has an immeasurably rich literature, which for us, however, will always remain covered with an impenetrable mantle. On strings made of bright-colored llama wool or the hemp of the American agave, the so-called 'quipu' (knots) [already referred to], are tied the annals of Peruvian history. They can be found by hundreds in the burial places of the ancient Peruvians. The majority are destroyed in their continuity by the salty ingredients of the ocean sand that covers them; but many have been covered so carefully by the dry earth, which is never soaked by the rain, that the centuries which have passed over them have not even been able to bleach the bright colors that are so very important for an understanding of them." Tschudi is certain that the key of this writing is at hand, yet only among a very small number of Indians, who conceal it as the pure Indian national possession. Since not only the hieroglyphics of the Mexicans, but also the quipus of the Peruvians, form relatively only a very limited visible representation of thought (and therefore a connected speech or a poem cannot be preserved by them), the compositions of these people must be preserved by oral tradition. It is therefore easily comprehensible that during a great confusion of all state and social relations, such as Mexico and Peru actually passed through at the hands of the Spaniards, all would be forgotten. In Mexico this was the case to a far greater degree than in Peru. We possess of the poems of the old Mexicans only a very insignificant number of verses. In Peru, on the contrary, there still live in the mouths of the people songs which were composed at the height of the Inca empire. Besides these songs, a drama has been transmitted to us, which was acted frequently under the last Inca, and even after the Spanish conquest, before the unhappy Inca, Tupac Amaru, toward the end of the sixteenth century. This is a work of considerable merit, the interest being purely

human and personal, and the motive power being love. The following quotation from it is an unmetrical translation from Coyllur's Dirge:—

“ Yes, the sun's golden shimmer
And the moon's glittering light,
Both in their brilliance lovely,
Shine purely on her brow ;
And her name includes wholly
Within itself one of the two luminaries,
Soft as silk her dark hair,
Shimmering, clings to her limbs,
And in a light glory flow
Down the two black plaits.

“ Lovely as the rainbows
Are the sweetly-arched brows,
Her eyes, pure and mild,
Are the sun's double ;
But fly and hide yourself,
The lashes lift their mantle,
For from this charming night
Winks upon you death and destruction,
And from these graces that which
Makes the heart sick, threatens you.”

The songs which still live on the people's lips, often very graceful, but mostly of erotic nature, are rich in similes taken from Nature, and mostly very touching, indeed sometimes passionate, as, *e. g.*, the following strophe:—

“ Thy proud head subduing,
Would that I might strangle myself in thy hair ;
And thus dying in thy hair,
Bury myself in thy heart.”

As we have said, music existed among the old Peruvians; and to-day their descendants elicit from the *queña*, a flute of primitive structure, melodies, mostly in minor and without rhythm, which move the Indians even to tears. These *yaravi*, as the old national airs of the Peruvians are called, are performed, for the most part, by the Indians on the *queña* without any accompaniment, and are, in fact, of impressive action.

The nearest neighbors of the Quichua are the Aymara, who occupy the whole high-land between the coast Cordillera on the west, and the Andes on the east, as far south as Oruro, and to the Lake of Titicaca on the north. They are regarded as civilized Indians; and form, in union with the Quichua, whom they generally resemble, the so-called “Inca Indians.” The older Spaniards called the Aymara more properly Colla Indians, because they inhabit the *Colla suyo*.

The Aymara paid tribute to the Incas, but were not incorporated in the empire; they did not adopt the language of the Quichua, remained isolated, bore their yoke only unwillingly, but were beaten every time they revolted against the Peruvians. Under the Spaniards their fate was very pitiable, for never were negro slaves treated more tyrannically. In consequence their number has decreased; at every step one finds an abandoned village. After the expulsion of the Spaniards, the internal feuds in Peru and Bolivia continued. The great majority of the pure Indians did not participate in these, but remained on one side as spectators. Their number increased again;

gradually they became conscious of their power and took up the struggle of the races. The Aymara cherish a fierce deep hate toward their white oppressors. The Bolivian constitution is professedly free, still they are scarcely better than bond-servants; they pay a yearly tax of from four to ten Bolivian dollars per family. At the head of the commune stands an Indian as 'alcade.' A communistic society has been independently organized by them; and they distribute the land among themselves according to their need. In Peru the tribute of the Indians has been increased, and they are obliged to labor on bridges, roads, and streets without remuneration.

The entire number of the Aymara may be three quarters of a million, five hundred thousand in Bolivia, the remainder in Peru. This estimate, however, is possibly too high. The Aymara has a powerful physique, with broad shoulders and an abnormally large chest which enables him to breathe the rarified air of his mountain home. When he descends below an elevation of eight thousand feet he does not feel comfortable; in the plains he quickly dies. The disproportionate size of body in comparison with the legs and thighs is striking. The face is round and flat, but its profile is good, the nose mostly hooked, the mouth not excessively large, the eyes black or deep brown, and set a very little obliquely toward the middle. The hair grows far down over the forehead and in both sexes is full and luxuriant, black or deep black-brown, and never grows gray or white. The men are beardless and in general hairless on the whole body. The skin is brown, but changes according to locality and occupation; in newborn children it is reddish and not much darker than on a white child, but becomes very dark and assumes a brown tinge, which does not hinder blushing, as is sometimes asserted. His expression is melancholy, but resolute; his character more headstrong than that of the Quichua; like him, however, he continues to hold fast, for the most part, to the old views and customs; his religion, therefore, is a confused mixture of old heathen beliefs and Catholic ceremonies. The Aymara seems somewhat stupid. This, however, he is not; often he appears intentionally dull. He is always earnest, silent, reflective, mistrustful, suspicious, and stiff-necked in a high degree. Many impute to him falseness and maliciousness. He is by nature very lazy and dirty. A crust of dirt forms on his body, which lends a still darker cast to his deep brown coloring. The chief article of clothing is the poncho. In the highland the Aymara wears a felt hat with a broad brim, and under this frequently an embroidered woolen cap, which sometimes covers the whole face and has openings for eyes, nose, and mouth. A coarse shirt of unbleached llama or sheep wool, knee breeches of similar material, and sandals of the skin of the llama, complete the toilette. The women go bareheaded at home and let their hair hang down in two braids; they wear a woolen or cotton shirt; over this, from the waist down, a woolen garment, and over the shoulders a thick piece of cloth fastened on the forehead with the 'pichi,' a spoon-shaped silver ornament. Outside the house, while they always go barefooted, they wear a peculiarly formed black or dark blue hat fastened with a red scarf. A bed is unknown. The Aymara sleeps on a bank of earth, and buries himself in a few skins and in a 'scanien,' a very thick poncho of llama wool.

The Aymara are regarded as the oldest semi-civilized people in South America, and the ruins on Lake Titicaca are attributed to them, while those at Pachacamac are known to have been constructed by them. Their language still exists. It resembles closely the Quichua, but is much harsher; it agrees with it in many words and in many points of grammatical construction, but the Aymara stands on a lower stage of development. Of it several dialects exist.

In the Andean region we meet a series of tribes which are in no way connected with the Inca Indians, or apparently with one another. These are the Barbaeco and Iseuandi in the northwest, and the Quillacinga in the southeast of the Columbian state of Pasto; the Puruaye south of Chimborazo; the Huancas and Yauyo near Lima; the Atacamas, who inhabit the coast between Arica and Atacama, while to the south of these last are Chango, Llipi and other tribes. There is no accurate boundary line which separates these and a number of smaller tribes from those here grouped under the common name Andesians.

The term Andesians, or Antesians, is used with geographical rather than ethnological limits, and embraces a number of tribes. First of these are the Cofan in Ecuador, east of Chimborazo. They fought valiantly against the Spaniards, and in times past killed many of the missionaries sent among them. Now they are greatly reduced and have become more gentle. The Huamboya are their near neighbors. The Jivaro, west of the river Pastaca, are a warlike tribe, who, possibly through a mixture of Spanish blood, have a European cast of countenance and a beard. The half-Christian Napo or Quijo and their peaceful neighbors, the Zaporo, live on the Rio Napo. The Yanco, living on the lower Chambiva and crossing the Marañon, wandering as far as Saryacú, have a clearer complexion. The Pacamora and the Yaguarzongo live on the Marañon where it leaves its northerly course and bends toward the east. The Cochiquima live on the lower Yavari; the Mayoruna, or Barbudo, on the middle Ucayali beside the Campo and Cochibo, the most terrible of South American Indians; they dwell in the woods between the Tapiche and the Marañon, and, like the Jivaro, have a beard. The Pano, who formerly dwelt in the territory of Lalaguna, but who now live in villages on the upper Ucayali, are Christians, and form about half the population of their district. Their language is the principal one on the river, and it is shared by seven other tribes called collectively by the missionaries Manioto or Mayno. They live exclusively on the banks of the river in fixed villages, and some of them have an anthropophagous reputation.

Within the woods on the right bank live the Amahuaca and Shacaya. On the north they join the Remo, a powerful tribe who are distinguished from all the others by the custom of tattooing. Outside this Pano linguistic group stand the Campa, Campo, or Antis on the east slope of the Peruvian Cordillera at the source of the Rio Beni and its tributaries. The Chontaquiros, or Piru, now occupy



FIG. 118.—Mayoruna Indian.

almost entirely the bank of the Ucayali below the Pachilia. The Mojos or Moxo live in the Bolivian province of Moxos with the small tribes of the Baure, Itonama, Pacaguara. A number of smaller tribes belonging to the Antesian group need not be enumerated.

The late Professor James Orton described the Indian tribes of the territory between Quito and the river Amazon. The Napo approach the type of the Quichua. They live under local authorities, who, though recognized in Quito, are, however, ruled by the priests. The natives live as Christians in monogamy, and marriage is usually contracted at sixteen or seventeen. As food they chiefly use the roots of the yucca, which are sometimes roasted, sometimes ground into meal, sometimes in the form of chicha. Monkeys, manatees, and peccaries afford flesh. The clothing consists, for the men, of a cloth for the loins, for the women of a short cloak; on festive days, however, trousers and ponchos are added. The burden of the daily toil falls on the women, the men hunt a little, and rest a long while in their hammocks. If the women grow tired of their husbands they give them a decoction of *Datura sanguinea*. If the one poisoned succumbs, the wife hastens to another marriage. The blow gun, by which they shoot darts poisoned with curare, is the favorite weapon of the Napo, whose chief virtue, however, is not courage. This is also true of the Zaparo, whose faces resemble those of the Chinese. Their language is very simple, but rich in nasal and guttural sounds. They have numerals up to three, then they count on their fingers, but with ten their knowledge of numbers is at an end.

Among all the Indians of the Provincia del Oriente, the tribe of Jivaro is one of the largest. These people are divided into a great number of sub-tribes. All of these speak the clear, musical Jivaro language. They are muscular, active men. Many have a tolerably white complexion, and, as already mentioned, something of a beard. The Jivaro carry shields and lances with three-cornered poisoned points. In war the victors cut off the heads of the conquered and subject them then to a peculiar process of taxidermy. They boil the head, then draw the skin from it, and let it dry in the smoke. Of the skins they make masks. As soon as the skin is prepared, the people are called together to a great triumphal festival, which must be celebrated before nine days have passed since the last battle. Then, with the aid of the medicine man or 'capito,' the trophy ('chamcho') is elevated to the rank of an idol or talisman, which, when it no longer excites awe, is thrown away. All of the vanquished are not treated in this way; only the bravest are worthy of so great an honor. Not only are their heads thus prepared, but their hearts and brains are eaten. This is a universal practice with many tribes. The Morona are cannibals in the full sense of the word. Among the Gualaquira Jivaro one of the greatest festivities accompanies the breaking-in of a three or four year old child in the art of smoking. The whole family assemble; the head of the same makes a speech and praises the virtues and deeds of the child's forefathers, while he gives expression to the hope that the youth may emulate them. Upon this, the lighted pipe is handed to the child, who takes his first whiff, and from this time on he becomes a smoker. All present pass the pipe round in a circle and then hold a chicha carousal. Peculiar also is the custom of the Jivaro living on the Pintue, of vomiting by artificial means almost every morning. For this they use a feather, with which they tickle the palate. In this they proceed on the view that the food which remains in the stomach over night and is not digested must be harmful, and must be removed. The Jivaro interchanges wives, and one finds among them also the world-wide custom that when a woman has given birth the husband takes to his bed,



Mijops Indians of Bolivia. (From a photograph.)

and has himself fed on tid-bits. This custom is known under the name of 'convade.'

The Campo, still very little known, is perhaps the largest Indian tribe in eastern Peru, and, according to some, is related to the Inca race, or at least with their successors. They are said to be cannibals, though James Orton does not think this possible. In former centuries they had a wider distribution than now. The ten or twelve tribes of this people lived in friendly intercourse with one another, and the eastern slope of the Andes formed their western boundary. At the present, nine of these tribes are extinct, or are reduced to a single tribe banded together for defensive and offensive purposes. The once very warlike Campo are now degenerated, and are no longer so brave and cruel as their forefathers. The Campo are of medium stature; a few, indeed, are even tall. The Campo has prominent cheek-bones; the nose is Roman, but is slightly turned up and is furnished with a thick septum. The eyes are not well opened and somewhat slanting. The females have white teeth; in the men, on the contrary, the teeth are dark, because they constantly chew the bark of a species of *Bignonia*. The men have little or no beard. The hair is black, the color of the face ruddy or olive colored; in the children, however, almost white. The long hair hangs down and is brushed away in front, so that the eyes are not covered, but when a relative dies it is cut off. Silver is attached as an ornament to the nose. Besides this they have necklaces of beads, the seeds of different plants, and brilliant bird-skins, etc., as tassels. The Campo clothe themselves in a white, sack-like, cotton garment, which is worn by the women and sometimes has stripes of a reddish color. It reaches down to the ankles. Wherever they go, they take a large cotton sack, which contains all their worldly treasures. In this sack are a comb of the thorns of the chouta palms, a piece of euen, a mirror, some thread, wax, a pair of tweezers for pulling out the hair, a snuff box made of the shell of a large snail and stopped with a plug of cotton, knives, a pair of scissors, iron fish-hooks, and other iron implements, and always a box of amatto, with which from time to time they smear the faces, so that the natural color is seldom seen.

Their dwellings are small and peculiar, only a bare straw roof, fourteen or sixteen feet in length and ten in breadth, resting on poles driven into the ground. Under this is the sleeping apartment, a conical hut of palm leaves, looking like a hen-coop. The filthiness inside is something terrible, and the smell, for whites, unendurable; for men, dogs, hens, monkeys, and peccaries, all dwell here together. The fire is sometimes in the middle, sometimes on the side. In this limited space they sleep, five or six together, one over the other, in order to protect themselves, as they say, from the bites of bats. When the nights are clear, they leave their huts and sleep in the open air beside a fire, stretching themselves on the ground, and wrapping their feet in their sacks. "As often as I came to a hut," says Raimondy, "the Campo husband gave his wife a sign, and she brought pineapples or cooked yucca for the guest." Their chief food is boiled or roasted yucca, together with fish and products of the chase, such as tajaen and monkeys of different sorts. Their language is smooth, has numerous vowels, and nearly all words end in i, u, or o. Their method of speaking is soft, often in a singing tone. There are times, however, when this mode of speaking is entirely different; it is then a real falsetto, especially when they have not seen one another for a long time. Their weapons are slings, bows, and arrows. They poison the brooks and inlets with *Menispermum caculus*, in order to catch the fish easily.

Of social union there is no trace among them; a chief is only chosen in war times. The girls are marriageable at the twelfth year. The children grow up without

supervision, but learn in the fifth year to swim and to shoot the arrow. The Campo can count to five (according to Raimondy, only to four). If they wish to express a larger number, they resort to their hands, feet, and pieces of stone. Polygamy is very rare, and is limited almost entirely to the chiefs. Concerning religion, neither idols nor religious ceremonies are seen among them. The medicine men attribute to themselves, however, supernatural powers, and point out the limitation of others. They don't trouble themselves much about their dead; a stone is bound to the corpse, and it is then cast into the river. Then the hut of the deceased is torn down, his bows, arrows, and crockery are broken into pieces, the ashes of the hearth are scattered to all the winds; in short, everything is destroyed, and the whole place is regarded as unclean. The year is divided according to the months, the seasons according to the blossoming of the trees. The Campo are hospitable among themselves, but have no dances and festivals; the songs sound monotonous and dreary; their only musical instruments are the flute and the drum.

The nearest neighbors of the Campo are the Chontakiro, or Chontaquiro, or Chonquiro, called also Piru, who, according to Paul Marcoy, are said to be of the same origin with the Campo; but the language is wholly different. The old missionaries knew the warlike spirit and wildness of the Chontaquiro. To-day, they are arch thieves, wonderful and unaccountable, stubborn, knowing no trade. They are noisy, garrulous, a complete opposite to the mild and melancholy Anti, and to the silent, reserved Quichua of the mountains. The Chontaquiro is stronger, more compact, and much nimbler. He has a short neck, broad shoulders, and strongly developed muscles. These Indians are adroit sailors. Their dwellings lie not far from the bank of the river, visible to every eye; for the Chontaquiro fear no other tribe. Their great roomy huts are entirely open to the east and west; to the north and south the roof inclines to something over a man's height; the whole rests on posts, and is uncommonly airy. For a roof, palm leaves are used. Usually, near the house, a piece of land is planted with bananas, sugar cane, cotton, tobacco, and yucca. On the cross beams within the hut hang large and small baskets of corn, peanuts, and meat, mostly of the peccary, dried in the smoke. To these are added all sorts of things made by the women, curtains, sacks, capucias, which are fastened to the cloaks for a protection against the sun's rays, raw cotton, spun yarn, bows, arrows, oars, slings, and the like. The women clothe themselves only with a striped cotton garment, which they weave themselves. This reaches from the hips about half-way down the upper leg. Their ornaments are chiefly beads. The hair is coarse, stiff, and black, with a yellowish cast, and is cut off in a straight line above the eyes; the skin is thick and coarse. The face is round, the brow narrow and low, the cheek-bones prominent, the eyes small, oblique, and narrow; the whites have a yellowish cast, and frequently the eyelashes and brows are pulled out. The nose is either very flat or unusually arched, the mouth large; the lips are thick, the teeth short and brilliantly white. The color of the face is like sepia mixed with yellow ochre. The cheeks and circles under the eyes are often painted black, as are the hands and the feet as far as the ankles. The men mix with genipa, also, rucu, and smear themselves with this black-brown. The Chontaquiro are far more skilful than the Campo. They live separately, seldom more than three families near together. Formerly there were villages of from six to seven huts, but these have long since passed away. There are chiefs only in war. Polygamy is allowed, but is the exception; more than four wives are rare. The elder wives are overseers of the younger; but they have to perform the most difficult work,

while the latter only spin and weave. The religious views are crude. Many have been converted to Christianity, and show themselves friendly to the missions; but they still remain the same old swindlers.

Among the Pano people are the wild Conibo; they are the most interesting, but are passing into extinction. The Conibo has a nearly circular face, with good-natured, almost naïve physiognomy; the white of the obliquely set eyes is yellowish, the pupils tobacco-brown, the nose short and broad at the end, the lips are thick, the teeth are yellow, but well set, the gums are colored black with *Peperomia tinctorioides*. The complexion is very dark, but of a mixed and indeterminate color. The hair is black, coarse, and thick, almost no beard. The women are small; they go almost entirely naked, and have only a narrow apron of brown cloth about the hips. The men wear a brown sack (*tari*) of cotton cloth, painted with all sorts of figures. Both sexes paint themselves, the face red, other parts of the body black. The men are more fond of dress than the women; for hours at a time they sit plucking the hair out, or painting themselves. The women wear neck bands, and suspend from them a piece of silver, a copper coin, or a finger-joint of a monkey. The women sow, plant, harvest, carry wood and water, prepare food and drink, weave, collect wax and honey, and mould and burn the pottery. As weapons, arrows, bows, wooden clubs, and the blow-gun, are used. The Conibo is a tortoise-eater; and the tortoise plays a chief role in his whole life and being. In regard to the means of life, he never thinks beyond to-day, and goes out to hunt only when hunger compels him. In the midst of the most bountiful nature, he has often scarcely the necessaries of life; but even then he is hospitable. He is fond of vermin; even mosquitoes which have filled themselves with blood are for him a tid-bit. A few Conibo have acquired in the missions a faint conception of agriculture, and have little farms in the woods. Their agricultural implement consists of a shoulder-blade of a manatee, fastened to a handle. At marriage no especial festivities take place. Formerly the children's heads were pressed flat, but for about a century this has not been done. When the girls come to maturity, there is a celebration. The Conibo have formed for themselves an idea of a highest being, who has created heaven and earth, and who is called sometimes "papa," father, and sometimes "huchi," grandfather. This spirit has a human form, and fills the universe, remains invisible, and guides everything from the stars down. They accord him no worship, and remember him only in earthquakes; then the Conibo run out of their huts, dance, leap, and pray that they may live. The evil spirit, 'Yminna,' lives in the depths of the earth. From him comes every misfortune, and he is so greatly feared that only unwillingly is mention made of him. The magicians, who are also physicians, stand on good terms with him. They have remedies for the bites of snakes, the stings of insects; they have amulets and love potions, the latter made from the flesh and eyes of the inia, or Amazon dolphin. These devil-doctors are consulted on all weighty occasions; often, however, they are severely beaten, as when they have promised recovery and the sick person dies. The Conibo goes to a heaven in which things take place in a warlike manner. The corpse is wrapped in a 'tari,' bow and arrow are placed in the right hand, the face is painted with red and black, and furnished with a drinking vessel. Then the body is enveloped in a manatee skin, and now looks like a carotte of tobacco; the women dance and sing, and at sundown the body is laid in an earthen vessel and buried. The Conibo have lost some of their wildness, but have not attained to civilization. Orton calls them an agricultural people.

In the region above the falls of the Maderia live the Moxo or Mojos in fifteen regularly laid-out villages, founded by the Jesuits as missions. The number of the Moxo is computed by Keller-Leuzinger at about 30,000. They are genuine, unmixed Indians, well-built, powerful persons, but they have come to a condition of degradation and poverty. Under the Jesuits (among all missionaries the only ones who show an ethnological understanding) the Moxo enjoyed a better condition; after the expulsion of the fathers by the Bolivians, they were misused, and now they live in a terribly destitute condition. Their fine herds have been killed off merely for the pelts. Thirty years ago some of them were cannibals; they have an exclusive and unfriendly nature.

Similar is the history of the now half-savage Chiquito, who wander about the wide provinces of Bolivia that are named after them. They were intelligent and independent, brave and warlike; occupied the hills and table-lands; followed agriculture and manufacture. They lived in a family way, were converted to Christianity, and were even in a better condition than the Spaniards themselves. All this was brought about within fifty years by the Jesuits. The Jesuits were driven out, the Indians began to sink, and in thirty-four years two thirds of the Indians had disappeared, and now they number scarcely 25,000 souls.

The land of Chili from 30° south latitude was and is still in part occupied by several tribes who speak the same language. They form the fourth and most southern group of the Andes people and are called Araucanians. Like almost all American tribal names, the term Araucanians is indefinite; sometimes it is restricted to a single band, and sometimes extended so as to embrace a group of tribes. Some regard them as a separate family, calling them Chilians, while others, whom we follow, regard them as the southern members of the Andes group, and still others class them with the Pampas Indians. The name Araucanian is an improper one, introduced by the Spaniards, but it is so firmly fixed that it cannot be changed. The native names are *Moluche* (warriors) and *Alpuche* (natives.) Originally they extended from Coquimbo to the Chonos Archipelago and from ocean to ocean, and even now they extend, though not very far, to the east of the Cordilleras. They are divided into four (or, if we include the Picuiche, five) tribes, the names of which all end in 'teche' or 'che,' the word for man. Other minor divisions exist.

The entire number of the Araucanians is computed at about 30,000 souls, but it is decreasing by sickness as well as by vice. They are owners of their land and have cattle in abundance, pay no taxes, and even their labor in the construction of highways is only light. They are warlike, brave, and still enjoy some of the blessings of the Inca civilization; only the real, western Araucanians in Chili have attained to a sedentary life; for a long time these have been an agricultural people. Long before the arrival of the Spaniards the government of the Araucanians offered a striking resemblance to the military aristocracy of the old world. All the rest that has been written of their high stage of culture has proved to be an empty picture of fancy. They followed agriculture, built fixed houses, and made at least an attempt at a form of government, but they still remain, as a whole, cruel, plundering savages.

The western Araucanians are rather small, with brown skin, coarse features, small eyes, broad and flat nose, prominent cheek-bones, thick lips, low forehead, and very small skull. A bath would improve any one of them. The ordinary Araucanian wraps himself up to the knees in a 'calamco' or 'chiripa,' a brown striped cloth which he makes from the wool of his herds, and which envelops him like the swaddling

clothes of an infant; the shoulders are covered with a brilliantly colored cloth poncho, the feet are naked or covered with sheepskin shoes, and, naked or shod, furnished with enormous spurs, which, if it can be afforded, must be of silver and of certain fashionable patterns.

The head is wrapped with a rope-like band, the body painted red or blue, and the hair flutters in the wind when the Aracanian gallops over the plains on his horse. The costumes of the chiefs are of the most manifold sort. Red and blue



FIG. 119. — Aracanian Chief.

paint also appears on the face. Frequently streaks are seen from the mouth or nose to the temples; often the forehead, the circle of the eyes, the eyebrows, and the cheek-bones show an arbitrary mixture of all the different colors which they use. Many pluck out the eyebrows in such a manner that only a very fine even line remains; they also pull out their little growth of beard; a few, however, wear a thin moustache, which, thin and straggling, is colored according to the complexion; this is the indication of a cross of races. The ornament of the women consists chiefly of beads of all colors, and copper thimbles. The most coquettish have the head covered with a web of various colored beads, which is divided at the nape into two parts. The finger

joints and the feet above the ankles are also ornamented with bead bands, the nails are painted red, and even the very prominent cheek-bones are covered with the same color. Their chief article of clothing is, as among the men, the calamaço or the chiripa.

The men are expert horsemen; from youth up they are accustomed to the saddle. The different tribes, even the different families, live in constant hostilities. In the family the husband is lord and master. With the exception of eating, sleeping, and riding, he does little. All burdens, from plowing and cooking to saddling and unsaddling the horses, fall upon the women. Polygamy prevails. Marriages are not indissoluble; a husband may send his wife back to her father again. A widow is her own mistress.

The dwellings are right-angled cane houses, about thirty feet long by fifteen feet broad, and covered with straw. A hole in the roof and the little door form the only openings. As nourishment, meat is chiefly used, boiled or roasted, and is seasoned with red pepper to such a degree that it assumes the color of that condiment. As drink, they prefer 'mudoí' a distilled liquor of a pleasing taste, which is prepared like chicha. The Aracanians love tobacco, and inhale the smoke until they become drunk and fall down in convulsions. They have physicians, 'machis,' who practise with emetics, blisters, and sudorifics, and are good surgeons. The social pleasures are ball-playing, and roundelays on their favorite instrument, the Jew's-harp. The Aracanians live in tribes in different districts under hereditary chiefs, with patriarchal power, called, 'apouhmené' (by the Chilians 'caçicús'). They are independent of one another; the

chiefs of the different districts choose again, however, a superior for the whole province, who bear the name 'toei.' The toei together form the peace council at whose head stands the great toei who looks out for the common good and convokes the assemblies of the chiefs. In time of war, the war council go to the place of meeting and a new toei is chosen, who has unlimited power. Real laws the Araucanians have not, but old usages and traditions are regarded among them as sacred. Blood is avenged with blood, and thieves must restore stolen property or pay the penalty. The Araucanians have no priests, no temples, no idols; they believe in a good and an evil being. The first is the 'great toei' of the world, under whom are lesser spirits for separate things, as the war god, the beneficent god, etc. Guecubi is the evil god. The gods receive no tribute from men. Still human sacrifice sometimes appears, for which prisoners of war are used. The soul is immortal and goes after death into the land beyond the Andes.

The Araucanians, east of the Andes, offer some variations from the above description. The Picunches, who stand lowest of all, have a darker tint, live in the passes of the Cordillera, plunder all travelers, and are governed by petty chiefs. Very noteworthy is the obedience, especially of the Chemna, otherwise known as Manzaneros, to their cacicas. His word is law, his power is absolute; at his slightest motion the most distant of his subjects leaves his home, wife, and child, arms and mounts himself, and places himself at his chief's command. These half-civilized Araucanians are also superior in every respect, save bodily strength, to their southern neighbors; and their fixed abodes in the midst of a fruitful territory gives them great advantages over the nomadic Patagonians. They cultivate nut trees; and, besides making cider of unusual strength, brew an intoxicating drink called 'puleo.' Their language is softer and more melodious and has a richer vocabulary than the neighboring Tehueltic on the south; a good observer, Mr. Musters, thinks it closely related to the Pampas tongue. Their clothing is generally neat and clean, and the morning bath is never forgotten. Musters could discover nothing of their religious usages; still he is convinced that they worship the sun, but no trace of idols is to be found. Their ceremonies on festive occasions, as births and the like, are nearly the same as those of the Tehuelts. They never begin a meal without first casting a piece of bread or meat on the ground and murmuring a few magic words, to propitiate Gaulichu, for, upon the whole, they are more superstitious than the other Indians. They have some knowledge of precious stones, to which they seem to attach wonderful powers. The bridegroom does not ask the consent of his bride, but simply takes the girl after having paid the parents the price demanded. Polygamy is allowed. The most important of these eastern Araucanians are the Ramqueles, formerly numbering about 8,000 to 10,000 souls; at present, however, they are very much reduced in consequence of the great expedition of the Argentines in 1870 against these Indians, by which all the men and even the old women were killed, and, the girls, boys, and youth were brought to lifelong slavery. Since the Ramqueles are nomads they have no fixed abodes, but live in tents. In every tent lives one family which in consequence of polygamy seldom numbers less than ten and frequently even twenty persons. The prisoners which they make in their plundering expeditions against the white people form an element in the population. They perform most of the work, and consequently the native women are, upon the whole, well used. Their clothing is very primitive; in summer they go mostly naked, with the exception of a strip of cloth about the loins; in winter their garment is similar to that of their western brethren. Like these, they love a complex ceremonial, and receive guests with the strictest etiquette, which gives the stranger no little fatigue.

THE CARIBS AND THEIR NEIGHBORS.

We now turn to those tribes living in the north and east of South America. Some of these are nomads, wandering about in the forest, some live in fixed villages, some differ remarkably from others in language and customs; but for the greater part they may be arranged in groups which must have had a community of descent. Others present ethnological problems of no little difficulty.

The tribes which are first met by the stranger landing on the northern coast are the Caribs and their relatives, who occupy the district called Guiana, between the Amazon and the Orinoco. The Spaniards classed with the Caribs every cannibal tribe. Before the arrival of the Europeans, the seafaring and piratical Caribs had extended as conquerors over the smaller West Indian islands, and along the Amazon as far as the Rio Negro. While the West Indian Caribs are to-day reduced, and have maintained themselves only on Dominica and St. Vincent, on the mainland they are still populous and flourishing. In British Guiana they number only six or seven hundred souls; but in Venezuela they are computed at several thousands. There are Caribs also in Honduras, where they are much mixed with negro blood. Their wide extension in the interior of South America makes it probable that there is their original home, and that they have not, as is often stated, reached the continent from the Antilles. Their migration to the West Indies took place only a short time before Columbus. They killed off the men, and took the women as wives; and from this fact, here, as elsewhere within reach of Carib influence, different languages exist for the two sexes. The women, being deemed unworthy of converse with the men, have retained more or less of their own tongue. Still, it must not be supposed that two distinct languages exist side by side. The women now retain certain grammatical constructions and about four hundred words (the Caribe language has a vocabulary of about three thousand) different from those employed by the men.

The island Caribs are not materially different from the others. They owned, besides the Lesser Antilles, the eastern half of Porto Rico, and even extended their expeditions to Hayti, and founded there a settlement on the east coast. Their war ships, forty feet long, carried fifty men, and were propelled by cotton sails or by oars. Since the Caribs came from the mainland, where they lived by the results of hunting, it is clear why they have never entirely given up the bow and arrow. The remnant of the Caribs still living in Dominica and St. Vincent have been visited by Mr. Fred A. Ober, and his account of them is interesting and valuable; indeed, it is the only accurate one regarding their present condition. Still, had he been able to make comparisons with the Caribs of the mainland, he would have avoided some erroneous generalizations. He says they count only to twenty; on the mainland they go considerably further. Their word for twenty is the same as that for man; twenty-five, a man and a hand, and so on in the manner described on page 18 of the present volume. Again, the island Caribs know nothing of spinning; elsewhere, even when remote from civilized people, they spin and weave. Further, the *metapu* (a peculiar wicker-work cylinder for extracting the juice in preparing cassava) is not peculiar to the Caribs, but occurs among many other tribes.

When first visited by Europeans, St. Vincent was inhabited by two different kinds of natives, having a common language, but differing in color and manner of life. They are called the black and the yellow Caribs. Considerable jealousy exists between them, which sometimes results in wars. The difference in color is probably due to a

mixture with negro blood. The black Caribs are the stronger, and are even more violent and active than the yellow. The latter are small, but strongly built. Both are quiet and industrious; they are civilized, and live in well-built houses or huts that are kept clean and comfortable. They still speak Carib, but many have a knowledge of Spanish and English.

The Caribs in Honduras profess the Catholic religion, but retain many of their old usages and superstitions. At the same time, they are a good and useful laboring population. All travelers speak in the highest terms of them. They are peaceable, friendly, sharp-witted, and industrious. They exhibit a preference for ornament, hang red bands about their hips, as an imitation of sashes, wear straw hats, clean white shirts and cloaks, long, closely fitting pants, and carry a parasol or a cane for the appearance of greater independence. The Carib women ornament themselves with colored beads worked in different forms. When they bring the products of their farms for sale, they appear clad in a calico bodice and variegated apron, and about their heads is wound a handkerchief, which falls down carelessly on the back. These Caribs cannot be regarded as beautiful, but they are hardy and athletic. The difference in complexion is worthy of notice; for some are coal-black, and others nearly as yellow as saffron. They are clean, and have great talent for the acquisition of language; the most speak Spanish and English as well as Caribe, and some Creole-French and Mosquito. Polygamy prevails among them; the husband, however, must have a separate house and a separate farm for each wife, and when he makes a gift to one, he must also make one of the same value to the others. Moreover, he must divide his time equally among them, spending one week with this one, another with another, and so on. If a Carib takes a wife, he makes a clearing and builds a house; the wife then takes charge. The wife cares for these farms or gardens. Since the results are wholly the property of the wife, she keeps at home a sufficient supply for her husband and her family, but the rest she disposes of to buy clothing and the other necessaries of life. Immediately before Christmas the women hire several boats, load them with rice, beans, yams, plantains, etc., for Truxillo and Belize, and bring their own husbands and others as sailors. The men accompany them on their trading expeditions, but never bear the burdens, since they consider this far beneath their dignity. Industry and providence are peculiar characteristics of the Carib women; and they love to surround themselves with the necessaries of life and comforts of every sort. The men can hew wood, plant, hunt, fish, erect a comfortable house, build a good boat, make the sails, etc. Some are skilful tailors, others good waiters. The houses of the Caribs are all well built; the roof is covered with cahoon leaves, and woven with cabbage; they have openings for windows, with shutters, which at evening are closed, so as not to admit the land wind. In the fact that the Carib houses are open to the sea breezes, but always shut against the land wind, lies, without doubt, the chief ground for the healthiness of their villages; much, also, is to be attributed to their cleanliness.

If we would draw a picture of the Caribs of South America, we have to alter only a few features in the above description, or, more accurately, to accentuate them more sharply. The Caribs are distinguished from all other Indian tribes of Guiana by the fact that their complexion is darker, and their body more muscular, while their features are coarse and repellent; this is likewise true of the women and girls, who, though voluptuously built, have homely, yes, horrible, faces. A peculiarity is the development of the calves of the legs to a disgusting extent by binding them above and below with cotton bands. This peculiarity occurs also among the Tupi. The Galibi in

French Guiana are small, have thin limbs and long hair, which, together with the absence of a beard, gives them a feminine appearance.

Related to the Caribs stand a long list of small tribes, the relation of which, together with their habitats, would weary the reader. Many of these tribal names will incidentally appear in the following account. Like the Caribs, they are all inhabitants of the great primeval forest in and near Guiana. They may have characteristic differences, but none worthy of mention are known. In bodily appearance, according to all accounts, these relatives of the Caribs are beautiful. In Georgetown the Aranaacs are celebrated for their beauty. They are slender and graceful, and their features handsome and regular, the face having a Grecian profile, and the skin being of a reddish cast. A little farther inland we find the Maenshi, with a lighter complexion and a Roman nose. These two types are repeated in other tribes, except in the Tarruma, who are decidedly ugly. In mental characteristics great similarity prevails, and a description of one answers for all.

Among them there is a tendency towards laziness, and the activity they exhibit springs from necessity rather than from nature. Like the Indians of North America, they are proud, and consequently taciturn in the presence of strangers, but among themselves they are anything but reserved. With the exception of the Wapishiana they are honorable, that tribe alone having a reputation as thieves. The spirit of revenge is strong, and the lapse of years does not efface the memory of an injury. To avenge some wrong, especially one that touches his honor, he will take the longest journeys, suffering every privation on the way, and is not satisfied with the death of the offender, but requires the extinction of his family. To accomplish this sinister purpose he employs poisons of various sorts. These are manufactured by some of the tribes, and form a regular article of commerce. Most of them are in the shape of a powder, which, even when sprinkled on the skin, produces a high fever and a consuming thirst, and eventually destroys life. The Indian pursues his victim night and day and at last finds him asleep, and then sprinkles the powder around his mouth and nose, so that it may be inhaled; or, failing in this, he feigns friendship and bides his time, but, when opportunity offers, the poison is administered.

The Indian of Guiana is ungrateful; he accepts a gift without a thank, and in a short time entirely forgets the kindness, while on the other hand he never makes the slightest present without demanding an equivalent. Another feature is his mendacity, and its ally, exaggeration. Further, he neglects or deserts the sick and suffering, but his treatment of idiots is marked with a superstitious timidity, since he believes them in communication with the good spirit. Besides, he is proud, conceited, and ambitious, and though these characteristics are limited to his narrow range of life, when given a broader field of action they show a corresponding development.

Most of the coast tribes have become civilized and have adopted Christianity, and at the same time have acquired the vices existing among civilized people. In the interior it is different; only a few have become 'civilized,' and it is the rule with travellers never to trust an Indian who can speak English. The others can usually be relied upon except when drunk. Among themselves, their intercourse is marked with politeness, and great respect is shown for the elders, and violent quarrels are rare. Their memory is wonderful, and they have a marked talent for mastering a foreign tongue, the Indian languages being acquired more easily than the European. Their power of understanding is good, and a Carib usually can make most of the things he sees. Their spiritual side, however, never develops beyond the outer sensual limit.

On the coast, as we have just said, they have been christianized, and at the command of the missionaries they clothe themselves—the men in shirts and short pants, the women in cotton cloaks fastened around the shoulders. When by themselves this clothing is cast aside, and a small apron answers all requirements. These aprons are tastefully made, and ornamented with beads or fringe. Among the Macushi this is the only article of clothing; the Carib women, however, wear a ‘salempon,’ a garment made of blue cotton cloth, and fitting like our bathing-trunks. A peculiar shirt is worn by some tribes. A certain species of tree is felled and cut into pieces a few feet long; then the outer bark is removed, and the inner pounded until it readily comes off. Then holes are cut for the arms, and the garment is complete. This shirt, however, is not common. With these exceptions the Indians of Guiana go entirely naked, and hence they devote their æsthetic energies to the ornamentation of the person proper, and especially to the hair. This is worn cut short or coiled in a loose coil, or lastly, in loose braids, the fashion varying with the sex and tribe. Hair oil is in frequent use, and the body also is well greased. Among the Arauacas there is a little tattooing on the face. Both sexes pierce the lobe of the ear and the lower lip. In the former, ordinary ear-rings are worn, while in the latter are kept the pins and needles used in extricating the jigger flea from the feet. The men pierce and variously ornament the septum of the nose.

As a protection for the feet, all the Indians wear, when going on a journey, no matter how short, slippers cut from the lower broad leaf stems of the palm, *Mauritia flexuosa*. It takes about ten minutes to make a pair; they are easy and elastic, but last only a short time. They are fastened to the feet by cords spun from the tough epidermis of the leaves of the same tree. Occasionally slippers are made from the skin of the tapir, and these, of course, last much longer.

The dwellings of the Caribs and Arauacas are mostly square, and often consist of a high palm-leaf roof resting on posts and reaching nearly to the ground; some, however, are enclosed with mats or earth, and even have a second story, reached by a ladder.

The dwellings of the Acawai are similar, though the hut forms are sometimes found, such as the Maenshi and the Wapishiana build. The huts of the Macushi are round, and consist of a mud wall about seven feet high, on which rests a high, round, and generally projecting roof, which imparts to the building the appearance of a Chinese house. A small entrance is the only opening, so that on the inside of it an Egyptian darkness prevails, which only in a few places is lightened by the fire within. Besides this, they have other huts of a bell shape, which are made of palm fans only, and that too in the most durable and beautiful way. In their settlements are found square huts with clay walls and palm roofs, and others which consist of great palm roofs which rest on posts and reach almost to the ground. Every Macushi settlement has one great house for the reception of visitors and travelers. In all these huts great cleanliness prevails, which is also characteristic in a great measure of the persons of the inmates.

Usually several families live in one house, without many quarrels. The beams to which the hammocks are fastened, a few stones to form the hearth, the household utensils, which, like the needs of the family, are very simple (only in a few, earthen vessels of different forms and sizes are found) the necessary utensils for the preparation of cassava bread, weapons for hunting, fishing, and war, form, together with the hammocks, the entire household furniture, to which is added sometimes a mirror, a comb, a flint,

and a hatchet—the highest desire of the Indian. The property of each separate family is held sacred by the other occupants of the hut.

Their pottery has a classical appearance, and a great resemblance to the old Etruscan vases. The women make these vessels with the bare hand, using the clay found on the banks of the forest brooks; they dry their work in the sun, and coat them with a varnish made from soot and the sticky sap of a plant; after this, they put the pots and covers together, kindle a fire about them, and then let them cool gradually. The vessels made by the Caribs are easily recognized from the fact that their ornamentation consists of straight, crooked, and circular lines, while that of all other Indians is composed of straight lines alone. The Caribs make vessels which hold from twenty to thirty gallons, and these, on account of their fragility, are firmly bound with bark.

The weapons of the Indians consist of bows six or seven feet long, arrows of different sorts, together with war-clubs, of which each tribe has its peculiar form, to which is added, among those of the interior, the blow-gun, with which they shoot little poisoned arrows. The last is a weapon in the use of which the skill of the Indian is celebrated. He carefully selects the straight shaft of the reed palm and hangs it up to dry for a year in the smoke of his hut; then he splits it lengthwise into two pieces, burns out the white inner part, polishes it, then cements the two parts together accurately, binds them in narrow spirals with bast, and covers it with the black wax of the wild bees. The dart, made of light wood, scarcely an inch long, of the diameter of a knitting-needle, is pointed, and poisoned with curare. The hinder end is wound with cotton, so as to fill the tube, and frequently is smeared with moist clay to give it greater weight. To aim the blow-gun, which is ten or fifteen feet long, requires a strong arm, and to drive the dart (sometimes to the distance of two hundred and fifty paces needs strong lungs. The children begin the practice at the age of eight or ten, with shorter and lighter tubes. The boats of the Indians of Guiana vary in shape and construction. Some are regular 'sligouts' made, by the aid of fire and the axe, from the trunks of trees, while others are of bark,



FIG. 129.—Pottery, feather crown, club, paddles, etc., of the Caribs.

The few wants, and the readiness with which they are supplied by tropical nature, allows the Indians to remain in idleness most of the time. On the woman falls most of the work, and in the morning, while her lord is yet asleep in the hammock, she is up preparing the food. This largely consists of cassava bread, the same product which we met on the Isthmus and in Peru under the name *yucca*, which appears in Europe as arrowroot, and which we shall again run across in Brazil with the name *mandioca*. Besides cassava, meat and fish are important articles of food. After breakfast the Indian retires to his hammock to sleep or while away the time until the next meal in the easiest manner possible. The hammock is all important to the Indian; lying in it he carries on his intercourse with the occupants of his own and the neighboring huts, plays with his dogs, or, if he has a mirror, admires his beauty. The Indian eats little, but frequently, and always alone; the women have to take his leavings. When the weather permits, the meal is in front of the hut. The food is spread on the ground, and eaten without the aid of forks. Fishing plays a chief role in the life of the coast Indians, since fish is their chief diet.

The root of the cassava is for the Indians what corn is for us; it gives them their daily bread. It is the root of the plant alone that is used, though this, unprepared, is deadly poison. It is ground in a rude mill, then put into a sort of wicker work, and the poisonous juice extracted by pressure, the juice being caught in a vessel. The contents of the press are then put on an earthen plate and roasted in the oven. The better it is dried the better is the meal, since, if sap or juice be left, it produces fermentation. In the preparation of the so-called "wara-meal" the roots, before being ground, are soaked in water till a weak fermentation takes place. This meal is kept for months, but protected from the dampness to prevent fermentation. The poisonous sap is not thrown away; after a while a precipitate is formed, and from this comes our tapioca.

From cassava root also the Indians make their drinks; they have many kinds, but 'paiwari' is their favorite. To prepare it, bread is baked till the crust is almost all charcoal; it is then broken into pieces, put into a large vessel and softened with hot water. After having cooled, the women work it with their hands in a long trough, and bring it to a sort of pulp; water is then added, and the whole is left to ferment, when the drink is ready for use. It resembles sour beer in taste, is of a dark yellow color, and is very cooling and nourishing. Great quantities of it are used in their feasts, which usually end in drunkenness. Another drink resembling this is 'paiwa,' and another 'cassiri;' this is made from maize, which is pounded in a mortar and cooked into a pulp. It is of a beautiful red color. The use of paiwari produces corpulency. The Indian will rather hunger many days than give up the pleasure of paiwari in the feasts even if it have to be taken in homeopathic doses. These drinking occasions occur almost every week; a great feast also takes place every month at the time of full moon. These celebrations are characterized by dancing, noise, and excessive drinking.

The Indians have a passionate proclivity for dissipation and entertainment, and amuse themselves, as soon as the sun has reached the horizon and the air is somewhat cooled, often by various games. Balls of india-rubber or corn-cobs are tossed into the air in a circle composed of young men and boys, and the one to whom it falls in its descent knocks it aloft again before it reaches the ground, so that the ball keeps in the air constantly in a dancing motion. If the ball happens to fall to the ground, the ridicule of the whole company is the punishment for the lack of skill. When the sun has sunk below the horizon, different dances begin. In the ape dance they copy the capers and leaps of a herd of apes so skilfully that one fancies he actually sees before

him such a herd. The introduction and finale of common sports and dances are formed by a deafening universal screaming, like the baying of a dog, by which the malicious spirits of the neighborhood are said to be frightened away.

The women are little more than slaves; upon them devolve not only the entire care of the household, but also the heavy field labor; they are in the highest degree industrious, and are constantly occupied from early morning to late at night. Indeed during the night the service is not broken. They are occupied from sundown to day-break in keeping up little fires under the hammocks to drive away the mosquitos and preserve warmth within the hut. All the field work, from planting the cassava, bananas, yams, and other fruit, to the harvesting, the preparation of bread and drinks, procuring of water and fuel for baking and cooking and for the fires under the hammocks at night, all falls upon them; and, besides, they must busy themselves with the care of their children and the spinning of cotton for the manufacture of hammocks.

As soon as a child comes into the world it is breathed upon by the relatives, and after a few days the grandmother or grandfather give it a name already in use in the family. If neither of these are alive, this duty devolves upon the father, who pierces the lobes of the ears, the lower lip, and the septum of the nose. So long as the Indian child cannot run, it likewise is an inseparable part of its mother's body, and where-

ever the mother goes there is the child taken too, be it on the back or in the arms; later it is separated from her, goes its own way, and mingles with the associates of its own age, till it longs for its mother's breast; even when it is six years old it comes back in a few minutes to its mother. Yet, in spite of the tenderest love, the mother never kisses the child, and never gives it such loving names as among us are always on the mother's lips. Notwithstanding the apparent love of the father for his children, he is ready to sell them, in spite

of the tears of the mother, to other married couples who are childless. In the meantime the boy or the girl stands beside him with unaltered mien, hears the trade quietly, and follows the new parents without opposition.

Boys and girls show themselves skilful in all things from earliest youth, especially in climbing and swimming, etc. Bows and arrows are put into the boys' hands, and a certain pride in them developed; by climbing and roaming about they acquire strength and agility, till finally they can accompany their fathers to the chase. Little girls early begin to assist their parents about the house.

The entrance of boys into the ranks of the men is difficult, as they are subjected to tests, which usually consist of wounds inflicted on the arms, breast, and other parts of the body by boars' tusks and the like. However terrible the pain, no sign must be

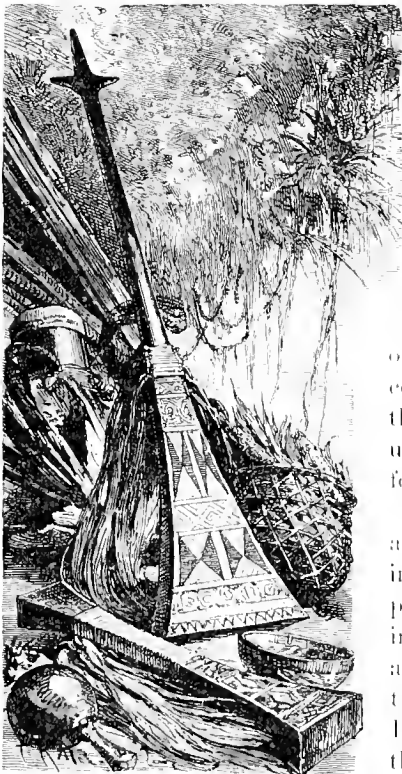


FIG. 121. Maraka implements and weapons.

expressed; the slightest change of countenance sends the victim back into the old ranks, and his will power has to be tested on the occasion of another drinking feast. Among the Macushi and Wapishiana youths have to go through a terrible ordeal. A net of fine meshes about ten inches in diameter is made, and into the meshes a mass of ants are forced, so that their heads are on one side and their bodies hang down on the other. This instrument the magician of the village takes in his hand; he spurts *paivari* from his mouth on the ants to make them furious, and then applies it to various parts of the youth's body. A single bite by one of these produces a swelling, and is very painful. The torture, therefore, must be excruciating, yet the victim must not change countenance. The operation for girls is even more harsh than for boys. Appun saw the instrument applied no less than twenty-two times to the body of a girl; yet the slightest outward sign of pain would have necessitated, at a future time, a repetition of the whole process.

Marriages are never solemnized by ceremonies, and for the most part are concluded by the parents in early youth, in which case the young man is pledged to his future parents-in-law to marry on the maturity of his bride. Such a betrothal, however, is in no wise binding. At the time of marriage the young man makes his bride all sorts of presents of pearls, game, etc., but when she becomes his wife he leads her to his hut, and henceforth she is subject to his will. The *convade* is in vogue among all the Indians of tropical South America; that is, the husband is not permitted for a week to leave the hut, to go to the chase, to shoot a flint, to fell trees, etc. Usually he spends this time in his hammock, in which he enjoys himself.

Descent among these Indians follows the female line. The uncle on the father's side is not allowed to marry his niece, since he is the nearest relative to her; and he therefore is called, like the father, "papa." On the other hand, he is permitted to marry his sister's child, the wife of his dead brother, or his step-mother, after the death of his father. According to this right, tribal claims govern also inheritance. The sons of the daughters of the chief have the right of succession to the title of the grandfather, not the sons of the chief, although such a succession is in no wise strictly observed, since, on the death of a chief, that one who feels in himself the powers and capabilities for this dignity can step up as president, without the family of the former chief feeling themselves injured in their rights or called on for vengeance. The settlements of the members of a tribe consist for the most part of from six to ten huts, over which a common chief presides. Might and influence is here not merely founded on rank and position, but is determined chiefly by the degree of physical strength and enterprise. The second person in the village is the 'Piai,' who is at the same time magician and physician. The Warrau regard their Piai with great reverence and timidity. Among all mortals, to the Piai alone is given the power, by his mysterious art, to oppose the deadly influences of the evil spirits or to remove them. Every settlement has only one such magician, who delves deeply into the mysteries of the demoniacal world, stands at the same time in constant rapport with it, and makes them dependent upon him and slaves to his formulas of conjuration. The Piai, therefore, is priest, physician, and magician at the same time, a powerful, fearful being. The word 'Piai' is common to all the tribes of Guiana, being probably borrowed from one another. These magicians have no high degree of culture, no great knowledge of medicine; they deal chiefly in exorcisms, and in spitting, stroking, pressing, and smoking the affected part. They have a little knowledge of plants. Their knowledge and methods are transmitted from generation to generation. If the Piai

have no sons, a boy is chosen from the village, taken into the depths of the forest, and there initiated into the mysteries of the art. For this it takes a few years. Nothing indicates the Piaí except his sinister look, secluded life, and ascetic habits. In all meetings he has precedence; the whole village is subject to his will. His influence on the female sex is especially great. He seeks to surround himself with a cloud, and, apparently to preserve his influence, avoids all contact with Europeans.

In their religious convictions almost all the tribes of Guiana, superstitious in the highest degree, agree in all chief matters. The Creator of the earth and of man is for them an eternal, exalted being, who is occupied by the government and preservation of the world, so that he cannot take especial care for individual men. Mildness, good will, and kindness are the chief characteristics of this highest being. Every mortal influence which breaks the peace and happiness of his creatures — sickness, death, hunger; in general, any misfortune of life, cannot be traced back to him, and must, therefore, have a different source in the course division of the good and the bad, the beneficent and the evil. This source of all evil and all sin is a troop of subordinate beings, whose only joy consists in loading the race of man with misfortune, strife, hate, and sickness. But, since all goodness is the same, and, though it manifests itself in different forms, it is still united in a universal benevolence, only one good being exists as the source of creation and all happiness. On the other hand, it is different with evil: different in its manifestations, and always separated in the disturbance of quiet, and apparently isolated, this cannot be the outcome of *omni* power, but must be the effect of manifold powers of evil spirits. These hostile beings are known in different tribes by different names: the good spirit, too, bears different names.

In the demonology of many tribes, *canaima* plays a special role. This is a vague expression. The *canaima* is a sort of Proteus, without fixed form and definite conception. This vague, indefinable, hostile being is supposed to roam about at night, to fall upon and murder its victims in the most cowardly and cruel way. The name is given to every poison except cure, and is also applied to the blood-revenger. To this being is attributed every case of death and every misfortune; in short, it appears to be the vague embodiment of evil.

The belief in a continued life of the soul after death, in a life of undisturbed happiness and enduring pleasure on the other side of the earth, is universal; in this, however, they grant good and bad one and the same residence. The dead are usually wrapped up in hammocks and buried in a sitting posture. All the possessions and weapons, as well as bread, fruit, and dried fish, are laid about the corpse. Among all tribes certain ceremonies are joined with burial, and even a mourning during a certain time is commonly in practice.

Among all the tribes described here, an exceptional position is taken, in many respects, by the *Cojuro*, or *Guajiro*, who live on the peninsula of the same name on the northwestern boundary of Venezuela. Bounded on all sides by so-called civilized peoples, this Indian tribe is known to have maintained its independence, and acquired the well-deserved reputation of cruelty, a tribe which, in many respects, can be classed with the *Apaches* and *Comanches* of New Mexico, the *Araucanians* of Chili, and the *Guaycara* and *Guarani* on the *Parana*. The *Cojuro* are mostly large, with chestnut-brown complexion and black, sleek hair. While all the other coast tribes have adopted the Spanish language, the *Cojuro* have preserved their own speech. They are the especial foes of the other peoples. No one is given entrance into their land, and they live with their neighbors, the *Venezuelians*, in constant hostilities. They have

fine horses, which they know how to ride excellently; while the other Indian tribes of northern South America do not know the least about riding, and to most of them, indeed, horses are wholly unknown. They have numerous herds of cattle, the flesh of which, together with the fish that live in great numbers in the Gulf of Maracaybo, form the chief article of their food. They follow agriculture a little; and their desert, sandy coast land is generally little suited for field culture. To be able to eat bread and drink their favorite drink, caffiri, they plant cassava, sweet potatoes, some corn, as well as bananas; however, this is scarcely sufficient for their needs, and they are forced to provide for themselves by bartering with the Venezuelians.

THE BRAZILIAN TRIBES.

The vast territory of the interior of Brazil is inhabited by a number of Indian



FIG. 122.—Teemna Woman.

tribes, many of which, even now, are but imperfectly known. The number of individuals is roughly estimated at a million and a half, divided into two categories, the settled or 'tame' Indians, and the wild or savage group. The former, insignificant in number, are found in the neighborhood of former missions, where, soon after the discovery of the country, the different religious orders began the task of converting the natives. They are much mixed with other races, and have lost most of their individuality. They are most abundant on the lower Amazon, where, half-civilized, they form the bulk of the population, and are occupied as fishers and hunters, day-laborers, servants, soldiers, and the like, but chiefly as sailors in the vessels which are employed in trade with the interior. The settled Indians on the coast between Bahia and Rio Janeiro rarely have pure blood. Their villages are overrun with Portuguese; while the various wars, the abuse of the Indians, and, after the expulsion of the Jesuits, their reduction to slavery, have all contributed to a decrease in numbers. All laws were ignored; and the Indians were hunted like beasts, and openly sold in the markets. The Catholic clergy first protested against this inhumanity, which now has ceased. Though converted to Christianity, the reports concerning these Indi-

ans are not over encouraging. They have made but little progress, and seem to realize that contact with the whites means death and destruction for them. The slight advance



Como Indians

they have made does not seem due to any fault of the missions. We must not deny the possibility of civilizing the natives, but we must recognize the fact that this requires a vast amount of time. Whether there will be any of the natives left when that time arrives is another question. The struggle for existence is for them a hard matter. Gradually they are forced to give up their forests, their home, their old methods of life, their moral consciousness, their gods, their all. They are not specially adapted for our civilization; but among them contagious diseases make their ravages, and fire-water does its work. In the struggle with the white races, the native races must die out.

The real savages and the still wholly independent Indians of Brazil fall into an extraordinary number of different peoples, tribes, and hordes, of which more than two hundred and fifty are said to exist. Of these, of course, we need mention only the most important. Even if their appearances do not differ very much from one another, they show greater differences in languages, as in manners and customs. A short, compact stature, a broad face, with flat, retreating brow, eyes somewhat oblique, prominent cheek-bones, a sunken nose, and strongly developed lower jaw, — these characteristics they almost all bear in a greater or less degree. Their language is an awkward and very simple one; at least, it wants all grammatical formation. No investigator has succeeded in establishing the connection between the hundreds of different dialects, although the effort has been made to group the Brazilian Indians into several classes, according to the similarity and relationship of languages. Keller-Louzinger divides them into two great groups, for which we may take as the prototype of the one the Tupi-Guarini, of the other the Coroco of the southern provinces. Karl von Martius, the first authority on everything pertaining to the Indians of Brazil, has recognized several linguistic groups, the members of each being able to understand each other with little difficulty. These are the Tupi, the Gês or Cram, the Gaytaca, the Cren or Gueren, the Guek or Coko, the Parexi or Pareci, the Guayemû or Lengons, and the Aruacas, whom we have already met. The last two groups are situated mostly without the empire.

In geographical order we first take up the group of tribes south, on, and north of the Amazon, and extending as far as the Orinoco. These are the Guek of the foregoing list. There is no common name for the group, that here used meaning a father's brother, a very important personage in these tribes. The Guek group embraces a large number of tribes, some of whom we have already studied. The truth is, there is an extraordinary mixture of tribal elements and a veritable confusion of tongues in Brazil, especially on and north of the Amazon, and hence we cannot indicate the various degrees of relationship existing among them.

Among the many tribes of the Guek family we need enumerate but few. The Cuyiriri or Kiriri (also known as Sabaja, Pimenteiros, etc.) number about three thousand. Some of them are half-civilized, some are wild, and, without restraint, wander about, especially in the mountains in the Province of Pernambuco. The Ararié live on the lower Amazon and the Tocantins. Next come the Mamos, who have a prospect of maintaining themselves longer than most tribes. With them is connected the legend of the golden lord who washed the gold dust from his limbs in a lake; they also have a myth of a monster with his feet directed backwards, and of the destruction of the earth by a great conflagration. The Pirina, Baré, and Cariny live on the Rio Negro, the Cunimará on the Jurna, the Maranha on the Jufay. Whether the Chamicoo on the right bank of the Paraguay belong to the Guek is uncertain.

Among the tribes which, though very much mixed, are still to be enumerated with the Guék, are the Tecuna and the Passé. In language the Tecunas show many similarities to the Gés; they live on the western borders of Brazil, and extend in Equador to the Pastaga. Among them occur peculiar masks which strongly recall those found on the northwest coast of North America. Two of these are shown in our figures. They are woven of cane, covered with bark, and then painted.



FIG. 133. — Masks of the Tecuna Indians.

The Tecuna are regarded as especially experienced in making arrows poisoned with urari or curare, which they trade to other tribes. By the settlers they are looked upon as friendly, and sometimes are taken into service. The Passé, on the Amazon, likewise prove useful and serviceable; they are distinguished from all other tribes on the Amazon by their beautiful bodily structure; and they stand highest among them in their religious and cosmological ideas. But on account of this superiority and because of the disposition, peaceable, diligent, and inclined civilization, this Indian tribe is disappearing very quickly in the common population.

In the same district belong the Uaupe, who are noticeable from the fact that they live in barracks, indeed the only tribe in South America in which this custom appears. The communistic houses of the Uaupe are called 'malloca'; they are buildings of

about one hundred and twenty feet long, seventy-five feet wide, and thirty high, in which live a band of about one hundred persons in twelve families, each of the latter however, in its own room. Here, too, prevails the custom of burying the dead under the floor of the house, a custom which we shall see repeated among the communistic peoples of Farther India. Finally, complex tribes of the most different nationality are comprehended under names which indicate only a common way of life, but are also incorrectly used as ethnographic names. These are Caripuna, Mura, and Miramba, all of whom live in the neighborhood of the Maderia River. Of the Caripuna or Jaün-Avó (both terms signify 'watermen') who are mixed with Quichua blood, it is related that they not only ate human flesh, but even cured it for preservation. They are plundering, cruel savages, with almost amphibious methods of life, the terror of sailors and travelers. They build their canoes of the bark of trees; they follow agriculture a little; and use, besides the bow and arrow, the blow-gun, whose darts they poison with curare. According to Keller-Leuzinger, who has visited the Caripuna, they are at times quite friendly. The men seen by him were entirely naked, but wore so great a mass of beads about their necks that the regularly arranged rows on the breast formed a sort of coat of mail. The head is sometimes ornamented with a splendid diadem of toucan feathers. The women clothe themselves with small aprons, beautifully woven, and tastefully ornamented with toucan feathers. In their huts he noticed not only clean hammocks, but also delicate baskets of palm leaves, as well as long thin drums for festive days. In a small hut which served as an assembly house

there were also some trough-like excavations, in the middle of which lay small stone plates; these served as the covers of a subterranean hollow; it was the grave of warriors who had been deposited here in a great urn.

Formerly the Mura, on account of their plundering raids on the Maderia, were greatly feared; this once powerful and populous tribe, however, was almost entirely destroyed at the end of the last century by the Mundruco; the remnant is scattered; only a few families remain on the right bank of the Amazon, others went over to the left bank and built huts on Lake Cudajiz and Lake Anama.



FIG. 124. — Mura Indian, with a bundle of throwing-spears.

The Mura are the Gypsies among the Indians on the Amazon, and by all other tribes they are regarded with a certain degree of contempt as pariahs. Far and near they have a bad reputation; they are also held by the half-civilized tribes as thievish, dirty, treacherous, and cruel, while their opposition to a settled life and to everything which even borders on civilization is absolutely unconquerable. James Orton calls them dirty and coarse. They are darker than their neighbors, have an extraordinary broad chest, muscular arms, short legs, distended abdomen, sparse beard, and a bold restless expression; they pierce the lips, and during war times they insert peccary's teeth in them. Their boats are of bark; but they also have 'monterias,' boats which they have stolen from the whites or half-breeds. They swim excellently. Fish are shot with arrows and then roasted. For 'cauin' (rum) the Mura are very greedy, and they are likewise passionate snuff-takers. They play on a flute which has five holes. The chords are always minor, and all the music has a melancholy sound. Of the old customs of this tribe many have passed away; formerly they laid great stress on the military training of young warriors, but of this nothing is now seen. The Mura are fishing nomads and know nothing about agriculture or any other of the useful occupations. They are divided into small hordes, live in families, and wander about on the banks of rivers and lakes, catching fish and tortoises. At their stopping places they build wretched huts on the bank. These savages brood in sullen apathy, and that which really characterizes them is a fierce melancholy. In no other tribe is found so deeply rooted repugnance to the white people.

This is a mixture of hate, courage, and fear. They are on the decrease and are destined in no very long time to be extinct.

Much to be feared, even among the Indians, are also the Miranika (*cf. ca. reyers*, vagabonds), a still populous tribe on the right bank of the Japura, who seem to know

nothing but war, robbery, murder, and man-hunting. To agriculture they too are absolutely opposed. They hunt birds, snakes, and insects, enclose with nets the outlet of some little lake, and in this manner procure fish for themselves. It is said that the Miranha, who are always starving, do not despise even the bark of trees; furthermore, they are commonly hated by all the other tribes, and are regarded, justly or unjustly, as incorrigible cannibals. A Miranha willingly and gladly sells his own child if two or three hatchets are given for it; the mother gives a daughter for a couple of yards of cotton, a necklace of glass beads, or any brass toy. The Miranha are a powerful, well-built, dark-colored race of men; they gird themselves about the loins with a band which is drawn between the legs; they wear pieces of wood in the pierced septum of the nose; point the corners of their teeth; and are placed by Martins on the lowest stage among the hordes of the Amazon. Still, in many respects they are not inferior to their more peaceable neighbors; and the female sex, indeed, is characterized by industry, great good-nature, and a loyal fulfilment of their despotically imposed duties. We even find in this tribe a handicraft, the results of which find sale in Brazil and even in the West Indies, namely, hammocks. The men take part in their manufacture, and indeed it is hard work to fell the fan palm with a stone axe and loose the fans from the inner crown with a bamboo knife. The other work the women do. Neighbors of Miranha are the Mesayi, between the Japura and the upper Apopari, cannibals who belong to a branch of the Tupi, the Omagna.

The first Indians with whom the Portuguese came in contact, on the discovery of Brazil, called themselves Tupinamba, a term derived by Barnhagen from Tupi and Mba, something like warrior or nobleman; by Martins from Tupi and Anamba (relative) with the signification belonging to the Tupi tribe. These Tupi dwell on the east coast of Brazil, and with their language the Portuguese were soon familiar. It was found especially serviceable as a means of communication with other tribes, and this led the Jesuits later to develop it as much as possible, and introduce it as a universal language of intercourse with the savages. Thus the *lingua geral Brasileira* arose, which must be regarded as a Tupi with a Portuguese pronunciation. The result was a surprising one, for it really succeeded in forming for the tribes of Brazil, divided in language, a universal means of communication. Without doubt the wide extent of the Tupi was very favorable, especially since on this side of the Andes, as far as the Carribean Sea, the continent of South America was overrun with Tupi hordes, who have left the traces of their presence in local names, even in those places where they are no longer settled. At the same time the Tupi commended itself by the ease and flexibility of its pronunciation; it is rich in vowels, and the syllables are for the most part of only two letters. The simplicity is still increased by the poverty in sounds. Of the Tupi an old Portuguese proverb says: It is a language *sem fi, sem ley, e sem rez*, which has a double meaning; without f, l, and r, and without religious views, without conceptions of right, and without moral rules. Although a common language was highly desirable, the Jesuits would not have succeeded in so developing the Tupi, had it not been in the agglutinative state, so that different tribes could easily leave their impress on it. The rapid success of the *lingua geral* conclusively shows an inner unity among the Brazilian tribes in spite of dialectic differences. The Jesuits also used the Guarani language in a similar way. Thus an undoubted relationship is shown to exist between Tupi and Guarani. The reason for such a confusion of tongues as exists in Brazil is in a great measure their great journeys, their frequent change of abode, and their intercourse with other tribes.

The history of the origin, development, and wanderings of the Tupi possesses no little interest, and von Martins has endeavored to trace their various migrations and abodes, by which they have acquired a sort of ubiquity in tropical South America. As a result of this we find that not only have they pressed to the Atlantic, but that the divisions of their language have had such a wide distribution that its use as the basis of a *lingua geral* was possible. This history also leads to the supposition that, had the discovery been delayed a few centuries, the Tupi might have become the lords of eastern South America, and have spread a higher culture over that region. The Tupi family may be divided, according to their fixed abodes, into the southern, northern, eastern, western, and central Tupi; all these are again divided into a number of smaller tribes.

The southern Tupi are usually called Guaraní (warriors), a name which the Jesuits first introduced. It cannot be determined from which direction they came. The greatest number are in Paraguay and the Argentine province of Corrientes. The Jesuits brought them to a very high degree of civilization. The eastern Tupi, the real Tupinamba, are scattered along the Atlantic Coast from St. Catherina Island to the mouth of the Amazon. They are a very weak tribe. They say they came from the south and west. The northern Tupi are a weak and widely scattered remnant of a large tribe, and are now in the province of Para, on the island of Marajo, and along both banks of the Amazon. They are good sailors, fishermen, and seafarers; their language is the *lingua geral*. It is somewhat doubtful if this peaceable tribe are really Tupi. Some of the hordes bear a bad reputation; the naked Parentin, especially, are plundering, thieving, murdering cannibals. On account of them it is dangerous to venture into the great rubber forests that abound in their district. Some of them artificially shape the skulls of the new-born children between two little boards, and give it a mitre-like form. Their intellectual powers do not seem to suffer from this process. They prepare rubber and make from it sandals, arm-rings, etc. They know how to use war-clubs, which consist merely of a stick split at one end and loaded with a stone.

The central Tupi live in several free hordes between the Tocantins and Madeira. They are characterized by their athletic figures, clear complexion, strong tattooing, and a mixture of coarse barbarity and industry. Cutting off the heads of enemies is in vogue among them. Their villages consist of well-built clay huts. In war they strive to surprise their enemies, the attacks being made in a very stealthy manner. When the enemy is slain, and the head severed from the body, it is prepared as follows: First, a hole is cut in the back of the head, through which they remove the brain and eyes. The whole is then covered with clay, and hung over the fire; different plants are put into the fire, and the head is thoroughly smoked. When ready, it is ornamented with bright colors; the eyesockets are filled with resin. These heads the men wear on their girdles, by means of a cord which passes between the teeth. The Mumbrucu are especially the head-hunting tribe. The western Tupi all live in Bolivia. They are the only ones who came in contact with the Inca empire, and their character and manners show the influence of this. Some are a picture of idyllic gayety and patriarchal mildness.

In spite of considerable differences, the various divisions of the Tupi family have much in common besides language. They are not pure hunting and fishing nomads; despite their predilection for wandering, they still are given to the culture of various plants, as cotton, maize, beans, bananas, peanuts, etc. They show great skill in what

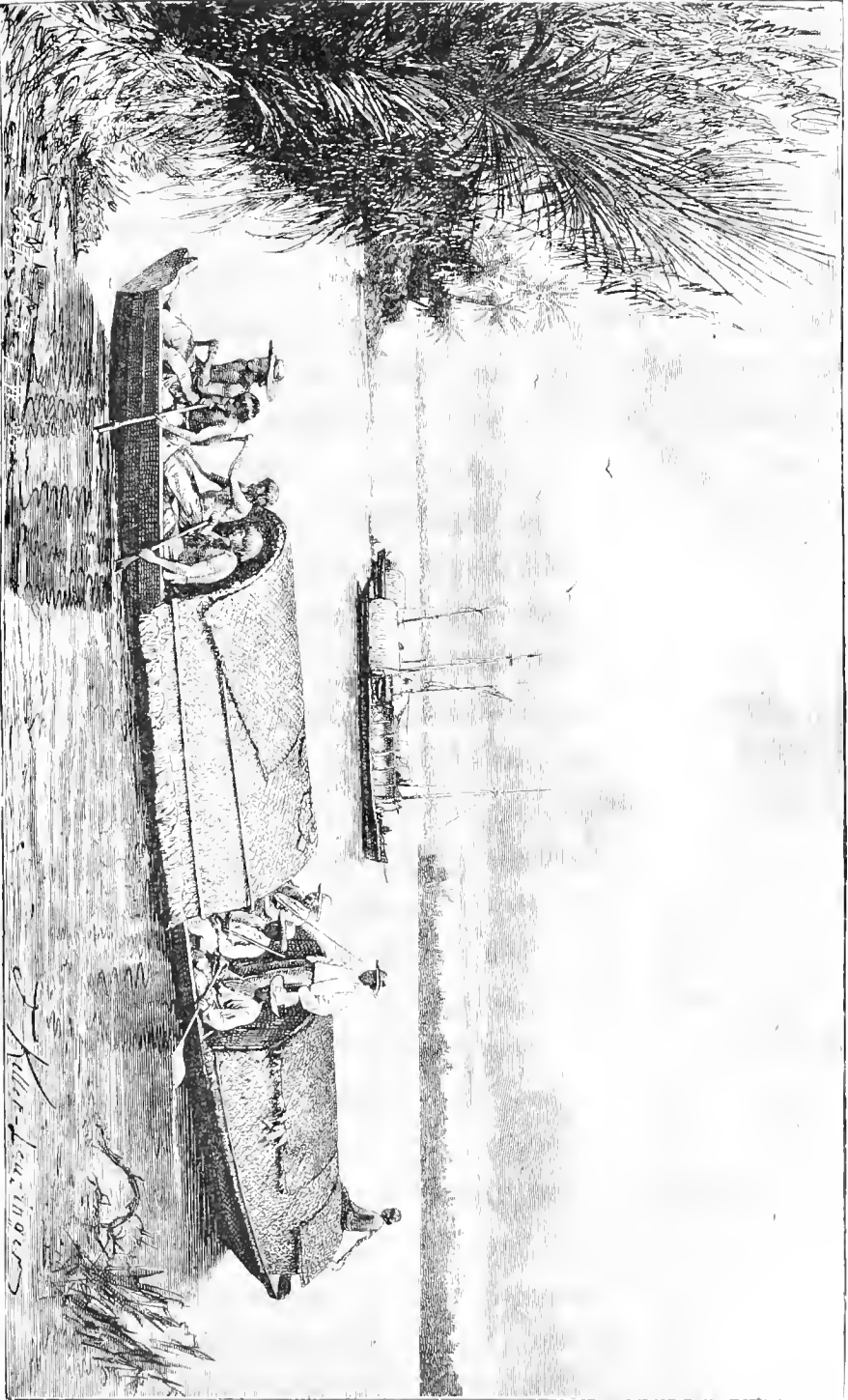
ever pertains to sailing. They venture, not only on the streams of the interior, but also on the sea, in their boats, which are merely logs hollowed out. They are excellent fishers and swimmers. They appear to be the tribe that has made the most progress, and seem to have developed furthest socially. Their weapons are long, flat, shovel-like axes, long, curved war-clubs of heavy palm wood, and mighty bows, the arrows of which, however, are not poisoned. They are very obedient to their chiefs and



FIG. 125. — Mummied heads, prepared by the Mundrucu Indians.

superiors, no matter what the commands they receive. They know how to strengthen themselves by discipline. They make no prisoners, but kill all, without distinction of sex, and eat them. The anthropophagy of the Tupi has been frequently, but unsuccessfully, denied. Cannibals do not always belong to the lowest and wildest, but are often superior to their neighbors who are not given to cannibalism. Because the old Romans sank to unnatural pleasures, it is no sign that such customs indicated degradation; and so with these people of Brazil. The Tupi are accustomed to bury their dead (in a sitting or crouching posture, the legs being pressed against the lower body, the hands under their cheeks or crossed over the breast) free, or in an earthen vessel; but they raise no mounds, and have no common burial-places.

Apparently closely related to the Tupi are certain terrible Indian bands, whose languages have not yet been satisfactorily grouped, and which cannot be assigned any definite position in a systematic arrangement. They bear the Portuguese name *Canoeiros* (river pirates), and appear accompanied by dogs of European descent. These boat Indians have from of old been the terror of merchants; and every attempt to enter into friendly intercourse with them is baffled by their wildness and thieving. The savages are by nature inclined to artifice and treachery. Small traveling companies or not very strong villages are mostly exposed to the attacks of the *Canoeiros*. Their appetite for flesh leads them to plunder all herds of cattle, while robbery and



Boat roofed with Palm Leaves, Solimoes River, Brazil.

murder result on their meeting white people. With regard to their home and hiding-place, nothing definite is known, on account of their sudden appearance and disappearance. From their nautical ability, their piratical expeditions, and their bravery, von Martins looks upon them as a remnant of Tupi tribes. In this he agrees with Castelnau. Others recognize in the Canociros only numbers of men, gathered from the most different tribes, and associated together by a common method of life. According to Wappäns, a large portion of them belong to the Gês, and of those in the province of Goyaz, to the Chavantes, a tribe which is frequently, but wrongly, regarded as identical with the Canociros.

Between the eastern and central Tupi live numerous groups of peoples, related one to another, who are gathered together most thickly in the province Goyaz. The Gês are apparently chiefly those Indians who are called by the eastern Tupi, Tapuaja: *i. e.*, the western (in a later name, the enemies), and who formerly spread to the east coast, from which they were forced by the Tupi, and later by the Portuguese. In former times the Tapuaja of Matura were much talked about; for here, at least, had been really and truly found the "men with tails." It was said at that time, about a century ago, that they were a product of red coaitis (*Atelis ruber*) and Tapuaja women, and formed a separate tribe, who called themselves Ugina. Of course, naturalists long since gave up the search for this tailed tribe. Among the Gês we find the most beautiful, the strongest, and the slimmest Indians of Brazil, who show much talent and artistic ability in mechanical work. While wars rarely occur between most linguistically related tribes of South America, the different branches of the Gês are in almost constant hostility. They have not attained the rank of village Indians, but prefer a roaming to a sedentary life. They are not skillful hunters, but find their chief nourishment in fruit of the assai palm, from which they also brew an intoxicating liquor. The bow and arrow are their weapons, and they use them in shooting fish. Both sexes are good swimmers, but as sailors they rank below the Tupi. They have only small boats, and for crossing rivers they use rafts of light wood or of the leaf stems of some of the palms. They differ from the Tupi in never eating human flesh; and, while the Tupi sleep in hammocks, they prefer to stretch themselves on the ground. In the line of material civilization, they stand very low; but, on the other hand, they are remarkable for the purity of their social and family customs. Among the northern Gês, the suffix 'Cran' often appears in tribal names. This word means son, and is paralleled among the Arabs by the use of the word 'Beni.' The inference drawn is that the northern Gês are offshoots from the southern tribes.

At present, almost all the tribes in the province of Goyaz are regarded as belonging to the Gês, although they may have distinct tribal names. Among these we may mention the Cay upon upper Araguay, and extending west to the Pipuri. Since the time of their discovery, they have moved more into the interior, and, having obtained horses, have become a mounted tribe. They are well proportioned, a little above the average height, clear copper colored, with soft skin, and black, bristly hair, which grows far down on the low forehead. Their eyes are oblique, cheek bones prominent; and these points, together with thin, sparse beard, give them a Mongolian appearance. They paint the body and face with red and black, and pierce the lower lip. This last bit of ornamentation has a useful, as well as an æsthetic, purpose; for by it they can imitate the sharp cry of the tapir in their hunting expeditions. The Brazilian government recognizes a 'Capiao' for the Cayapo; but this official has but limited power and influence. The caiques are far more important. The houses are

built of earth. Pottery and domestic utensils are lacking. Their weapons are clubs and bows made of firm and heavy wood, while for arrows they use the flinty outside of bamboos. The principal ornaments among them are strings of teeth or seeds. They raise bananas, sweet potatoes, sugar-cane, and mandioca, and keep hens and dogs. The Cayapo show but feeble traces of religious conceptions; still, they have names for God, for heaven, and for the evil spirits of the wood. They have little or no worship, and offer no sacrifices.

In the earlier years the Xavantes had a reputation for cruelty and cannibalism. They were a large ugly tribe in the centre of Goyaz. Their northern members have now accepted Christianity. On the Araguay are two small tribes, the Caraja or Carajacti and the Chambioa or Chimbioa, which are apparently related to neither Gês nor Tupi. They are very skilful in the manufacture of earthenware, feather work, and hammocks.

At a rather low stage of civilization stand the Goyataca, who are here and there called Bugres, commonly a term for coarse Indians. They live mostly in the southern provinces. They have long been gathered in villages, and, having mixed with the Tupi, have lost their own language. The surviving members live in separate tribes, among which the Coropo, in the forests of Rio da Pompa are the best known.

Von Martius has united under the common name Cren, or Gueren, a number of tribes in the province of Minas Geraes and the Brazilian Coast Range. The term

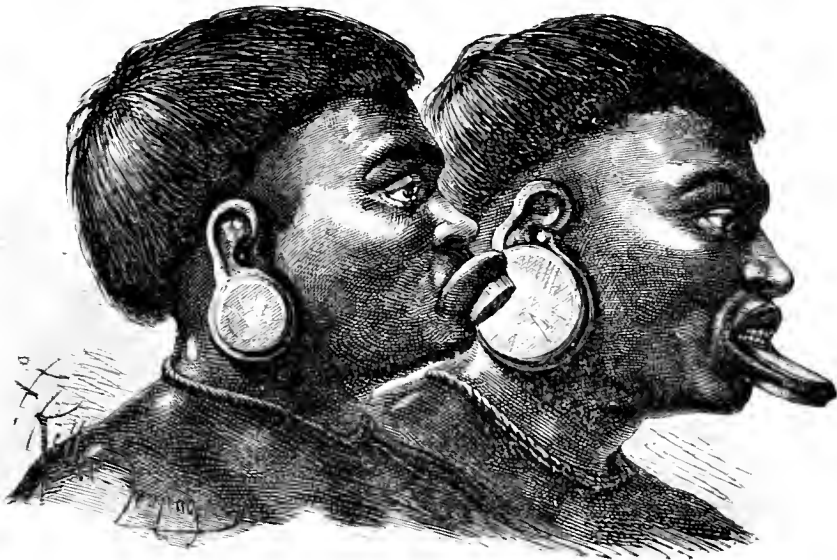


FIG. 126. — Botoendo Indians.

Cren (with its various pronunciations) is the equivalent of the word Cran used by the Gês tribes, and is employed because all these tribes are accustomed to regard the Botoendos as the chief. The Botoendos or Aimures formerly called themselves Engeracung, which signified 'we old ones, who look afar.' The name Botoendo is derived from the Portuguese botoque, a plug, and is applied because these Indians pierce the lower lip and the lobe of the ear, and insert in the opening a wooden plug which may reach a diameter of three inches. They have the reputation of being the lowest of the

Brazilian tribes, and of retaining their anthropophagous tendencies to the present time. They are cruel and warlike, and poisons are much in use among them. Their abodes are mere hiding places, formerly merely huts of leaves, but lately somewhat better, since by their intercourse with the Brazilians they have come in possession of axes. Palm cabbage, wild honey, and roots, are their chief food, though to these are sometimes added maize, beans, and pumpkins. The women do the cooking in the simplest way, roasting game on a spit, roots in the ashes, and pumpkins in the earth, and boiling other vegetables in poorly burnt vessels or in a length of the giant bamboo. Clothing is wholly unknown among them. As weapons they use cudgels, as well as bows of enormous length and weight, and unpoisoned arrows. The left hand is wound with a cord (this, other tribes neglect) in order to protect it from injury by the recoiling string. The Botocondos make use of polished but unbored stone implements, and live in polygamy, or, more correctly, concubinage. It is noteworthy that their language has an expression for blushing. The separate bands consist of from ten to sixty weapon-bearing men with their families, but they have no fixed abode; only the hunting district is established between the different bands by pronounced or tacit agreement. The injured revenge transgressions in this by skirmishes in the coarsest form of hostility. In their own territory they look out for means of intercourse, for they build swinging rope bridges of climbing plants. The leader of the band exerts only a little power; his rank is not hereditary, and his attention is not once directed to settling the hostilities in the community, to which, for the most part, the women give rise. The appearance of the Botocondos is disfigured by the above mentioned lip-plugs, which occasion a constant hideous slobbering of the mouth, by the peculiar cut of hair, and by the hideous painting of the face. The younger generations have abandoned the lip and ear plugs. The Indians can take these wooden discs from their lips or insert them at pleasure. In eating they usually take them out; they can, however, perform mastication excellently without doing so. The lip-plugs as well as the ear-plugs are, as a rule, not worn at home and in the usual occupations. Among women the lip-blocks, among men the ear-plugs, are the more common. The complexion is a dirty brown, sometimes clearer, sometimes darker. The bodily form of the Botocondos has a better and more beautiful build than the other east Brazilians. The Botocondos, taken on the whole, are powerful persons, of middle size; some individuals, indeed, must be called large. The upper body is strongly developed and muscular. In both sexes the extremities are lank and almost out of proportion, the hands and feet delicate. The hair is raven black, smooth, and coarse. Often it is shaved away quite smooth on the back of the head and diagonally above the ears to a height of three fingers, and that, too, with the knife-like edge of a split bamboo cane. The forehead is usually low; the cheek-bones are strongly developed and prominent; the active eye rather small than large, and always somewhat oblique. The nose is sometimes straight, and sometimes slightly arched, the septum always projecting a little. The mouth is wide; the lips are sometimes strongly projecting, sometimes a little less full. To this are added a great height of face, with low eye sockets, comparatively small nose, a strongly prominent three-cornered chin, and highly developed facial muscles. According to the investigations of Dr. Lacerda and Rodriguez Peixota, the Botocondos approach more nearly to what the graves tell us the primitive population must have been. According to the reports of travelers they are of pleasing character, being brave, unselfish, moderate, and thankful. They are friendly to deal with, and many have begun to adopt permanent dwelling-places and to follow agriculture. Tschudi calls them poor lazy savages. The Botocondos all speak the

same language, which abounds in nasal tones, but with no throat sounds; but there are considerable dialectical differences between the separate tribes. They are said to worship the moon as the creator of all.

According to von Martius, the Coroado, without doubt, also belong to the Cren. Among these, some on the lower Parahiba have been brought to a half-civilized condition. The Puri are closely related to them. Once they formed a single tribe, but after division they adopted different customs and languages, and now they live in constant hostilities. Oscar Caustatt describes the Coroado whom he met in the following style: The earth-colored, dirty yellow gray hue, the low forehead, the coarse black hair, the prominent cheek-bones, the want of lashes on the lower eyelid, and the sly, malicious glance of the slightly oblique eyes, give to each individual a repulsive appearance. The Coroado were numbered with the cannibals until, in the year 1800, the missionaries successfully approached them; since then a part of them have become settled on the lower Parahiba, and north of this river. Their houses are very good and spacious, built of wood and clay, and covered with roofs of palm leaves and cane, like those of the Portuguese. In them are seen the suspended hammocks, and, in a corner, bows and arrows. Their generally very simple household utensils consist of home-made vessels, dishes, or shells of gourds and the calabash tree, baskets woven of palm leaves, and a few other things. Their clothing consists of white shirt and breeches of cotton cloth; on Sundays, however, they are better clad. They are then not different from the poorer classes of the Portuguese; still, even then, the men often go with bare head and feet. The women, on the contrary, are more elegant; sometimes they wear a veil, and love to adorn themselves. All speak Portuguese, though among themselves usually their own language is used. The languages of Coroado and Coropo are very closely related to each other, and usually the Puri understand both. Only one family dwells in a house. Formerly the Coroado buried their dead in a sitting posture, in long earthen vessels, which they called 'cannoes.' Early at daybreak they used to bathe themselves, but this usage they have already abandoned. Of the Puri, the smallest of all the tribes on the east coast, Prince Neuwied draws a not very flattering picture.

The most beautiful Indian tribe in Brazil is that of Guato, or Buato, who can be brought under none of the other tribal and linguistic groups of South America. They are still tolerably numerous in many districts of the Province Matto Grosso, as on the Paraguay, and on the great lakes connected with this river. In their appearance they are not greatly different from the Caucasian race, and the men have a tolerable strong growth of beard. The women wear their long uncut hair hanging down loose over their shoulders, but the men bind it together in a tuft. Sometimes the head is covered with a straw hat. They are unclothed, with the exception of an apron about the loins; they love to adorn themselves, however, with a little disk in the lower lip, with little bunches of feathers in the lobes of the ears, with necklaces of crocodiles' teeth, and other things. The greatest part of their life is spent in their boats, or pirogues, which they enter with wife and child at the advent of high water, and do not quit for weeks. They dwell together only as families, and feel themselves so drawn to the water that even for the building of their huts they usually select spots in the lowlands or swamps. Their household equipment, too, is very simple, and consists only of a few skins of animals, which they have obtained by their favorite occupation of hunting. Their hunting apparatus consists of bow and arrow of extraordinary size, the easy handling of which depends upon their bodily strength and agility; they also know how to use



Coroado Indians of Brazil.

lances, which are about twelve feet long. Rarely does more than one family live together, and in this there is never more than one man; the number of women, on the contrary, varies from three to twelve, and as soon as a boy is grown up, he separates himself to found a household of his own. At definite times, and only twice a year, the men usually assemble for a couple of days to confer on the possible circumstances of the tribe. Their proportionally very high intellectual development stands in striking contrast with their manner of life; their language, too, sounds smooth and musical. The Guato have a more highly developed system of counting than the other Brazilian Indians. They believe also in a divine being, and that, after death, the souls of those who have lived a good life on earth live on, and that those of the evil are destroyed. On the Paraguay, these interesting Indians, with their mild habits and childlike curiosity, often approach the ships in their swift boats, in order to offer their services as pilots or steersmen, to ask all sorts of questions, and to beg, in which they often know how to express themselves very readily, and sometimes strikingly.

Farther north on the watershed, between the Amazon and the La Plata rivers, more accurately between the Maderia and Tapajos on the one side, and the Paraguay on the other, are settled the Parexi, or Parecis, more properly written Poragi (*i. e.*, people of the upland). They occupy a rich district on inland lakes and overflowing rivers, with swamps, thick growths of rushes, and impassable forests; they are given to fishing and agriculture, and are generally peaceable in their disposition. Not only those settled on the waters, but also those of their companions who lived farther toward the interior were peaceable and teachable, and fell therefore, very soon into the service of the whites, by which they have been so reduced that most of the former tribes exist at present only in fragments, and others are entirely extinct.

If we now cast a glance at the material and intellectual condition of the Indians, we can assert that the hordes in eastern South America have lived by hunting, fishing, and agriculture; that even the breeding of domestic animals was not wholly foreign to them, but that dairying, on the contrary, was wholly unknown. The culture of field and tree fruits is indigenous in America, and, on botanical grounds, we know it must have extended back in a long series of ages. Among the articles of cultivation of the so-called savages was found, at the time of the discovery, the palm; they also knew of the maize and grew it, but it was not the chief article of their food; this was furnished rather by the mandioca plant (cassava), or *Manihot utilisissima*, of which the Manaos tribes distinguish not less than thirty-five varieties. Of animal food in South America there is never a want, and the natives are skilful hunters. The catch of fish and tortoises alone is ample to supply food for a long time. The Indian catches the fish in every imaginable way, with hook and line, with nets, with weirs, by damming the water, with arrow and spear, by torch light, by allurements with strongly smelling plants, and finally by stupefaction, by poisoning the water. The South American Indians, especially those of the Amazonas, are generally great mixers of poison, and they know how to impart to their decoctions a deadly effect.

Arrow poison is and always has been an object of zealous investigation. It is prepared in many ways. It was known in Europe as early as 1595 (Sir Walter Raleigh brought it from Guiana to England), but for a long time its true nature was unknown. It was regarded as snake poison. Curare, the deadliest of all poisons, is not always prepared in the same way, but the never-failing constituent is the poisonous sap of plants of the strychnine family. It is of little interest to give a description of the preparation of the poisons, as each kind is differently prepared, and

in progress, and they *know*. The Indians do not practice their art, and seek to combine it with a more mechanical one, *to pass*, but never for this purpose various sorts of machinery and contrivance. The *pebble* does not assume form of stychium, and especially not when *employed* in contact with the *bezel*. In the course of time the pebble becomes *smooth and irregular* with it. Doubtless the *operation* is said to be very good. The Indians of *Guiana and Brazil*—with the exception of the Tupi tribes, that of *Guayana and Paraguay*—and their enemies, *have made a practical application of it by rubbing*. *Ground minerals* are to the Indians, *what gunpowder is to civilized nations*. There is the *same* in the active action of trade among them. The Indians of the *Para*, *Orinoco, the Guayana*, and even the *Amazon*, frequently come in whole caravans to *trade* *caravans* for the articles they need.

As a hunter, the Indian stands very high partly because his senses have been quickened by *game*, and so partly because he *knows* accurately the places and ways of the game which he hunts. He *shoots* at the same time that among all flesh-eating animals, *man* is the most generous, brave, and merciful on account of his ingenious weapons, *and* is a constant object of his cunning and malice too. While the Indian is addicted to *hunting*, he is *accustomed* to see the imitation of animal voices. He *accustoms* to know the distance and the kind of game he faintly raises the *deceiving* *voice*, and by force of the organ he deceives the animal within his deadly reach. *Such* *imitation of voices* are the relations between him and the animals which he hunts. The *imitation of voices* is often like *conversations*. There are found parrots, *by* *their* *beaks*, *to* *have* *been* *confided* *cubas*, and which he teaches to speak *words* of *his* *own*, which *man* is *gone* with them in *troubled* *conversations*, *days* of *his* *and* *years*, with which he has *spoken* *to* *convinced* himself, then *two* *domestic* *birds*, with which he *knows* how to *conquer* the *parrot*, *honey*, and, on account of their beauty, the *troupe* *bird*. (*Ornithology*.)

The development of intellectual capabilities is very slight, still, all the rudiments are at hand, which need only to be led to a higher development. In *no* *tribe* is a *body* of *practical* *science*. The *Para*, like the *so-called* *medicine* *men* of South America, according to their intellectual handicraft, are *chamans*, who rely chiefly on the view that they can cure disease by drawing out evil spirits. The *Para*, like the *Para*, is also the supporter of the historical recollections and myths. He relates them, of course, to the *same* people of the village. Clearly, he is not on the point of a higher intellectual condition, to which we, doubtless, perhaps, but surely, the Indians were fitting themselves. They were *born* to only *game*, but in all South America this side of the *Andes* is found not *one* *remnant* of an important part, except the *rock* *pictures*, scratched on the rock, which are seen on the *Orinoco*, the *Amazon*, and the *river* of the *three* *Guianas*. But these, apparently, are *nothing* more than the *necessaries* and *consequences* of primitive art.

THE TUPI IN SOUTH AMERICA.

When we turn toward the south, we approach a tribe, who like the nature of the land they inhabit in their manner of life form the most complete contrast to the Indians of Brazil and the civilized Guiana of Paraguay. While the Tupi are only found in forest land, they are inhabitants of the steppes, or since we meet them in South America, the *pampas*, where they roam a nomadic, *herdsmen*, living upon the result of hunting and fishing and the fruit of a few woods. All genuine Pampas Indians were originally hunter tribes. In their manner of life much has been



changed, however, since they came in contact with the Europeans. They have supported themselves by the same domestic animals and have since also become shepherds. They adopted the horse and became a nation of riders. Now they are much more than formerly vagabonds, if the expression be allowed; they are obliged with the seasons to seek different pastures for their cattle. They move quickly from place to place by means of their horses, but rarely tarry long in the same district. The land over which they roam is generally level. Their territory stretches from the little-known desert of Gran Chaco to the shore of the Strait of Magellan. The Pampas Indian cares nothing for agriculture, nor is he a sailor, for his country does not afford material for boats. In the south it is dry and arid, but, along the streams, game is abundant. In the north the Gran Chaco district is submerged for a good portion of the year.

The Pampas Indians are proud and warlike and have never been subdued, but are to-day as free and independent as they were three hundred years ago. Among them several groups may be distinguished. First of these are the Guayaicura, whom we have already mentioned among the Indians of Brazil, but whom in habits and customs belong to the Pampas tribes. Some of these Guayaicura were called *Linguas* by the Spaniards, on account of their inserting a tongue-shaped bit of wood in the lower lip. At the time of the first arrival of the Europeans the Guayaicura were the most turbulent tribe in the region, and extraordinarily warlike. They dwelt on the western side of the Paragnay River in the Gran Chaco, and there they sought a retreat from the conquerors, and have remained independent to the present day. In the middle of the sixteenth century they lived principally by the chase, and undertook plundering expeditions into the land of the Guaraní, whom they robbed of maize and other products of the soil. They themselves despised agriculture. In so far as hereditary chiefs exist among them, they stand higher socially than other tribes. Among them separate languages for the women prevails; at least for different objects and conceptions the women make use of expressions different from those of the men. The Guayaicura call themselves in their own language *Oacaculot*, for Guayaicura is derived from Tupí, and is said to signify quick runners. The Guayaicura in Paraguay are still on friendly terms with the related tribes who have remained behind in the Gran Chaco, and gladly unite with them in plundering expeditions. A part of them have exchanged bows and arrows for firearms, which, with the necessary ammunition, they procure from the Brazilians in Matto Grosso. In Brazil several tribes belonging to the Guayaicura exist under different names, which it is useless to repeat. The body, as among several Chaco tribes is, with the exception of the head, so regularly and powerfully built that it might serve as a model for a Hercules. The head, on the contrary, is somewhat too small in proportion, and the features are similar to those of the Guaraní, except that the face appears less flat and has a more oval outline. All these Indians have cattle, sheep, and horses, but they give their attention only to the latter. They roam about the whole territory of the Gran Chaco, and gain their uncertain sustenance by hunting and plundering.

In the south, between the Parana and the Salvador, and beyond these as far as the Río Dolce, are settled the Abipones, who formerly inhabited the Province of Chaco, but are now also settled in Paraguay east of the Parana; they are, however, near extinction. They are a race of strong men, of tolerably clear complexion and regular features. They are brave warriors, skilful riders, but are still hardened heathens, among whom all missions have no effect; they practise polygamy, but are otherwise strictly moral. They are divided into three tribes.

The real Pampas, the land between the Rio Colorado and the Rio Negro, is inhabited by the tribe of the Puelts, that is the 'eastern.' They are neighbors of the Araucanians, but are more peaceable. At the time of their discovery they dwelt at



FIG. 127.—Saddle, bolas, lances, and lasso of the Tehuelts.

Salinas and in the mountains towards the coast, and were in possession of herds of cattle and sheep which they themselves had raised; they also made ponchos, robes of skins, brushes of feathers, and other trifles which they traded or sold in Buenos Ayres, or on the borders. Something more than a hundred years ago they possessed the plains between the Rio Negro and the Colorado, and maintained an active trade not only with the Spanish Americans, but also with the Patagonian Indians, by whom they were called Yonac. At present they occupy a district far from the sea and reaching north to the Sierra Bentana; they live in small bands, some hostile, some friendly, but all restless. In their character and manner of life they agree well with their neighbors, the Patagonians. They are not sailors, and know nothing of boats. Their chiefs have but little authority. They believe in an evil spirit 'Gualiebu' or 'Arracken,' who occasionally becomes a good spirit; they also believe in the immortality of the soul.

The Puelts are considerably stronger than the Europeans. They will lasso a wild horse and bring him to a standstill without stirring in their saddles; they endure every sort of hardship and privation, and undertake long journeys, taking with them only the lance, the lasso, and the 'boleadora,' a weapon used in the chase and in war. The northern Pamperos (as the Pampas Indians are called) are not so tall as the southern tribes. Their olive-brown skin is the darkest of all the Indians of the region; many are almost black, and their constant exposure to the sun increases the color. They bind the hair into a coil with a leather string, or, in war, let it fall down loosely over the face and shoulders. The women are well formed, but their gait is very ungraceful. Their hands and feet are small, though the latter are broad. Around the neck they wear a band, about two inches wide, covered with metal discs of native manufacture. The size and stiffness of

this ornament gives its wearer a comically stately appearance. The women are very industrious and very submissive to their lords; the husbands, when not hunting or training horses, live a life of perfect indolence. When they change

their residence, all the work falls on the women: they pack and saddle the horses, carry or care for the children, and drive the herds; while the men, mounted on their fast coursers, trouble themselves with nothing more than their lassos and boladoras, and amuse themselves on the way with the pleasures of the chase, without in the least concerning themselves about their families, however much they may be attached to their children. Having arrived at the chosen spot, it is the women who unpack the horses and pitch the tents in which their husbands stretch themselves out at rest, while they perform the work. Usually the Pampas Indian, who could not exist without riding, uses a wooden saddle. Only the richest and those who have had especial luck in robbery, saddle their horses in the Gaucho manner. The women ride in the same way as the men, only they make use of an entirely different saddle, which is made of seven or eight sheepskins, upon which they lay a couple of cushions. In order to climb on this, they use a stirrup, which is hung about the horse's neck.

By all the wild tribes of the Pampas, as by civilized tribes, marriage is regarded as a weighty act and as the source of an honorable and happy life. The bond is contracted by a business transaction, inasmuch as the women are bought with all sorts of objects and animals. If an Indian wishes to marry and has selected the woman, he visits all his friends and relatives, and imparts to them his intentions, and asks for their assistance. Each one gives his counsel in a long speech to those interested, and lends emphasis to his words by some acceptable gift, — oxen, horses, silver stirrups, or spurs, or other things which he has acquired in his robbing expeditions. Father and mother decide whether a new-born child is to live or not, hence the number of children among the South American Indians is proportionally very small. If the decision is favorable, immediately the little one becomes the object of the most extraordinary parental tenderness. Father and mother in times of need will suffer the greatest privations in order to gratify the every wish of their offspring. At night the children are put in a sort of cradle, which is hung over the bed of the parents; in the morning, when the sun appears, the mother lays them on a sheep-skin, on which they can tumble to their hearts' content. Almost as soon as they can crawl on their hands and knees, knives and sharp weapons are placed in their hands, and the parents indulge in fond hopes that they may become distinguished enemies of the Christians.

The land south of the Pampas, reaching to Tierra del Fuego, is occupied by the Tehuelts, or Tsonecas, or, as they are more familiarly known, the Patagonians. This latter name was given on account of the large footprints found by the Spanish discoverers. On the map, and in the accounts of Patagonia, many different tribes are mentioned, but with these we need not concern ourselves. The real Patagonians may be divided into two great groups, the northern and the southern. They both speak the same language, with slightly different accent; and the southern seem, on the average, to be larger and better formed. Both tribes frequently intermarry, and thus become mixed. Musters thinks the word 'Tehuel't' a corruption of 'Penek,' the Indian name for pampas. A couple of subordinate tribes are pointed out. One, called Chenna, from their speech and personal appearance, seems to be a branch of the Chilian Araucanians. They are less nomadic and more intellectual than the other Patagonians. Their number is diminishing at a rapid rate.

Of the personal peculiarities of the Patagonians, their stature is most frequently discussed, and sometimes exaggerated. According to Musters' measurements, the average height is five feet ten inches; while Moreno, a later traveler, places the average at six feet and a quarter of an inch. The arms and chest are remarkably

developed, and the whole body is, according to *Musters*, well proportioned. Others say that the legs are small in comparison with the rest of the body: and all agree on the fact that the feet are small, and that the name *Patagonian* is a misnomer. The *Tehuelts* are very strong, and capable of great endurance. Their expression, of course, varies greatly, but for the most part is friendly and cheerful, but sometimes it can be very sinister. In their broad laughs they show a row of beautiful teeth, which they keep clean and white by chewing 'maki,' a sort of gum. Their eyes are brilliant and intelligent, the nose usually aquiline and without that ugly broadening of the



FIG. 128. — Old Patagonian weapons.

nostrils which is elsewhere generally observed in savage tribes. The hair is thick, and the brow retreating strongly. Among the old *Patagonians*, who were found by the earliest discoverers in possession of stone weapons similar to those represented in the illustration, the custom prevailed of artificially compressing the skull. According to *Moreno*, this is still in vogue; the head is tightly bound with a band, in order to hold back the hair. A different way is to bind the child, after it is born, to a board, with second pieces on either side of the head, so that in riding or being carried it cannot sway from side to side; then a wide band is tied around all. From this it would appear probable that the flattening is not intentional, but arises as a secondary result. Children bound in this way are carried on horseback on the longest journeys.

The skin is very dark, inclining less to red than to yellow; the brilliant eyes are dark brown; the hair is coarse, straight, and shiny black; it falls down in thick locks, and feels very harsh. Adults wear it about half a yard long, keeping it from the face by a headband like that shown in the cut. The sparse beard and the eyebrows are carefully pulled out. *Orkeke*, the *cacique* of the *Tehuel* tribe situated on the *Rio Chico*, made a very strong impression on *Mr. Musters*. Fully six feet tall and well proportioned, no one would have taken the old chief for a sexagenarian, so strong and active did he appear, so

inured did he seem to all hardship. His thick hair had begun to turn gray here and there; and the large, intelligent eyes, the Roman nose, the thin, firm lips, little agreed with the conventional idea of the *Patagonian* physiognomy. A retreating forehead completed the face, which, on the whole, was earnest and meditative, and hence very intelligent.

The women are considerably shorter than the men, and their hair is rarely so long or so beautiful as that of the other sex. They wear it in two braids, and on gala days the maidens increase its length by weaving in horsehair. The young *Patagonian*

women look very well, with their healthily colored cheeks (when they are not discolored with paint). Their conduct is described, however, as very coquettish; and they love gallantry scarcely less than the ladies of civilization. Hardship and work do not produce so evil an effect on them as one might expect. When once they have become old, however, they are ugly.

The dwelling of the Patagonians is the 'toldo'; this is the Spanish name for the Indian tent, which is made of guanaco skins smeared with a mixture of fat and red ochre. The tents are usually pitched in sheltered places, with the entrance toward the east, since the winds which blow with force come mostly from the west. The furniture is limited almost exclusively to cushions of old ponchos or 'mamili,' which have to serve as seats, couches, and, for the women, also as saddles. The Patagonians observe great cleanliness in the toldo, and every particle of filth is carefully re-



FIG. 129.—Tehuelte chief.

removed by the observant women. The clothing of the men consists of a 'chiripa,' a covering for the lower limbs, made fast about the loins; this is worn on all occasions, for the Patagonian has much regard for decorum. In place of other robes is seen a mantle of guanaco skin, warm and wide, worn with the hairy side in, and painted on the outside in different colors, especially in red, yellow, blue, black, or white. For shoes, they make use of top boots of horsehide, which reach above the knees. The head covering is limited usually to a colored thread net, to fasten together the abundance of hair; but, when attainable, a hat is gladly worn.

The clothing of the women is not very different from that of the men, only that the mantle is fastened about the neck by a large silver brooch or pin, and under the mantle is worn an article of clothing of calico, or some similar material, cut like a sack, and reaching from the shoulders to the hips. The children have likewise little mantles, but they usually run around entirely naked. Articles of ornament, especially large square ear-rings and silver brooches, are worn by the women, and the men even do not disdain them. In general they prefer silver ornaments. These they make themselves from the silver dollars they receive in trade, using only stone implements for the purpose. Flint is only used by the men for striking fire. Both sexes paint their faces, and occasionally the rest of their body, with a mixture of red ochre or black earth and fat. Their morning toilet is very simple: a bath in the nearest brook, which both sexes take usually before daybreak. Then comes the hair-dressing, in which the wives, daughters, or favorites perform the tonsorial operations for the men. It is also the duty of the women to paint the faces of their lords; in case of mourning, a few

black spots are applied; in case of war, these spots are white. Both sexes tattoo themselves upon the arms, rubbing blue earth into the punctured skin by the aid of heated glass. Some authors have described the Tehuelts as armed with bows and arrows, but *Musters* asserts that these weapons are never found south of the Rio Negro.

The chief occupation of the women is the making of mantles from the skins of guanacos, wild-cats, pumas, and the like. They have also to pitch the tents, care for the equipments of the horses, and prepare the victuals. The cooking utensils are very simple; they embrace spits for roasting meat, a vessel to catch the fat as it drips, and occasionally to these are added wooden plates and the shells of armadillos.

The chief occupation of the men is hunting. This is not an amusement, but a matter of business, for on it depends their prosperity. Occasionally they come to the settlements and barter their furs for tobacco, sugar, ammunition, and rum — rum predominating. If their wives accompany them, they act as guardian angels, and part of the proceeds of their sales is saved.

The Patagonians are moderate eaters, but do not eat at regular times. They are great smokers. In the absence of tobacco they use herbs mixed with Paraguay tea. Women sometimes smoke, but only when old. Their amusements are horse-racing, gaming with cards and dice, and ball-playing. They have a good musical ear, but their songs are a mere repetition of senseless words. Formerly the tribal traditions were sung, but not now. Boys play with little bolas and catch their dogs with little lassos. Girls pitch little tents and play house. In short, children simply imitate their parents. A horse with its equipments is given to each child at an early age for its personal property. They have a festive occasion on the christening of a child, and on the coming to maturity of a daughter. They have no hereditary family names; all names are arbitrarily chosen. The whole village is informed when a girl comes to the age of maturity; preparations are made; the girl is brought to a tent, or toldo, erected for the purpose, and which no one else can enter; and the whole ends in a ball, in which the men alone are dancers, the women being spectators.

Marriage is always contracted on the affections of the persons concerned. A daughter is never forcibly affianced by her parents. When the girl's consent is obtained, the bridegroom sends his brother or a friend with gifts of horses and silver ornaments. If satisfactory, the parents make in turn gifts of like value, which, however, usually are the property of the bride. The bridegroom presents himself in his best attire, leads home his bride to a new toldo amid the congratulations and songs of his friends, and a feast of mare's flesh is served. Childless married people adopt, in place of a child, a dog, make it presents of horses and other animals; and all these, on the death of their owner, — that is, the dog, — are destroyed. In the case of death, the corpse is rolled up in a mantle, put in a sitting posture in a heap of stones, with its face to the east, and left. All his effects are brought together and burned, and his name is never after mentioned.

The religion of the Patagonians is distinguished from that of the Araucanians by an entire absence of sun-worship; on the other hand, worship and prayer are offered to the moon. They believe in a good spirit, but maintain that he does not trouble himself about mankind. But they believe in numerous evil spirits that work men ill. The greatest of these, *Gualichu*, is often propitiated by sacrifices of horses. This matter is not entirely entrusted to the medicine men, whose rank is not hereditary. The medicine men are also the medical practitioners of their tribe. Divination and prophecy is for them a dangerous business, because not unfrequently they are pun-

Fetichs in camp.



ished with death if their prediction be not fulfilled. Occasionally the life of a Patagonian is attributed by his relatives to the magic of a talisman, or amulet, which is usually attended by unpleasant results to the magical owner.

The character of the Tehuelts can be described, upon the whole, as a good one. Among themselves they are upright; but they will perform strange and without remorse. Of foreigners the Patagonians are thoroughly mistrustful, and especially of the Spaniards, whom they call "Christians;" still Masters had a very interesting conversation with a chief about the Indians themselves and their relations with the white men. The Patagonian explained that he was always for a friendly intercourse with the people of Bolivia in the west, as well as with the Argentines in the east. "God," said he, "has given us plains and hills to dwell in; he has provided us with game, furs, from whose skins we build our houses and make mantles to clothe ourselves; in the same way he has furnished us with ostriches for nourishment. Our commerce with the Christians during the last few years has accustomed us to sugar, biscuits, medical and other articles of luxury, which were formerly unknown to us, but have now become almost a necessity. If we wage war with the Spaniards, we have no longer a market for our pelts, ponchos, feathers, etc., so that it is our interest to live on good terms with them; besides this, there is a place here for all."

The Tehuelts are awfully mendacious; only when it pays do they tell the truth. Generally they govern themselves in this according to the people with whom they associate; if one does not deceive them, they do not do so. They have been terribly reduced by cholera, so that their entire number now scarcely exceeds fourteen hundred souls.

THE FUEGIANS.

South of the Araucanians and the Tehuelts, at the extremity of the New World, on the land of fire and the surrounding islands, dwell the Fuegians. On the eastern part of the archipelago some Tehuelts have settled, but these differ not only from the Fuegians, but from their relatives on the main land, in several respects. This existence of two distinct tribes, or even races, on these islands explains the great discrepancies in the accounts of travelers, one visiting one, and another seeing another. In the west and south are the true Fuegians, widely distinct from their eastern neighbors. They are divided into a number of tribes, for one of which the name *Peshmá*, or *Pecheré*, has been used.

The *Pecheré*, who at the most number about four thousand, are not very favorably described. They are usually pictured as disgusting creatures, standing at the very bottom of the human scale. In stature these Eskimo of the south are small, and in striking contrast to the gigantic Patagonians, the average height being five feet three inches. The trunk is better developed than the legs, which are proportionally rather short, giving the whole an ungainly appearance. The feet are large, and in fact these people deserve the name 'Patagonians,' rather than those to whom it is usually applied. A peculiar characteristic is the fact that the big toe is separated from its fellows by a considerable interval.

The face is flat; indeed it almost appears as if it had been pressed flat upon boards. The nose is sunken, the cheekbones prominent, the lower lip thick, either low; the brilliant eye is generally dark brown, the expression usually gloomy, sullen, melancholy, or sad. Very characteristic is the shortness of the bridge of the nose, and the so-called length of the nose; the nostrils are usually very broadly distributed, these

is broad, flat, the bridge a little protruding, and slightly rounded. Generally the form approaches very considerably toward the Mongolian type. The ear is rather small and delicate, the lobes being either wholly wanting, or only slightly developed as in the Eskimo. The mouth is in itself large, and appears much larger on account of its full thick lips. The chin is somewhat round, indeed sometimes an almost spherical protuberance.

The complexion is dark, often very dark, being essentially brown, sometimes with a yellow tone, chiefly in the face. As in the Papuan and Eskimo, the covered portions of the body, as the breast, are darker than the face, which is never covered, and always appears relatively bright. The hands and arms, feet and legs, are very dark. Only the palms of the hands and the soles of the feet are, as among the

negroes, of a lighter color.

Tattooing and painting of the skin is not practised.

The hair is as black as possible; that of the head is moderately long, rich, smooth, coarse, slightly wavy, very thick, and stands out like the mane of a horse. Both sexes wear it alike, cutting it short at the hollow of the neck and just above the eyes. Even among the men the face has very little hair; the older persons have sparse mustaches and chin whiskers, but scarcely a trace of hair

on the cheeks. The eyebrows are wanting, since they are pulled out or shaved off.

Of the social relations of the Pecheré not much is known, and

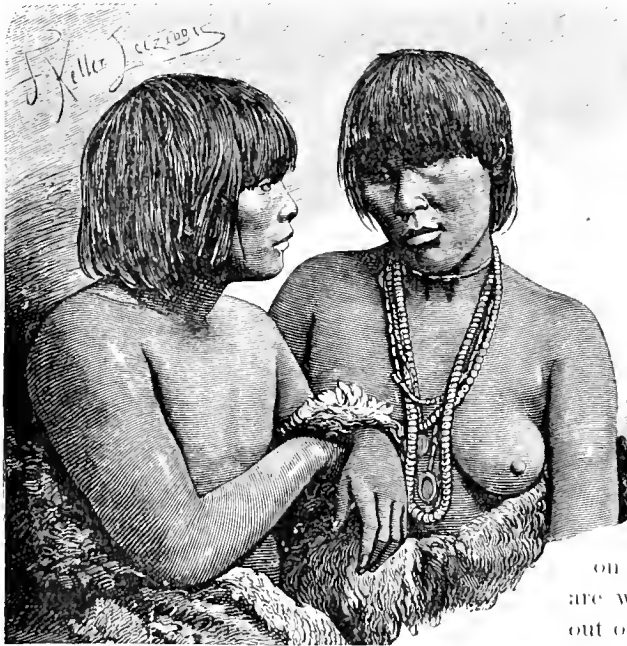


FIG. 130. — Pecheré.

only a little can be said. They have no villages, and rarely any fixed abodes or houses or huts, but lead an unsettled life, which they spend mostly upon the water. Only in seasons of need, when, on account of stormy weather, they cannot go to sea, do they make little excursions on the land. Of real wanderings and repeated tours on foot, there seems to be no mention among them. They are the only South Americans who tempt the sea in hollow tree-trunks. From the constant fire which they maintain in these boats, both land and people receive their names. Peschel declares that from La Plata to Cape Horn, and from Cape Horn along the west coast of South America almost to the Isthmus of Panama, at the time of the discovery, there was not a tribe who had hit upon the idea of making other kinds of water conveyance than rafts; therefore the construction of boats must have been rediscovered in the Strait of Magellan, and the inventors were the Fuegians, among whom the conformation of the coast produced certain

customs of life and activities. Originally they had canoes of bark, which was stretched over a frame and sewed together. Their present canoes are about fifteen feet long and three wide, and are made of skins sewed together in a primitive fashion, with the hairy side in. In the middle of the canoe is a round hearth of stones, on which the fire is kept. The sides of the boat are held in position by wooden ribs. It is thought from their feeble efforts at boat building, and from their weapons, clubs, that the *Pecheré* were once an inland tribe.

At home they eat no vegetables, but live entirely on fish, birds, and the little game they are able to obtain. Indeed, when hard pushed, they kill their old women for food. A boy described to Darwin the way this was done; namely, by holding the victims over smoke till suffocated. He imitated their shrieks, and told the parts of the body which are regarded as the best eating. The manner in which they prepare their food is very simple; they roast everything, and for this purpose use the fire they carry with them in their boats.

Cleanliness is none of their concerns; they apparently know nothing of the cleansing properties of water, still less of the use of soap, and they exhale an exquisite odor of fish-oil. They have an astonishing ability to endure all sorts of weather in spite of a highly deficient costume, such as we find equalled among no other tribe on earth. They go—men, women, and children—completely naked, or nearly so. Dr. Essendorfer describes the 'dress' of these people as follows: The women were only covered about the loins with a skin, the hair side being within; the upper part of the body was entirely bare. One of the children was wrapped in a little mantle of pelts, the other was wholly naked; in spite of this they did not seem to be cold. The men wore a pelt of otter skins, which were neatly and firmly sewed together with gut-string, the hair side in. This robe hangs to a string which passes about the neck; the whole is thrown from one side to the other, so that the upper part of the body is completely uncovered. A wedge-shaped piece of skin, about a hand's breadth wide and half a yard long, is made fast about the hips. The women like to bedeck themselves, whenever they can, with a great number of arm-bands, rings, and charms.

Darwin fell in with them in his voyage in the '*Beagle*,' and describes them as poor, wretched creatures whose friendship could be bought with a piece of red cloth which they tied round their neck. The spokesman of the party he met had two bands painted across his face, one bright red, from ear to ear across his lip, and the other white, across his eyebrows. Darwin also describes another group who were still more pitiful. Of them he says, "when one sees such men, he can scarcely believe that they are our fellow creatures, and inhabitants of one and the same world." A German traveler has dramatically portrayed them in the same unfavorable light. Another observer says, "they are really the most wretched creatures I ever saw." Rochas is of the opinion that they stand scarcely higher than the orang-utan, or the beaver. Their physiognomy shows nothing whatever of intelligence; still the fires of reason burn within, even though the flames are inconspicuous.

Darwin also noticed the extraordinary ability of these savages in imitating all movements, gestures, and even the language of strangers. So soon as these coughed or yawned, instantly the Fuegian imitated it. They repeated with entire correctness every word in any sentence that was directed to them, and recalled such words—Spanish, and even German and English—a considerable time afterward. They begged for a knife, which they designated with the Spanish word *cuchilla*. Of barter had clear conceptions. Darwin gave a man a large nail without making any sign that he

expected a gift in return; the Fuegian immediately selected two fishes and handed them over to him on the point of a spear.

The wigwam of the Pecheré, similar in size and form to a cock of hay, consists only of a few broken branches stuck in the ground, and covered, as a rule, on one side very incompletely with a few layers of leaves and rushes. On the west coast, as Darwin relates, the huts are, upon the whole, better; for they are covered with seal-skins. At night five or six sleep in them, naked, crouching together on the ground like animals, their persons scarcely protected from the winds and rains of this stormy climate. At ebb-tide, be it winter or summer, day or night, they get up to collect mussels from the rocks. The inhabitants of this archipelago, where, on account of the moist atmosphere, it is very difficult to kindle wood into flame, belong to the few races of mankind who strike sparks from flint and catch them on tinder. The method of making fire, otherwise most prevalent among uncultured peoples, i. e., by rubbing two pieces of wood together, is wholly unknown to them.

The weapons of the Fuegians consist mostly of bows and arrows. The shaft of the bow is of hard wood, the cord of twisted seals' guts. The arrows are made of light wood; at one end they are feathered, at the other blunt, and furnished with a cleft in which the point is inserted. These points consist of a green, glasslike substance,



FIG. 131.—Fuegian harpoons.

and are highly prized among the natives. Originally these arrow points were made of stone, but lately, however, they have learned to make them from pieces of glass of broken bottles. The fine arrows are furnished at the lower end with feathers, and the Pecheré shoot them with great accuracy. Then they make harpoon and spear points from bone. As is seen from the illustration, the side of the points are nicked, though there are smooth points; both are fastened to a handle six feet long.

Lieutenant Bove recently made some observations on the Jagans, a tribe of about 3,000 individuals, dwelling on the west coast. His account to some extent varies from or adds to that given above.

“The Jagans impress one as a poor race. In general the men are scarcely of more than medium stature, while the women rarely reach it. The faces of this race are round, large, and flat, with high cheek bones, low foreheads, large flat noses, very black and restless eyes, wide apart, large tumid lips, and strong jaws furnished with beautiful teeth. The head and chest are disproportionately large compared to the extreme slenderness of arms and legs, and it is a marvel how the latter can support the well-developed trunk and heavy head. In spite of this strange formation both men and women have uncommon strength, and I have seen them carry weights that would have taxed the robustest of our sailors. No less surprising is the smallness of their hands and feet, which, if a beauty, is very disadvantageous to the men, who can carry only one or two objects in their hands at the same time. They have rough, lustreless black hair, which they wear long and falling over face and shoulders. Some bind it with a leather strap, but most let it grow to such an extent that they look more like furies than human beings. The men have very little beard, and that little they pluck out,

while neither men nor women have any hair on their bodies. They do not tattoo, but use all kinds of paint. Two or three hues of color on the face, and a few necklaces of shells or birds' bones, is the usual dress of a Fuegian. For protection against the terrible hurricanes, the snows that fall during ten months in the year, and the torrential rains that daily visit this miserable archipelago, the Fuegian only wears a small mantle of seal or guanaco skin over his shoulders. The wigwams are only made of intertwined branches fixed in some sheltered spot, but they are too weak to keep out snow and rain. These wigwams are used by the Fuegians, who dwell near the few residents of Ushumaiia or round the mission; the other natives scarcely ever remain more than one or two days in the same place; they lead a vagrant life in their small canoes among the complicated canals of this broken-up country, fishing and hunting for their subsistence, of which the sea furnishes the larger part. The women are looked upon as slaves, and the greater part of the work falls to their share. I have often seen the men sitting quietly round a good fire, while the poor women were exposed in fragile skiffs to the snow, wind, and waves, fishing for their idle and angry husbands. The greater the number of wives or slaves a man has, the easier for him it is to find a living; hence the practice of polygamy, which is so rooted among the Fuegians that in spite of the efforts of the missionaries, it is no rare thing to see a convert break through restraint and add two or more wives to the one allowed him by his new religion. But though a Fuegian may marry as many wives as he pleases, he seldom takes more than four; and even with that small number it is difficult to preserve domestic peace.

The wigwam is the scene of daily battles, and sometimes the prettiest of the wives pays with her life the preference of her husband. Sometimes, however, the wives all unite against their common husband. The girls begin to hunt for husbands at ten or twelve years of age, but they only become mothers at the age of seventeen or eighteen. The men marry at fourteen or sixteen years of age. The marriages are dictated by convenience, and are a matter of sale and purchase rather than of love or reciprocal sympathy. The father chooses from among the suitors for his daughter the one who is strongest, most dexterous, and docile to his wishes, and fixes the number of skins to be given, and days that his son-in-law has to work for him. A canoe, spears, and harpoons form the dowry of the bride. When all is settled the bride is informed, and, whatever may be her sentiments, she takes good care to show no resistance to her father, and is taken away to her husband's wigwam. But generally the father's choice is also the daughter's, for nowhere do



FIG. 132.—Weapons and utensils of the Fuegians.

strength and dexterity make a greater impression than upon the Fuegian girls, who fly from a crooked or deformed man as from an impure being — a pariah. There is no feast nor wedding ceremony. The bride simply goes to her husband's wigwam, or he establishes himself in that of her father. But some rules have to be observed. If the husband wishes to continue to eat the flesh of the guanaco or seal, he must take a purifying bath in the sea the morning after his wedding. Such a bath, especially in the depth of winter, is no doubt often the cause of many of the maladies to which the young Fuegians are subject. The Fuegian women are very prolific. Seven or eight is the average number of children, but often a still young woman will have ten or twelve.

"The children, however, seldom all survive their parents, for the mortality between two to ten years of age is extraordinary. The variable and rigid climate, the want of nourishment, the terrible heats, and bad treatment by the parents, are the chief causes of the death of these miserable infants, yet unarmed against the frightful struggle for existence. The mother's love lasts, it may be said, until the babe is weaned, after which affection rapidly diminishes as the child grows, and is completely gone when the latter attains the age of seven or eight years. At this age the parents have no more authority over the boys, who go out and come in as they like, and are never asked what they are doing. The only lasting love in the heart of a Fuegian is the love of self. How often have I seen a father devouring a piece of meat or bread, while his famishing wives and children silently watch him with their hungry eyes, timidly picking up the crumbs that fall from his mouth, and darting ravenously upon the miserable remnants thrown to them by the ferocious head of the family. As there are no family ties, the word 'authority' is void of meaning among the Fuegians. Every family enjoys the utmost independence, and only the need of common defence induces a few families to form a small tribe. But no one has the right to set himself up as chief and direct the actions of the others; offensive expeditions are fixed by common accord, and the products of the chase are equally distributed among those who have taken part in it."

Of the religion of the Fuegians, Darwin could learn nothing definite. They, at times, bury their dead in holes, though no ceremony is known which they then observe. That they, like all other savages, have superstitious customs, appears from the fact that each family, or each tribe, has its magician. The Fuegians have no form of government of their own. They live in anarchical equality of rights of one with another.

The language of the Fuegians deserves, according to European ideas, scarcely to be called an articulate language. Capt. Cook has compared it with the sounds which a man makes in clearing his throat; but to this Darwin adds that certainly no European ever cleared his throat with so many guttural and clucking sounds. Still, all judgments are not alike. Dr. Böhr found their voices not unpleasant, and their speech very vocalic. Mr. Bridges, a missionary, collected a vocabulary of the Jagau dialect, containing not less than fifteen thousand words. He regards the language as remarkable, on account of its completeness and regularity.

Of course, these inhabitants of Tierra del Fuego have been visited by missionaries. The early attempts at conversion terminated most disastrously: the whole party, after undergoing the most terrible privations, died from starvation. Later attempts have been more successful. About sixty have learned to read. An orphans' home has been established, and has twenty-five scholars; and a mission house of iron has been built, around which is a little village of Christian families. Little more remains to be said. The cases actually investigated show the world that these Fuegians do not stand so

low as was believed; that they show no bodily characteristics that betray a connection with the lower animal world; that their condition is that which we have been accustomed to attribute to primitive man in general. Virchow thinks, from his investigations, that they are capable of a high intellectual development. They have, at least, made two discoveries, the building of boats and the method of making fire, and both these required human thought. Like the Australians, the Botocudos, and the Veddas of Ceylon, the Fuegian is not much different from the early man who thousands of years ago roamed through western Europe. He lives in the same migratory, starved-out way, uses the same sort of weapons, and is characterized by the same usages and customs. The early men of Europe rose in intellectual and moral development: why should not the Fuegians?





AFRICA.

UNTIL a comparatively recent date less has been known of Africa than of any other continent, and even now we know but little of it except its shores. For a long time, with the exception of Egypt, it was believed that it was all inhabited by black men, — by negroes; but recent investigations show that it is peopled by tribes and families far more distinct than those occurring on the American continent. Notwithstanding this fact, there are hardly two authorities who agree in their ideas of the way these different peoples should be arranged. It would be interesting, did space allow, to review the different views that have been held with regard to the inhabitants of Africa, — from that which would regard all as descendants of Ham, to the latest theory. We can, however, refer, and that very briefly, to but three of these theories.

Friedrich Müller, of Vienna, one of the best anthropologists which our world has yet seen, recognized five distinct races in Africa. In the extreme south and southwest were the Hottentots; next came the Kafirs, extending to and beyond the equator; third, the Negroes in the Sudan; the fourth, the Fulkas, extend

as a wedge between the northern negroes, while the last are regarded as belonging to the 'Midland races.' The first four of these are regarded as native, while the last needs a word of explanation.

The term 'Midland' races is used for those peoples who had their origin to the east of the Mediterranean. They are supposed to have been early broken up into four great groups:—Basques, Caucasians, Hamito-Semitic, and Aryan. Only one of these interests us at present. The Hamitic branch of the Hamito-Semitic group pushed into Africa from Asia, and drove before it the autochthonous peoples. The date of this immigration Müller places at at least 6000 B. C. The Hamitic branch has been divided up into three families, the Egyptians, the Ethiopians or East Africans, and the Libyans. The first embraces the Egyptians of ancient times and their descendants, the Copts; the second, a long series of tribes in Eastern Africa; and the last, the present Berber tribes, embracing the Tuaries, Kabyles, etc.

Peschel could recognize but three groups of Africans; these are the Hottentots, the Negroes, and the same northern group of immigrants of which we have just been speaking. With the Negroes he unites the Kafirs and the Fulah with the Sudanese, although he admits that there are important points of difference. In the case of the Fulahs, he says that they may be a distant offshoot of pure Negro blood, or a mixture of Sudanese with Berber.

Passing by the scheme of Keene, the English ethnologist, we come to that of Robert Hartmann, of Berlin. Although his travels in Africa were restricted to the valley of the Nile, he so improved his opportunities that he was able to make good use of the results of others. Further, it is in regard to the very people among whom he went that the most dispute exists, and hence his results, enforced as they are by numerous facts, are of special importance, even if they seem to have an iconoclastic tendency.

Hartmann regards the whole of the Africans as being ethnically connected and shading into each other by insensible degrees. He rejects the idea of successive immigrations from Asia, refuses to believe in any Hamito-Semitic Africans (except those who have entered since the historical era), and claims that the problems will not be solved until travelers are sent better equipped for ethnological investigation than were those to whom we owe all our present knowledge. It would seem that Hartmann is nearer right than his predecessors. The theory of evolution applies to the races of men as well as to the lower animals; indeed, it is here that it can be most conclusively proven. Sharp lines of distinction occur no more among mankind than among other members of the animal kingdom.

Differing thus fundamentally in its foundation, Hartmann's subdivisions are more like the others than at first would be supposed. North of the equator he recognizes three groups or stocks. The first of these, the Berbers or Inoshagh, reaches from the Red Sea to Morocco, and from the Mediterranean to the southern border of the Sahara. It embraces the old Egyptians, the Moors, and the Nubians. The second group is found on the coast and in the highlands of Abyssinia, and in certain places to the south and west. These are collectively grouped under the name Bedshah. The third division inhabits the whole Sudan and the rest of the continent as far as the equator and the great lakes. These are the Negroes, or, as Hartmann calls them, the Nigritiers. They have dark, brownish, bluish, or gray-black skins, and usually woolly hair. While the features of the Berbers and the Bedshah approximate those of the Europeans, those of the Negroes are flat and stumpy. Below the Negroes are the Kafirs or the Bantu people, and the Hottentots.

In the following pages many facts will incidentally appear, some of which favor, and some oppose, this grouping of Hartmann. For our purpose it is not necessary to

discuss at length the question whether or no the northern tribes are immigrants from Asia, or how they obtained their peculiar physiognomy and their superior intellectual development. These questions, however, have their own interest, and are at the present time of considerable practical importance. If it be shown that the natives of the interior stand below the tribes of other parts merely from a lack of advantages, and that, when opportunity is afforded, they are as capable of a partial civilization as their neighbors to the north, it will render the opening up of the middle of Africa a far easier task than it will otherwise be. The old idea that man comes into the world like a blank page upon which anything can be written has long since been shown to be erroneous. The truth is no longer self-evident that all men are created free and equal. As much depends upon innate qualifications as upon external surroundings.

There is one fact to be noted in passing, though its explanation is difficult. When a higher civilization is brought in contact with a lower, the former is degraded more than the other is elevated. The amount of degradation is limited by various accidents. Members of the African exploring expeditions, by long isolation from the whites and contact only with the blacks, afford many instances of this.

In our review of the African tribes, we begin with those at the south and thence pass to the north, a course which has the result of making the transition from Africa to Asia less abrupt than it otherwise would be.

TRIBES OF THE SAAN, OR BUSHMEN.

Two great, sharply separated native races — the Kafirs and the Hottentots — divide South Africa between them. The latter, in turn, are composed of two tribes. The Dutch colonists applied to these hostile though related Africans the names Hottentots and Bushmen (or Bosjemans), ignoring the native terms Khoïn and Saan. The name Hottentot means stutters, and was given in allusion to the miserable sound of the language; the other is simply men of the wood or 'bush.'

The Bushmen live in many scattered hordes, in the sandy and mountainous parts of the interior as far as the Cunene and Zambesi; and stand, in comparison with the Hottentots, at a very low stage on account of the scarcity of the necessary means of subsistence. Yet they offer in body, language, customs, and manner of life, much that is very interesting,—yes, even enigmatical. Both tribes are fundamentally different from the Kafirs and the other South Africans. Bushmen and Hottentots stand near each other: at least in color and type of face both are very similar. Moreover, in both languages (although the relationship is only a very slight one, perhaps scarcely noticeable) the same peculiar smacking sounds are found; in the myths and legends of both, sun, moon, and stars play a part; while in the legends of the darker colored Africans the stars have nothing to do; still we must not identify the Bushmen and Hottentots.

That the Bushmen, whom we will first consider, formed at an early time a separate tribe appears from their physical peculiarities. Especially striking is their small size. The average size of six grown men from different districts was only fifty-seven inches; while the average for five women amounted to a fraction more. According to Peschel this striking smallness of the southern Bushmen should be attributed to bad nourishment; because Chapman, in the wilderness on Ngami Lake, found their stature much larger. The freedom which the Bushman finds in the Kalahari and the country

about the Ngami Lake produces his stature; and on the other hand his bearing and attitude proceed from the independence which is peculiar to all tribes living in unfettered freedom. Moreover, the interesting discovery has lately been made that even in Central Africa similar tribes of small men exist. Krapf tells about the small brown Doko in Senaar. West of the great lakes live the Akka or Tikkitikki discovered by Miani and Schweinfurth; and Du Chailla found the small Obongo or Abongo, resembling the Bushmen, on the west coast below the equator. Perhaps it is allowable, with Schweinfurth, to see in all these tribes the scattered remnants of a great African primitive race.

To all appearances the Bushman is the real lord of South Africa; he was probably here before the Kafirs, perhaps also before the Hottentots immigrated. At all events the Saan first inhabited South Africa, and held territories in the interior where now the black-brown tribes are settled. At present we find them only in those places where they remain unmolested by Hottentots, Kafirs,



FIG. 134. — Typical Bushman.

and whites. The Bushmen are of spare, slim, and well-proportioned form, with a parched skin which feels like morocco. The hair on the body is extremely sparse; the beard amounts to only a thin growth. The Bushman is copper-brown, though his true complexion is usually covered with an ash-gray coat of dirt. In comparison with the negroes, the complexion of the Bushmen is extraordinarily clear. He has coarse, crisp, short hair, which he ornaments with feathers, his ears and nose are decked with bones, his limbs are greased with fat, and indeed the more he does this the stronger smelling he is. The small, unsteady, deep-set eyes are fiery, and his gestures as animated as are those of the Hottentots.

Arranging the South Africans, not according to capabilities and talents, but according to attainments, the Bushmen certainly stand lowest. They have no cattle, no houses, no court, no king, and, excepting the miserable dogs, no domestic animals. With his dogs the Bushman roams over the desert, living a life not much above that of the wild beasts surrounding him. He plunders alike the European and the Kafir, and this brings him into constant war with his neighbors. The colonists for a century past have waged a war of extermination against them, and in consequence their numbers have been greatly reduced. The few that have been compelled to live a settled life have been mixed with foreign blood. The free Bushmen

are the Gypsies of South Africa, for they have an unconquerable desire for wandering, and never become accustomed to fixed abodes.



FIG. 135. — Bushman ready for battle.

The Bushman seeks a dwelling among the rocks (he is a genuine troglodyte) or in an ant-hill, or in the burrows of the aard-vark. In default of these he builds a nest in the bushes, or protects himself against the cold and storm of winter by a skin or mats supported on pegs. Only those living at the Cape build houses, and these are beehive-shaped structures five or six feet high.

His agricultural knowledge is slight. The principal instrument is a round stone with a hole in the middle fastened on a pointed stick. The point of the stick is driven under a root by the weight of the stone, and the stone now serves as the fulcrum of a lever for which the stick is now used. Their costume also is simple enough — a condition of almost entire nakedness, for the piece of skin, which covers them in front, (made as a rule of sheep-skin), and the tail-like leather strip which hangs down behind, can scarcely be regarded as clothing. If the pelt or skin of a wild beast fails him, these are sewed together into a mantle ('kaross'); he heats the earth for the length of his body with fire, mixes the heated sand with cool, and buries himself therein. The greasy lad falls back on the principle that dirt keeps warm. The women are clad somewhat better; the hips are covered with a skin, the arms and legs with copper or iron rings, or with rings of leather. Tattooing is not in practice, but the western Karri-Karri are accustomed to wear in the cartilage of the nose a piece of wood.

Game is their principal food; still they eat snakes, rats, and mice; but human flesh they do not eat. They cut out the bloody parts of their game and devour the rest. The Bushman can get along for four or five days without food, but, to make up, he then eats all the more; five Bushmen can in an hour eat half a sheep, and in a half night a quagga; it is repeatedly observed that on a rich diet of from fourteen days to three weeks, the Bushman becomes fat and plump. He eats as much as he can, then rests,

and only hunger can force him to activity. In case of need he lives on grass-roots. The Bushmen know how to drive game into covered pits with pointed poisoned spears.

The vultures show them the places where, on the preceding night, the game of the lion was killed. The lions themselves they surprise while sleeping, throwing a mantle or kaross suddenly over their heads, at the same time thrusting poisoned arrows into their bodies. The game captured is consumed on the spot. When they live on fresh water the Bush-people make fishing baskets and harpoons with bone points. Thus in a wilderness in which a European would surely starve, they know how to live very well. It is worthy of note that they never build rafts nor boats. Of their utensils and arms little is to be said. They have wonderful skill in weaving nets, which they use as



FIG. 136.—Arrow heads (Bush-man)

baskets or sacks. Ostrich eggs serve as water vessels, for which also the skins of animals are used. His pomade boxes are tortoise shells, which he carries at the hip filled with bueku salve. Spears often come into his possession. These "assagai" are sometimes furnished with barbs, and then serve several purposes. The characteristic weapons are the club, fifteen or twenty inches long, made from the wood of the acacia, a stick with hard knots, and especially a small bow of tough wood, strung with the intestines of the wild-cat, together with a quiver of aloe-wood, with a bundle of from sixty to ninety poisoned arrows, which are discharged with uncommon accuracy. Indeed the Bushmen may be regarded as the masters of their art. The arrows, from two to three feet long, are made from reeds or rushes in different ways, and are tipped with poison of different strengths. The weaker poison is used in hunting; the stronger in war. The Bushmen live together in orderless bands, among which chiefs are practically unknown. This is an important point, for the constitution of the African tribes is generally patriarchal, *i. e.*, the head of the principal family is at the same time head of the tribe. According to Peschel a marked chastity prevails in spite of their ignorance, and the delicacy with which they court a girl places them, according to his account, much higher than numerous other tribes. Marensky is assured that marriage and family relations are almost non-existent. Almost every African acquires his wife by paying so many head of cattle to her father, but the Bushman has no cattle, therefore he cannot thus conclude the marriage bond. When it is said that they have won the woman, it is meant that they are to accompany the step-parents and furnish them with game; thus in many cases a marriage lasts only so long as a young man keeps his promise. Dr. T. Halm says that the family of the Bushman is founded on a very primitive basis. The woman is for him a mere beast of burden. At an early age the father makes the child acquainted with the means of sustaining life. Whether ceremonies are customary on coming to maturity is undetermined. On attaining this age, however, the youth seeks himself a wife. Skillful, powerful men make a use of their supremacy and select the prettiest maidens, while the weaker have not rarely to take up with old women. Frequently it occurs that murder is committed on account of women and their possession. It is also true that superannuated

people are abandoned to their fate, especially when, in their wanderings, the horde is attacked, or a lack of food happens. The ethical feeling in the Bushmen is developed weakly or not at all. In his character he resembles a fierce animal. He is crafty and cruel, and does as much wrong as he can. Still the "tamed" Bushman is highly prized as a servant. He is more faithful — even more energetic — than the Hottentot, and performs the best service as herdsman and hunter, but is whimsical and disgusting. Irregularity and dirt are, besides, chief characteristics.

The intellectual powers are much better developed than the qualities of disposition. The Bushmen have in fact good endowments of understanding. Among all the South Africans, the Bushman has the greatest gift for music, and is the only one who adorns his dwelling with painting. In them we see a new proof that artistic emotions are already awakened in the lowest stages of culture, and in themselves can never serve as a sign of a high grade of development.

The Bushmen are especially given to dancing and music. Their instrument is a hollow gourd with two strings stretched over it. With this they make a mournful sort of music. In dancing, one foot remains on the ground; the other is made to perform rapid and regular motions. The arms are only moved slightly. The body suddenly sinks and rises, and the dance is prolonged till the dancer sinks from exhaustion. Only one dances at a time, but all accompany the dance with a song. The voices, male and female, join in accord; a drum is used as accompaniment. This instrument is merely a jar with a piece of parchment stretched over the opening. It is beaten with the right forefinger, while the forefinger and thumb of the left hand regulate the tone.

The Bushmen not only imitate birds and persons and certain animals with accuracy, but also artistic productions. Thus the grottoes, caves, and rocky walls in the Snow Mountains, and in the Dracken, from the Cape beyond Orange River, are covered with brown, red, white, and black colors, representing things like many old Egyptian and Indian paintings. These are quite as surprising as the work of the prehistoric Troglodytes of middle Europe in precision and truth to life. Men, animals, as, e. g., dogs, ostriches, pavians, antelopes, quaggas, hunting scenes, dances, fights, etc., are represented. They understood how to prepare a paint which would resist the influences of the weather for several centuries. The colors used were compounds of ochre. Rows of crosses and rings were also found in blue.

Of their religious ideas we know but little. Lichtenstein maintains that they have an idea of one highest being; but later travelers are inclined to find in their beliefs a male and a female Godhead. At all events, superstition places them under their magical priests. Without exception they wear amulets, by which they hope to avert evil spirits or gain fortune in their undertakings. They practice divination with dice. Some tribes have a repugnance to certain animals. Like other low people, they regard objects beyond their comprehension, like objects of European manufacture, as endowed with magic or of personifying spirits.

There is frequently the belief in life after death. With this is connected the worship of the dead. If a Bushman dies among his friends, he is buried with a certain ceremony. The head of the corpse is anointed with bucku. After this it is smoked, and laid on its side in the grave, and the band unite in a death-song. With his weapons, especially those of daily use, he is laid away in the grave. Over the corpse, stones are piled in the shape of a roof. The mourning ceremonies at an end, the tribe leaves the place for several years, and during this time the dead is spoken of

only with the greatest reverence, and with tears. Livingstone observed, also, that his Bushman attendant addressed the dead at the grave, and prayed for fortune on the journey.

Among the tribes of the Saan, the most important are the Khuai in the north-western Cape Colony, the Nusa in the southwestern parts, the so-called Nose-stick Wearers in the western portions of the desert of Kari-Kari, the Kasarere and the Babomantsu in the western districts of the Ngami Lake. The languages of these tribes (for they are different languages, and not dialects) are very numerous. There are as many fundamentally different languages as there are little tribes or separate families. It is a fact that tribes separated only by a river cannot thoroughly understand each other; the vocabulary of one has the greatest differences in roots from that of others. In what way they proceed in their word-composition we do not know, but a certain relationship is almost always noticeable. On the other hand, the language of the Bushmen is connected neither with that of the Hottentots nor with those of the other African tribes. It is distinguishable from the Hottentot by a certain coarseness; and, with the exception of a few words which may be exchanged on both sides, they have no resemblance, except that in both there are the same smacking sounds, which are produced by putting the tongue to different portions of the teeth or gums and by a quick backward motion. These, with guttural sounds, and a gurgling sort of pronunciation, make the language discordant and unpleasant. The majority of the words are monosyllables, and these little words end with a vowel, of which there are five, or with a nasal sound. Verbs do not exist. Even the noun is undeveloped. The plural is formed by doubling the noun. Most primitive, however, is the numerical system. Literally, they cannot count three; all numbers above 'one' are expressed by the same word, 'oaya' ('many').

THE HOTTENTOTS.

From the Saan we now turn to the Hottentots, who, though they stand nearer to them than to the Kafirs or negroes, are still to be regarded as a separate tribe. It seems that the people in their own language have no common name. The real Hottentots at the present time live in the western part of southern Africa up to about 19° S. Formerly they, together with the Bushmen, were the aborigines of all south-western Africa, south of the rivers Zambesi and Cunene, as is shown by the remains, and by their extension and influence on the Kafirs. The Hottentots were driven south by the Kafirs until they made a halt at the Cape. Thence they spread north along the west coast. That this migration was comparatively recent is shown, not only by their traditions, but by the slight modifications they have produced on the Kafirs of that region. On the east coast the difference is striking. Not only have customs been adopted, but words and sounds have been given to the Kafirs living there.

At present the Hottentots are but a remnant. The first Europeans found them apparently numerous and divided into a series of tribes separated from one another by language and customs. Thus we find twenty tribes mentioned, of which not one individual now exists, since they have been destroyed either by war with the Kafirs and especially with the Dutch, or have disappeared by mixture with the peoples brought hither by the Europeans. At present only two tribes, viz., the tolerably unmixed Nama and the Kora, strongly mixed with Kafirs and Europeans, may be regarded as representatives of the Hottentot people. The tribe of Gri, like the Hottentots living

in Cape Colony, have lost their type and their peculiarities; they are half-breeds. They speak a Dutch dialect in which different foreign elements have been incorporated.

The language of the real Hottentots is a great curiosity; it forms an independent language, related with no other. It is to be classed with the so-called agglutinative



FIG. 137. — Hottentot, Kora tribe.

languages. When the Europeans appeared upon the Cape, several dialects of this language existed; at present only two are found, the Nama and the Corda dialects. The language has vowels, long and short, and diphthongs, in such numbers that there are at least from thirty to forty vocalic sounds. Among the consonants *l* and *j* are wanting. It has four 'smacking' sounds. These appear only at the beginning of words and before vowels and gutturals. One who will listen to the chatterings of the monkeys in our zoological gardens will be inclined to think that these sounds are the heritage of a time when man stood nearer to the animal world than now.

The grammar of the Hottentot dialect shows a superabundance of forms. The roots are monosyllabic, the words being built up by suffixes.

The remarkable peculiarity of the speech, as also of the modes of thought of the Hottentots lies in the pronouns, in which three genders and three numbers (singular, dual, and plural) are distinguished. To pronominal stems pronominal suffixes are attached. Designations of sex and number, however, are not formal but material suffixes. Thus the Hottentot can say "I," but cannot say "we." He must say "we men," "we women," "we things." In declension, gender, number, and case are expressed by separate words. The verb is formed by prefixing or adding these pronouns. The verb has six tenses and five moods. The tenses and moods are formed by adding suffixes. But with all this we have no Hottentot conjugation, merely agglutination. They have the decimal numerical system, and count to one hundred, which is expressed as "greater tens."

Martin Haug finds in Hottentot a refined element which has been introduced into the language by contact with a civilized people, and by which the wild element is limited. Whether this tribe were Egyptians, and whether Hottentot — in the grammar of which several points of agreement are manifestly found with Egyptian — is really related with this language, must remain an open question. That the Hottentot language shows resemblances to the Egyptian is the view of a few linguistic investigators, — among these, Lepsius, who has indeed spun out of them a broad, incomprehensible theory of mixture. Evidently they were led to this highly different view by the agreement of a few pronominal elements, above all that of the third person. This

basis is too small for any sound reasoning, and, since it is based on a very few and unimportant details, it is almost universally rejected.

Now that we know the Bushmen better, the Hottentots are no longer relegated to the lowest place among the Africans. Indeed, at the Cape they have become the most civilized of the colored tribes, but at the expense of their nationality and race-purity. Of the pure Hottentots we may speak in the highest terms. They have made progress in cattle-raising, and have formed certain rude religious ideas. They are distinguished from the Bushmen by their taller stature, slimmer limbs, narrower face with very protruding cheek-bones, less prognathism, and clearer complexion. But this is all. They have numerous songs and animal myths. Prominent among the latter is one recalling the well-known *Reineke Fuchs*, but the African *Reynard* is a jackal. Other fables are evidently borrowed, and in some the biblical stories told by the missionaries are still to be recognized, though so modified that they no longer teach the intended lesson.

In external appearance the Hottentots are the ugliest of human beings. Their skin is lighter than that of the Kafirs, their hair is darker, and the beard is slightly developed. The size of the Hottentot is, on the average, less than that of the Europeans. The men, especially in advanced years, are lank and thin; complete muscular development is rare. Among the Kafirs the women are ugly, but among the Hottentots they are worse looking. To the remarkable ugliness of the women is added their tendency to run to fat. This is a noteworthy point of difference between the two sexes. *Steatopygia* is found among the Hottentot women, distinguishing them from other races. This is a formation of fat on certain portions of the body, notably the back, hips, and the outside of the thighs. This passes as a sign of beauty.

Although considerably weaker than the Kafirs, the Hottentots have their powers more under control, and in this point approach our race. Their senses are very acute, especially those of hearing and sight, and in their ability to follow a trail they rival the American Indians. While most dark-colored races strongly resist the influences of civilization, the Hottentots as a race went to destruction with remarkable rapidity. Many Hottentots can no longer speak their own language, and others can no longer understand it. The present Hottentots of the Cape, who speak broken Dutch or English, are scattered throughout the whole territory of the colony as servants or vagabonds, idly hanging about the mission stations. According to Napier, the number of Hottentots in the Cape Colony at the end of the eighteenth century amounted to from 40,000 to 50,000, but since then the number has constantly and strikingly decreased, so that in 1850 scarcely 20,000 were left. Their idleness has greatly diminished their number, and their utter destruction is seriously threatened. The cause of this decrease lies in the character and temperament of the race. There is one feature which has acted definitely on their whole course, and indirectly also on their fate; this is an endless levity. Their temperament is strikingly sanguine, and from this results a miscalculation in their methods of business or conduct that completely cripples their many good qualities. The Hottentot is of thoroughly impulsive nature; it is easy to excite his feelings; but he is opinionated, stubborn and disobedient, passionate and vindictive. He squanders his property; and withal has a boundless filthiness. Even hunger does not always force him to labor; he rather submits to it, seeks to sleep it away, or draws more closely his hunger-belt. This is a broad leather band which almost all the natives of South Africa wear, and which they draw closer and closer about them when they feel hunger and cannot appease it. Of morals

little is to be said. When the fear of punishment does not restrain them, conscience will rarely be strong enough to do so. Lying, theft, and sensuality are therefore prevalent sins of the Hottentots. They are mostly of good humor, love society, laugh and joke heartily. Their intelligence is in no wise small. In the Kora a certain dulness and want of intellectual ability is seen. His deportment is quieter, and frequently almost morose, and he sets himself to work as unwillingly as do the rest of the Hottentots. In the mission schools they are, on account of their indolence, not very hopeful scholars. An essential characteristic of the whole race is the predominance of those capabilities which we are wont to call superficial, especially imitation, and the ease with which they perceive sensuous impressions. The Hottentot has a highly developed sense for music, and an unusual linguistic talent. The ease with which they make themselves understood by Europeans, learn to use their weapons, and adopt their morals and especially their vices, has great influence on their national unity. Of the vices, none has become so dangerous as the tendency toward drink. The Hottentots are passionate smokers, for which they use wild hemp, either alone or with tobacco.



FIG. 138. — Hottentot kraal.

Owing to the influences of the whites, an ethnological picture of the Hottentots is not easily drawn. The half-breed tribes of the Cape are far different from the free and purer Nama of Great Namaqua Land. To the latter the following passages refer: Both sexes wear a 'kaross,' a sort of kilt made of sheep, jackal, or wild-cat skins, sewed together. This is so made that a portion can be wound around the waist like a scarf, the rest hanging down over the upper part of the legs. The upper part of the body is usually naked, and kept thoroughly greased. Lately, owing to missionary influence, a few wear European clothing. The men go bare-headed, the women wear a sort of bonnet; the latter go barefoot, while the men wear sandals. Anklets of leather serve at once as ornaments and as a protection against the bushes. Necklaces of beads, bones, etc., are common. Tattooing has died out, but the women still paint their faces with red and black, the men restricting this ornament to the upper lip and nose.

The huts are hemispherical, and are ten or twelve feet in diameter, and five or six in height. The door is on the side, and the fire-place in the centre. The huts are made with a framework of poles, bent in the proper shape, and covered with skins, mats, or bushes. The mats are made of the inner bark of a mimosa. This is soaked in water to make it pliable, and then torn into long strips. These are laid on the

ground in parallel rows, and other shreds of bark are drawn through diagonally, so as to make a sort of loose mat. In dry weather these mats let in the air; and in wet weather the bark swells and makes a tight web. In the middle is built a rude hearth of stones, with no exit for the smoke. The huts stand in rows, and form a village, most commonly called 'kraal,' a term of Dutch origin. During the night, the calves are herded in the open space in the centre, and the oxen lie around beyond the circle of huts, and are watched by the men.

The food consists mostly of the products of their herds, their flesh being but rarely eaten. The cattle are used as beasts of burden and even as saddle animals. A stick is placed through the nose and answers the purpose of a bit, and the backs of the cattle are protected from injury by skins placed under the load. The method of packing is similar to that commonly employed with horses or mules, the load being fastened by a leather girth. The oxen travel with an easy gait, making up in endurance what they lack in speed. Besides stock-raising the Hottentots follow the chase, eating everything except buzzards and swine. They like roasted grasshoppers; lizards and ants cooked in milk are choice articles of food. The flesh of game is thoroughly dried in the sun and then ground to flour between stones. This, made into porridge with milk, is very nourishing. All of the flesh, however, is not so treated; much is brought home to the village and then a general feast ensues, each performing wonders in the line of eating. When full they roll upon the ground to aid digestion, and, as soon as possible, return to the quarry. Flesh is never eaten raw, but always either roasted or boiled. A few roots are eaten; these are eaten raw. Cannibalism is entirely unknown. The common drink is 'krii,' made from honey, water, and the fermented extract of krii root. This mixture is left to ferment for three or four hours, and a drink is produced of a very pleasant and refreshing taste. They also make a sort of wine from berries, fermenting them in leather sacks.

A favorite pastime is the smoking of wild hemp, sometimes alone, and sometimes with a mixture of tobacco. The latter is especially enjoyed by the women, and the passion for it is often so great that an ox is exchanged for an insignificant quantity. The pipes are made of clay or white stone and set in a horn. They swallow the smoke, so as to multiply its narcotic effect.

The household utensils consist chiefly of several blankets and mats, in which they wrap themselves at night, which they roll up and leave in the huts by day. For milk they use a leather sack or a hollow gourd. For cooking they use earthen vessels of peculiar make, very porous and of tolerable appearance. The native weapons are the spear, the bow, and the poisoned arrow. Through the Europeans they have become acquainted with fire-arms, and these have displaced other weapons.

Everything which the Hottentots have and do bears the impress of their tendency to roam. They do nothing which is not necessary for the maintenance of life. They were and are cattle herders; agriculture they seem not to have known; and they now follow it only in rare cases. In the Nama the position of woman is not so degraded as in many other Hottentot tribes. With the exception of building huts, weaving mats and mantles, and caring for the milk cattle, which falls on female slaves, the work of the women is simple, viz., preparing their toilet, à la Hottentot, eating, sleeping, and smoking. Among the Nama polygamy is allowed, but seldom appears. In spite of their sensuality and selfishness there is a praiseworthy tendency toward marriage. While the Hottentot women and the Kora are for the most part fickle and unchaste, this sort of conduct among the Nama is punishable with stripes. The Hot-

tentots are represented as emaciated and weak. This is true of the remnant at the Cape, who have been ruined by slavery and servitude, but is not true of the Nama. Among these latter their primitive strength has been preserved; indeed the women are remarkably capable.

The birth of a child is for the family a joyous event, which is celebrated, according to their means, with a head or two of sheep or cattle. The child is suckled by the mother, and even in her work is strapped all day long to her back. During the nursing the mother strengthens herself by smoking, and when the child is weaned lets it also have a puff of smoke.

When a girl comes to maturity certain rites are observed. She dons an ornamented skin as a sign that she is marriageable, and there is a general rejoicing.

Marriages are easily contracted. The youth goes with his parent to the hut of the bride's father; makes him a gift of wild hemp, lights the pipe and, when the narcotic has begun to take effect, begins his solicitation. Then the bride and groom go forth together, without ceremony, as man and wife. Divorees are very easily effected, and in such cases the male children go with the father, the female with the mother.

The Nama have not a common head; they are divided into about a dozen tribes, which in the main are Orlam, *i. e.*, immigrated Cape Hottentots; the remaining portion, as full-blooded Nama, call themselves 'kingly people.' Every tribe has its own chief, whose rank is hereditary in the male line. Beyond the fact that he is the richest man, he has no special designation; at most his hut is a little larger, and at meal times he receives the best portions of the meat. He determines whether the tribe shall go, he arranges difficulties, punishes transgressors, calls assemblies, etc., wherein he is supported by a council of the most important of the tribe.

If a murder is committed unintentionally, the murderer can reconcile the family by instituting a feast, in which all the relatives and friends of both parties partake. While they consume joyously the slaughtered cow, he must satisfy himself with the blood. If, on the other hand, murder is intentional, blood-revenge comes in to satisfy the aggrieved family. Blood-revenge devolves on the nearest relative, or, in default of such, on the best friend.

When a Hottentot is sick and old, he is taken into a separate hut and left with some food and drink; other assistance is not accorded him. If the sickness is fatal, the inhabitants take him out of the village and abandon him to his fate. In case of death, the deceased is wrapped up in old skins, and put in the burrow of some animal and covered with dirt and stones, a larger heap of stones being raised over a chief. The relatives and friends then have a social meal in which several animals of the deceased are consumed.

As a rule the Hottentots are long-lived, old men of ninety and one hundred years being not rare. This is the more remarkable as their lives are lives of constant excess and exposure. Certain men assume the office of physicians. Disease is attributed to snakes. Regularly before a cure is effected, an ox or a sheep has to be slaughtered. These men excel in curing snake-bites. They also devote themselves to mysteries, magical incantations, etc.

The active spirit of the Nama is best seen when they have at hand a drink, such as coffee, tea, or beer, or a pipe of tobacco. They also like social dances, which are not only a sort of worship to God, but also a culture of sensuality. They take place mostly by moonlight. The dancers—women and men alternating—join hands and dance

around a leader in the middle. The dance grows faster and faster, till the ring is broken, and the dancers are brought to a stand-still by sheer exhaustion.

The musical instrument is the 'gora,' which has the form of a bow with a bridge at each end. It in some degree takes the place of a harp, being held at the lower end with the feet. The tones produced are very simple. Rarely is a player able to repeat the same tone, and seldom does it happen that several instruments make an accordant orchestra.

The religious faith of the Hottentots seems fundamentally to rest on very confused ideas, and to limit itself to a certain worship of the dead. From this proceeds their fear of ghosts. The hut in which any one has died is broken up, and no one is allowed to build another with the same wood, or to eat food cooked with the wood when kindled. No Hottentot, when he passes a grave, forgets to cast upon it a stone or a branch, so that in many districts the mounds erected in this way have reached quite a height. At the same time he pronounces the name of "Heitsi-Eibip," who is said to lie buried here. This is apparently nothing less than a personification of the soul of the departed. Heitsi-Eibip plays an important role in the legends, as does also Tsui-Goap. This latter god created man; to him belongs everything good. Both are said to be great magicians. It is noteworthy that the Kafirs have borrowed the name Tsui-Goap as a designation of their highest being (God). A third divine personality often mentioned in the legends is the moon. The new moon is generally celebrated with dances and songs, in which all members of the tribe partake. During an eclipse of the moon, chants are sung, and if a tribe is out on a hunt or similar undertaking, they abandon their projects, since they fear misfortune. With these religious views is connected a boundless superstition and magic. Belief in ghosts is very wide-spread. The belief in good and evil signs, too, is strong. Their magicians busy themselves in the manufacture of all sort of amulets, which they sell. In their legends are found traces of metamorphoses of men and animals. The views of the Hottentots about religion have been greatly influenced by the missionaries. However, in spite of contrary assertions, their conversion has not greatly progressed. They are lazy and live lives of sweet indolence. They are susceptible to impressions, they weep and pray, but these impressions go as quickly as received. The Kora come to the stations of the missionaries as long as the allowances of tobacco last. For spiritual culture they show little talent and less inclination.

THE BANTU PEOPLE.

Whoever studies an ethnographical map of Africa will find the whole south of that continent, east of the territory of the Hottentots and Bushmen, from the Cape to the equator and beyond, colored with a uniform color. It indicates the extension of a great circle of peoples whose affinity is shown by language, though the primitive language has perished among them. The name used for these peoples, "Kafir," is a trivial name, derived from the Arabic word, "kafir," *i. e.*, unbelievers. Barth, Grimm and Bleek have studied this language. Bleek calls it the Bantu language; bantu meaning the people, the men, the tribe. The names and groupings of the tribes of the Bantu region differ with different investigators. In a general way they may be divided into eastern, western, and midland tribes. Each of these divisions has been divided into numerous others. To enumerate these sub-divisions would only tend to confuse the reader, and would be entirely out of place in a popular work.

All these tribes belong to a linguistic group which is attributed to the prefix pronominal languages, and which comprehend even now the families of Menn and Gor. The languages are pliant and musical; the words are polysyllabic, the syllables are mostly open, composed of consonants and vowels. The roots are polysyllabic; later on they also become monosyllabic. The pronominal roots are as a rule also monosyllabic. The formation of language-forms occurs through prefixes; rarely are suffixes found. This is the best representative we have of the so-called agglutinative languages. It is highly complex, having, *e. g.*, eight forms for the imperfect, and as many for past time. It has for the article as many as fourteen different forms. To foreigners, of course, this excessive redundancy seems useless; but still it has its benefit, giving every word a precision and clearness that precludes the possibility of mistake as to the relation it bears to the rest of the sentence. It, too, has something of a smacking sound. Gender and number are foreign to the language. Instead of saying 'he,' 'she,' 'it,' they have to divide things into six or eight categories, which are sharply distinguished by prefixes. This goes to show how complicated the language is. This complexity holds true not only of the pronominal, but also of the verbal forms. There is a fulness of tenses which recalls the Arabic, and likewise a multiplicity of forms of conjugation which modify in different ways the root-idea of the verb. This multiplicity of forms and complexity of structure could only be made intelligible by a citation of actual cases, which would be out of place except in a grammar of the Kafir language.

Regarding the relationships of the Bantu family, much has been written, some regarding them as related to the negroes of the Sudan, others denying any except a very superficial connection. For our purposes, the question is of but little consequence. All tribes that belong to the Bantu are characterized by a dark, swarthy-colored skin and woolly hair, whose length and composition vary much. The complexion, likewise very variable, passes from deep sepia to blue-black. The body is well developed, the form of face in a pure race never European. Wood, Barrow, and other writers picture them as of classic beauty and fit to serve as models for the artist. If, however, we are to trust to the photographs and drawings of recent travelers, the picture is far too highly drawn, and beauty is a rare thing among the Kafirs.

The brow is usually well arched, the forehead interrupting the face line only a little. Very striking is the prognathism of the face, which in its lower part projects widely; this depends upon the strong development of the jaw-bones, especially the lower one. The chin is marked, without being strongly prominent. The cheek-bones are likewise strong; the eye-sockets are spacious, rounded, or slightly drawn in; their brows strongly arched. As an especial characteristic (as it appears in such a degree only among African tribes) is the great breadth between the eyes, on account of the slight development of the bridge of the nose.

The other parts of the skeleton, shoulders, upper and lower extremities, show the above-mentioned lack, slight structure as the most noticeable characteristic. In the form of the feet enormous differences exist even between tribes of the same districts. As is the case with many wild tribes, notably the Botocudas of Brazil, the big toe stands apart from the rest of the foot.

The complexion approaches nearly to black. The very dark varieties, however, are not so numerous as the clearer. It is a peculiar custom to rub the skin with red ochre, by which the skin loses its fundamental color or tone. The texture of the skin is more coarse, and the ridges and folds of the epidermis more striking than in

the case of tribes not pigmented. Even in young people, the whole body is covered with little creases, which with advancing years become folds. In the Bantu people the growth of hair is weak, so that the body is almost entirely bare, while the beard and hair of the head have a peculiar appearance, the first being weak, the latter thick and strong.

The general impression the Kafirs make is that there is a certain lankness about them, which has its source in the narrow thorax and the slightly swelling hips, though the shoulders are broad. Upon the whole, the men are more typical than the women; and while it is not difficult to say to what tribe a certain man belongs, it is scarcely possible of the women. At the best age, the former are not homely; they appear full and round, though there is even then a want of agreeableness and grace. The limbs are plump, the outline coarse, as if cut out of wood. This may please the Kafirs, but it scarcely can us. If the girls are sometimes pretty, the women are absolutely ugly; and their social position is not calculated to improve matters.

THE KAFIRS PROPER.

The most southern of the East Bantu are the Kafirs. They occupy the East Cape land, from Great Fish River to Delagoa Bay, and form the chief, the native population of Kaffraria, Natal, and East Transvaal. The Kafirs are divided into a number of tribes. Of these the most important are the Zulus, who live in complete independence in Zulu-land. These, too, include several tribes. We do not here purpose a description of all the Kafir tribes, but rather to limit ourselves to the most important (the Zulus), and occasionally to observe the important differences in other tribes.

The real home of the Zulus is the narrow coast district between Natal, the Transvaal, and Delagoa Bay. But it was not always so. There was a time when the Zulus overran the whole southeast of Africa, and, in consequence of their warlike character, subjected all other tribes. Chaca, the African Attila, founded a great kingdom in the years 1812-1828, which extended from Mosambique to the eastern boundary of Cape Colony in the south. Some idea of the martial ability of the Zulus can be gained from a glance at their history and their work of battle. Dingiswayo, the predecessor of Chaca, first instituted a regular army. Then Chaca perfected the army system. Young men were trained for the army, and were not allowed to marry. The army was divided into regiments of 1,500 men. There were three classes, — (1) the veterans; (2) the young warriors; (3) the baggage-carriers. The standing army consisted of 60,000 warriors. They had regular methods of camping and attack. Attacks were usually made in the night. A detachment of soldiers, accompanied by only a few baggage-carriers, fell with irresistible fury on the enemy. The booty was divided among the soldiers and chiefs. Under King Ketchwayo (better known as Cetewayo) the army numbered about 40,000 men, divided into two corps, one carrying white, the other black shields. Marriage was allowed only by special permission. Every man from sixteen to sixty years was subject to draft for the army. Discipline was very rigorous. Originally the arms consisted of spears, but later they set their hearts on acquiring fire-arms. So the men hired out as servants, or as diggers in the diamond fields, until they had earned enough to buy a gun. The Zulus advance in a mass, glancing neither to the right nor the left, nor seeking to shield themselves behind bush or stone. While fighting they are wholly indifferent to losses, since fighting is an almost daily occurrence with them. They advance with the gun in the right hand, a small shield on the left arm, and a couple of spears in the left hand. Having discharged

their guns, they throw them down, and advance rapidly on the enemy with their spears, and seek a hand-to-hand conflict.

The external appearance of the Zulus differs, so that it is difficult to establish a definite type for them. The faces are more regular than among other Kafirs, the nose is better developed and not so turned up, the brow is high, the lips are prominent, the face, however, is often only slightly prognathous. The body is regular; the limbs, like iron, seem fitted to endure great hardships, and to perform the most difficult work. On the coasts are seen their athletic bronze figures occupied in the heat of the sun in loading and unloading the ships' cargoes. Misshapen, sickly, or weak children are seldom seen. As might be expected, the constitution of the Zulu is exceptional; the whole body is well-proportioned, round, and muscular; tough in the joints; the thorax greatly developed. The complexion is dark brown, or, at times, a clearer,

reddish-brown. In exceptional cases, and frequently at birth, the skin is almost white, growing darker with age. As a rule, the nearer we approach the equator the darker the skin becomes. In warmth or anger the skin changes from dark brown to blue-gray, and the iris to a brownish yellow. In cases of jaundice the skin is lighter. The men have a considerable growth of beard. They shave the head leaving standing a ring of hair, which, stiffened by acacia gum, is dressed in different ways, according to the person and the occasion.

The question of civilization, "Wherewith shall we clothe ourselves?" was not known to the Zulus before 1830. The choice of colors and material of



FIG. 139. — Ketchwayo (Cetewayo), ex-king of the Zulu Kafirs.

wool and silk is no trouble to them. In times of peace the whole body, except the least necessary covering for the hips, is naked. According to an old custom they frequently anoint the head and the whole body with oil or fat, sometimes mixed with ochre, which protects them against the stings of insects as well as against colds and skin diseases. For war and great festive occasions, the Zulus ornament themselves with skins and tails of lions, leopards, white oxen, monkeys, etc., which are fastened in part to head, in part to the neck, breast, arms, hips, and knees, and which, together with the high ostrich feathers of his head-dress, give them a wild martial appearance. In addition to this the hard shield of ox-skin, the spears, clubs, and sometimes guns, complete the equipment of a dangerous opponent.

Among Zulu women there are faultless forms, with intelligent faces. Their dress may be called classical. A sort of toga of skins covers the whole person; the feet are



A Kafir family on the march.

clad in sandals. Children wear simply a leather shirt. A girl, on coming to puberty, receives a sort of education as to her later position in the family, in the world, her rights, duties, etc. During this she remains apart from her people; her body is painted white; she is clad in a mantle and shirt of rushes. After her instruction is over she dons the regular woman's attire, is painted with red ochre, and henceforth walks in the circles of womanhood. The whole is ended in a grand festival of song and dance. The appearance of the Zulu even when not clad for war has something dignified and imposing about it. Only in exceptional cases does he learn European languages; the colonists are obliged to learn the Zulu speech.

The Zulus live in roomy, bee-hive-like, round huts, with a semi-circular entrance, only large enough to allow a full-grown person to pass in a stooping posture. In every hut is a firmly pounded flat floor, with a flat, round hollow or hearth. Since they only use the huts as sleeping apartments, and as store-rooms for their weapons, utensils, and

valuables, they are rarely found therein during the day. After sundown the family gather about the fire, eat, and entertain themselves. Then the opening is closed with a sort of door, and they stretch themselves on mats and skins, with their heads to the walls of the hut, and their feet to the fire. Each rolls himself up in his blanket with a soft skin under his head. Dogs usually keep watch before the door. The more wealthy have panther or leopard skins for their couch; the poorer have frequently only a raw leather blanket for bed and covering. The smoke of the evening fire does not escape, but remains in the room. Although it would not be endurable for Europeans, the Zulus consider it



FIG. 140. — Young Kafir warrior.

healthy, and according to our latest sanitary ideas they are not far wrong. The smoke certainly must prevent certain diseases.

The appointments of such a hut are very simple. A couple of stools, a few mats and skins for a bed, a heap of fuel, a shield, a bundle of arrows, some magical instruments, are all. Although stock-raisers, the Kafirs seldom eat meat. They live chiefly on milk and durra, the so-called Kafir-millet. All labor and pleasure takes place in the open air.

A large number of huts surrounded by a thorn hedge to enclose the cattle forms a 'kraal.' The head of the kraal is the 'Inkosé' (chief), the lord of that especial tribe. If a chief rules over a great stretch of country, he collects about him many such villages, as a kingdom, like that of Chaca, of a hundred thousand subjects. The kraal of such a king could alone enclose thousands of men. They occupy a round spot from ten to fifteen hundred feet in diameter, while the prince or king with his wife, children, servants and followers, live within at the upper end, close by the only gate in the high, double, thorn-wall, which at evening is closed after the admission of the herds. Quite remarkable are the military kraals with their fortifications. These consist

of walls of posts, bound together with willow-work and filled in with stones, branches, and earth. Over or through these it is difficult to pass. The king's hut is doubly large and roomy; around it are the huts of his wives, for each a separate one; there are others for married and unmarried sons, and for attendants. The huts and kraals of the Zulus are kept more clean and tidy than those of the other South African tribes, often being surrounded by high mats of rush-work. A sort of forum is built of such rush-work or bushes. Within this business matters are discussed, strangers are received, etc.; and from it women and children are excluded. The kraals are the centre of agricultural and pastoral life. About them are clustered their gardens, carefully protected with hedges, from antelopes, porcupines, and the like.

The Kafirs are much devoted to stock-raising. Without oxen there are no marriages, no sacrifices, no festivals. The cattle yard is usually on a side-hill, so that it is easily kept clean. They are very careful in making their store-rooms. These are underground apartments, large enough to hold five or ten sacks of corn. The openings into these granaries are so concealed as to make it impossible for the uninitiated to find the place.

For family and domestic purposes, wooden, earthen, and iron utensils are made, the weapons also for hunting and war are manufactured by them. Among them the skilful smith is highly honored and is styled the 'iron-doctor.' This handiwork can only be learned by a very long apprenticeship. The secret usually remains in the family and is transmitted from father to son. The smith's equipment, of course, is very rude. His shop is under the trees close to the house; his forge is a large, round stone, on which a heap of charcoal is placed. The iron or copper, as the ore melts, is removed from the slag and repeatedly pounded and re-heated till it is sufficiently tempered. The smith blows the coals with a rude bellows, the air being conducted to the fire by clay pipes. Thus lances, hatchets, double-edged knives, and the like are made.



FIG. 141. — Goza, King of the Kafirs.

The Kafir smith also knows how to make brass and to draw wire.

The domestic work falls chiefly on the women, although to a certain extent it is apportioned out. In times of peace the men sit together, make spears, shields, darts, knives, cut chains out of wood, make spoons, tobacco pipes, snuff-boxes, or prepare skins, and weave water-tight milk-baskets, and grain and tobacco-sacks; while the women have to fetch wood, pound millet into meal on a hollow stone, cook, and care for their families. In the evening, after field-work, the women turn homeward, usually with their children on their backs, a burden on their heads, and hoes and vessels in

their hands, to prepare the chief meal of the day. As a rule, the wives and daughters till the fields alone; the men, usually devoted to war matters, cases of judgment, hunting, and herding, help only in cases of absolute necessity. They attend to little more than their military service; only one occupation or duty — milking the cows — is their privilege. The position of woman among the Christianized Zulus is much improved: the Zulu women, though little better than a slave among the heathen Zulus, know how to bear their lot. In travelling, the lord goes ahead of the train, carrying only his shield, spear, and club, and occasionally a gun and powder-lask; the women, loaded like pack-animals, follow behind.

Although polygamy is commonly allowed, there are yet cases in which the husband has real love and attachment for his first wife, and takes no more. The women, from excessive work, grow old before their time; then the lord chooses a new companion. The first wife is usually glad to have these new associates, since they are subordinate to her (being mere servants) and help her to bear the burden of her work. The wives do not, as among the Mohammedans, live together in a harem, but each has her own hut, fields, and duties. The Kafir maidens are not favorably disposed to marriage, since they but enter a heavy service for which they get no recompense.

The marriage customs are peculiar. A Zulu first gets permission of the king; then goes and in the presence of witnesses buys his beloved for so many head



FIG. 142. — Kafir of the Amapuzulu tribe, showing a peculiar modification of the hair of married women.

of cattle. Ernst von Webber tells of a Zulu girl whom he knew. A young man, her lover, offered her father ten oxen for her. The father asked fifteen. Thinking it strange that four or five oxen should stand between the girl and a happy marriage, he spoke to her about it. "Oh," said she, "my father is quite right. They little know my worth. I am pretty; I can cook, sew, and speak English." Divorees are common, though attended by many difficulties with reference to the return of the payment. Men who return their wives to their parents expect to receive from the latter the price paid. The parents or relatives of the women seek to get out of this unless compelled by law. There exists a custom that the younger daughters shall

not marry before the elder. In cases of divorce, if children have been born, the wife's parents are to give nothing back. For a man who has a number of daughters, marriage is often a very profitable business. A wife then becomes a good investment. The daughters are regarded as goods, and a father can realize for each, if they are moderately pretty and strong, from ten to twenty oxen. Thus it happens that among the Kafirs, old, broken-down men have the youngest and most beautiful women. Thus, too, the family often seeks out the husbands for their daughters. The marriage festivals vary greatly, according to the rank of the parties participating. The Zulu women, according to their rank, wear rings of gold, iron, copper, and other material on their neck, arms, hands, and feet; also strings of coral and beads, as well as porcupine quills in their ears and hair. At festivals, dances, marriages, and the like, they carry little reed boxes full of fine powder of fragrant wood as perfume. A chief must have at least four wives to insure respect and obedience to his position. The female sex, though in no wise weak, is somewhat smaller than the male. With our mode of dress they have acquired also the evils of our social life. When scarcely born, the child, after its first bath in the river, is put on the straw matting or a soft skin, and left to itself. Here it rolls about till it learns to walk, and then grows up in complete freedom. Only in cold weather does it have a kaross, or mantle for protection. The mother carries it on her hips or bound to her back till it can run.

In family life, the father and eldest son are the counsellors and protectors of the family. The father does nothing without the advice of the son, who also acts as a mediator between the other children and the head of the family. In case of an inheritance, he gives the younger sisters what he chooses. If the father has several wives and a host of children, still he has power over them all. This son usually lives in a separate hut, has his own servants, and also his own responsibilities, for he is held accountable for the misfortunes and transgressions of his sisters.

The main tribe of the Kafirs is divided into a number of smaller tribes, that have their own chiefs. One hereditary chieftain is recognized for the whole, who is an absolute prince. Every transgression is punishable with a fine in cattle. Still the rod of chastisement is popular. Indeed, popular education consists in the rod. King Pauda had a warrior killed on the spot because his hair was too long to suit him. The chiefs are usually young, since the youngest son succeeds his father as prince. It happens thus that the later wives of a man are chosen from the wealthier families. The youngest son of a chief, therefore, belongs to more prominent and wealthier families than his elder brothers.

The Kafir is a herdsman and warrior, and his thoughts centre about these occupations. His ideal, the object for which he strives and which he extols in his songs, is his oxen. He gives oxen to his children at birth; for oxen he sells his daughters; for oxen he buys his wives. His cattle, then, are the special objects of his care and glory. The Zulus are often, and not unjustly, extolled as heroes, intelligent, brave, and patriotic. Before England and Germany sent colonies to their land, they received strangers in a friendly way, and never sent them away without a gift; but now they have become mistrustful and stingy. Personal advantage is the absorbing interest of the Zulu. To keep this in mind is his greatest virtue; in this his character is most developed, his understanding the sharpest; everything is subordinated to material gain. There is nothing for which the Kafir would not ask under circumstances, so soon as he saw the prospect of success, and the tone in which he does it depends entirely upon the circumstances. Open robbery, though frequent enough, is still more rare

than stealing. Cattle-stealing is so common as to have acquired a political significance. Hypocrisy, too, in connection with thieving, is strongly developed. Still, the Kafir is not destitute of the sense of right; indeed, he possesses a remarkable ability in judging of questions of right. As a rule he does not trouble himself about anything, except what lies in the circle of his needs and desires. He is content to enjoy to-day, and let to-morrow take care of itself. When not occupied with his cattle or in the chase, he spends his time in doing nothing, gossiping, taking snuff, and smoking. These last two habits amount to a passion. The Kafir always carries a quantity of snuff in a hollow reed made fast to the lobe of his ear. In these harmless moods he is accessible, hospitable, and open; he seeks company, and, while gossiping and snuff-taking in a circle of his friends, seems the most good-natured man in the world. The wildness of his character then slumbers. When, however, his passion is aroused, the Kafir is transported into a state of fury, in which he takes pleasure in the greatest barbarities.

The Zulu music, with its strange wildness, is often very impressive. To give the words to which it is set would be almost impossible. Their songs are of slight range, and consist, as a rule, of a single thought, expressed in many variations. On the other hand, many songs composed in honor of their ancestors, their dead chiefs, breathe a deep poetic spirit, and show a sense for poetic form. Besides songs, they have fables, riddles, fairy-tales, and pieces of a narrative sort. They have also, like most nations, nurse-songs. The thought underlying their fables is similar to that underlying the "Reineke Fuchs." Whether, in the composition of their cradle-songs and fables, the Zulus were really free from the influence of German missionaries and Dutch settlers, it is difficult to tell. Certainly, it is a surprising fact that there are many points of agreement and similarity between them. The thoughtlessness of the Kafirs is a considerable hindrance to their ability for culture. They lack elasticity of spirit. The religious ideas of the Kafirs therefore are of a very low order. They all have misty views of a future life; and they worship the spirits of their dead ancestors. Formerly many human sacrifices were made in their worship. Chaca sacrificed over a thousand oxen on the death of his mother. Young women were buried alive, and the warriors were obliged to carry out a general massacre of several thousand men in honor of the dead and her condition beyond the grave. Besides this belief in ancestor worship and in the migration of souls, they wish to be changed after death into a yellow snake, which are considered highly useful in houses. The Kafir people on the coast have no word for one highest being. This conception, and a name therefor (from the Hottentot language), the missionaries have supplied them with. The Kafirs have no idols and no real priests, but have magicians and rain-producers.

With the worship of ancestors is joined a boundless superstition, among which the belief in witchcraft has a wide spread. The sorcerer finds suddenly, in malignant cases of sickness which nobody can cure, that the disease has been produced by somebody's witchcraft. The somebody is always a well-to-do man, who is sometimes

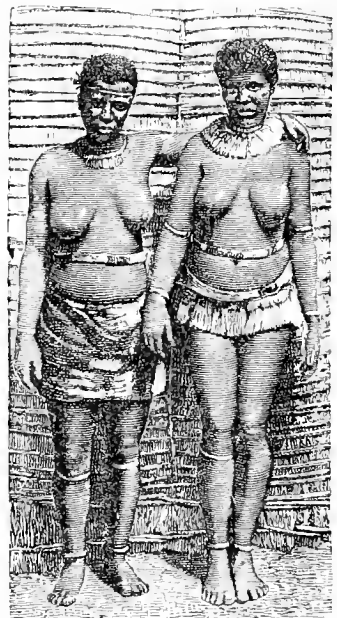


FIG. 143. — Kafir maidens.

deprived of the greatest part of his possessions in cattle, and sometimes submitted to the most cruel tortures, under which he not unfrequently dies. The sorcerer, whose specialty is the "festive marches" of the warriors, has a dangerous position; for in war he must lead the troops, and thus frequently falls at the first blow.

When any one dies, the friends and relatives begin to chant, and run around, wringing their hands, and beating the breast and head. The deceased is buried on the same day. A grave is dug within or near the enclosure, and the corpse is put in it in a sitting posture, with his best arms and articles of clothing. Then the grave is covered over with stones, and, as a rule, a hedge is put about it to protect it against wild animals. In many tribes the bodies of the poor are exposed for the hyenas to eat up. In a few tribes it is customary to make for the sick, as soon as death is feared, a place removed from the enclosure, that the house and its occupants may not be made impure by a death. Here the sick person is left, either till he dies or till hopes are entertained of his recovery. In the latter case he is brought back to his hut, where he is furnished with food, and then for the most part left to himself.

THE BETCHUANA.

Most widespread and largest of all the tribes belonging to the Bantu people are doubtless the Betchuana, or Betjuana, near relatives of the Kafirs. They have beautiful eyes and teeth, short, woolly hair, and a clear copper-brown skin. It seems as if their relation with the northern tribes must have been broken off in relatively late times. All—even the most distantly removed—of the Betchuana show a certain agreement with one another; and this feeling of national coherence is the more striking as the separate tribes live hundreds of miles apart. The present territory of the Betchuana stretches from Orange River to the Zambesi, including the interior of the continent, while on the east it is separated by the Katlamba chain from the Zulus and Suasi, and on the west by the Kalahari desert from the Nama. On the northeast the boundary is more uncertain, since here the Matabeli, a Kafir tribe, push in between the Betchuana, while on the west the basin of Lake Ngami forms a territory of mixed population. This great district, however, is peopled on the one side only very thinly, while the whole east is in possession of the Boers. The Betchuana are divided into twenty-three tribes, which are named either after their chiefs, or after some animal which represents the national spirit. The want and hardship to which they are subjected shows itself in their bodies—their smaller size, thin muscles, the swollen bellies of the younger individuals—as well as in their stupid, ugly faces.

Often all the eastern Betchuana are designated as Ba-Suto; really the tribe of the Suto is only the most powerful among them. Strictly speaking, the Suto is not a tribe at all, but only a political union of portions of different tribes. In the beginning of the nineteenth century there was no Suto tribe. Further, it owes its origin to Chaca. When the Suto first became known to the Europeans (in their struggles with the Boers), they were a pronounced hunting tribe. They indeed devoted themselves a little to stock-raising, but despised agriculture. Thanks to their chief occupation, hunting elephants, lions, and other dangerous animals, they acquired the reputation of warlike men. Of culture they had not a trace. Religion they scarcely knew. The only belief they had was in the power of certain men to use magic. Whoever professed power in witchcraft could reckon on being feared and highly regarded. The magicians were usually chosen as chiefs. The entire people were divided in numberless bands, each having its chief. The chieftain's rank was not hereditary; that

hunter who had the most followers became chief. This mode of choice led, of course, to constant strife among themselves, the different tribes standing opposed to one another, and at times eating one another. Under the influence of the missionaries, who first settled among them in 1833, cannibalism has about died out, and many of their customs have been softened. They have rendered valuable service to the British government, and have for years been regarded as subjects of the British crown. In 1875 their number in Cape Colony under British protection was 172,000 souls. The Dutch settlers of the Orange Free State have often asserted that among the Suto cannibalism is in full vogue. According to Cassidis, Moehech is said to have banished cannibalism. Says he: "In the neighborhood of Moria are about ninety villages, of which the entire population are cannibals. They make no secret of their former love for human flesh, and would willingly revert to their former mode of life, did not the power of the king prevent them." In spite of this, it may be said that the eating of

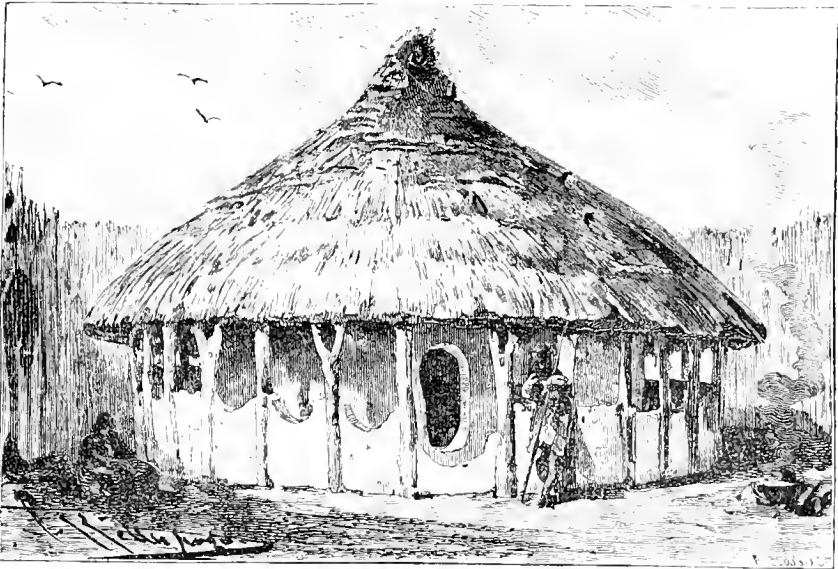


FIG. 144. — Betchuana house.

human flesh, though very limited, has still its adherents among the Suto. The Suto live in a country rich in game, but they still capture not only their enemies, but also members of their own tribes, and even take their own women and children for food. Heart and liver are said to be tid-bits. The cannibals are said to eat white men, Kafirs, and Betchuana of other tribes, but neither Hottentots nor half-breeds.

As is the case with all Betchuana, agriculture and stock-raising fill out the lives of the Suto. Their huts, however, are different from the others of South Africa, and closely resemble the 'tokul' of North Africa. They are circular in outline, and a few feet in diameter. A wall of clay about six or seven feet high supports a pointed roof of rushes fastened to the rafters with strips of rawhide, and supported by posts in the middle. On the sides it projects beyond the main wall, and is again supported by a few wooden props, forming a shady entrance to the main hut. An oval hole, of less

than a man's height, leads into the hut, in which doors, windows, and outlet for the smoke, are wanting. The walls of the hut are carefully plastered, or covered with a mixture of clay and cow-dung; the floor is smooth. The filth therein is terrible. A mat or ox-hide serves as a bed. The huts stand in a circle, within which the cattle are kept. All Betchuana live in large or small villages. Every house is surrounded with a woven enclosure, and the whole village with a high thorn hedge. The children, who are treated with much love, build around the paternal hut, and the greater the number the prouder the father. One of their average cities has from 6,000 to 8,000 inhabitants. The 'kotla' consists of a circular enclosure of strong posts or tree-trunks, which answers as a council-chamber, and usually stands in the middle of the town. On the side next to the king's house is an opening which may be closed at pleasure. Here the king, surrounded by his relatives, chiefs, and old men, and sitting on a stool, holds court and parliament. Often within this enclosure is built a little hut, in which a fire is kept burning. This is for use in rainy weather. The kotla serves also as a fort. Each circle of family huts has also its kotla. The village shows signs of comfort, even of luxury. All chiefs, who ten years ago lived as savages,

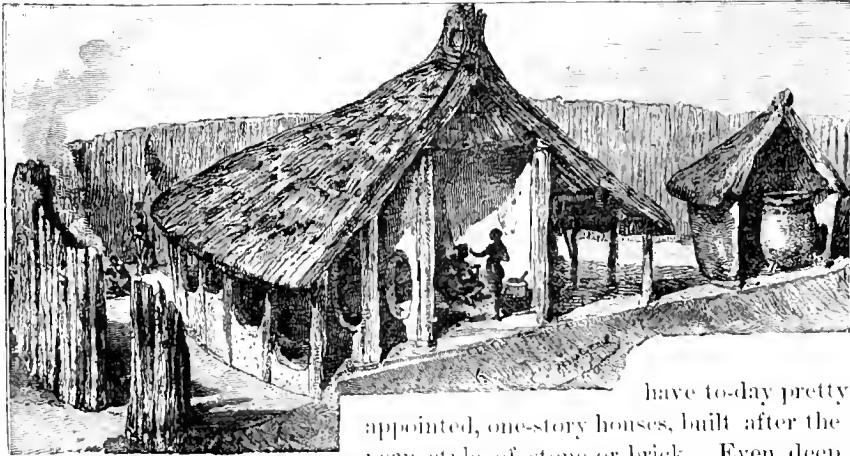
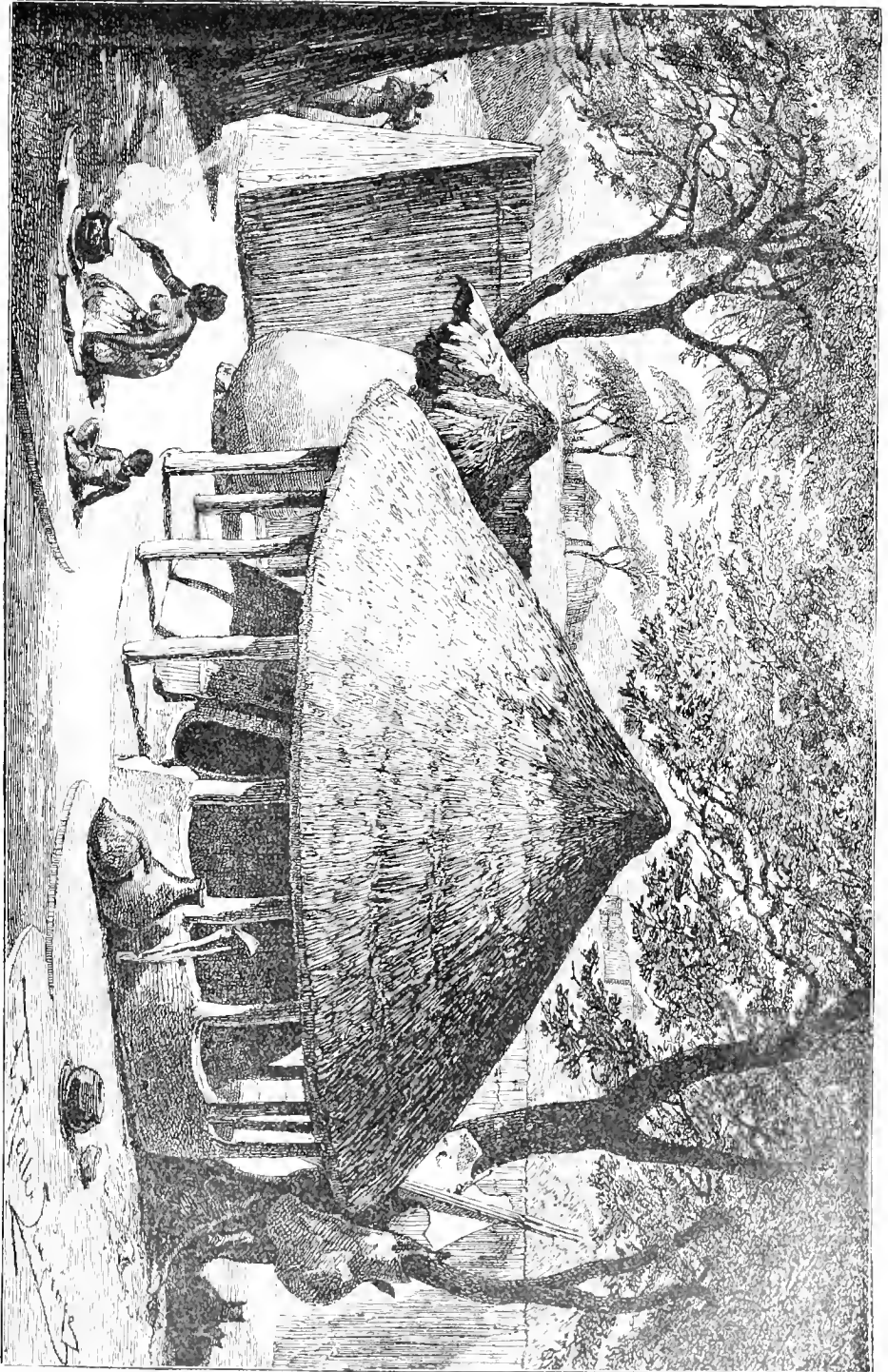


FIG. 147. — Section of a Betchuana house and its surroundings.

have to-day pretty, well-appointed, one-story houses, built after the European style, of stone or brick. Even deep in the interior are found, though not so frequently, many luxurious buildings.

The costume of the Betchuana is in general, for the men, a leather girdle, which carefully covers the loins and which they are ashamed to lay aside in the presence of strangers, and for the women a short cloak or shirt of fur. Nobody among the Betchuana is seen naked; but with the above-named articles they deem themselves completely clad; and only for protection against the weather do both sexes wear a cloak (kaross), usually of cowhide, which is sometimes ornamented with colored stripes of fur. Chiefs like to wear leopard-skin; the wives of the wealthy, cloaks of silver jackal or red wild-cat skin; and the men, the skin of harte-beestes or gnu, the tails of which hang behind as ornaments. The Suto, with few exceptions, have begun to clothe themselves with European materials. The woolly hair is cut away below, and above stands a mass of hair, recalling a cardinal's cap, bound by a string of beads, from which hang a mass of smaller strings of beads. This upper hair is carefully dressed by the girls with perfumed oil. Both sexes go bareheaded, though the married ladies like to wear a fur head-dress; many tribes paint their whole bodies with red ochre or other



Bachama house.

paints. As shoes, sandals of buffalo or giraffe skin are worn. On arms and legs they wear copper, brass, or iron rings, or other home-made ornaments, and besides this the women wear so many and so thickly wound strings of beads, that their ornaments must be a real burden. This, however, is a sign of opulence, and the poor imitate, artificially at least, the waddling gait which the rich, on account of the loading of their limbs, are forced to adopt. Men wear only a few beads about their necks and arms, but they load themselves with a number of tringles, in great part amulets, of which each one serves a distinct purpose. To this add the inseparable snuff-boxes, for the Betchuana is a passionate snuff-taker. Tobacco is pulverized between two stones, and mixed with wood ashes; it is then rubbed in the hollow of the hand and applied to the nose till the tears come. The tobacco-pipes of the Suto are made with a receptacle for water after the oriental manner, and are often artistically prepared.

The life and pursuits of the Betchuana show the same features as those of the Kafirs. Herds are their chief possession, and their cattle are more highly regarded than anything else. Herding is regarded as a noble occupation, even the king's sons having to drive the cattle to pasture. Agriculture, which consists in the culture of durra, corn, wheat, melons, pumpkins, black beans, ground-nuts, and tobacco, is common work for men and women. Their chief food is cereals and milk. Their food is usually prepared without salt, and preferably in a stiff mush. They have three meal times, the evening one being the most important, since they think they sleep better when they have had a full meal. They also make a sort of beer from the sap of the rula fruit. Hunting is a favorite occupation; the weapons, which serve as well for that as for war, the axe, dirk, lance, 'kiri' (throwing-clubs), maces of wood or rhinoceros horn, are usually ornamented with delicate carving. The Betchuana, however, cannot be called warlike. Although they have the most complete collection of arms of any of the South African tribes, still more willingly than any other have they given them up and adopted firearms, in the use of which they have developed no great ability.

The chief enjoyment is the dance, which is performed chiefly by moonlight. This is a graceful, decent, and rhythmic performance, accompanied with singing and the clapping of hands very rapidly, recalling the sound of a locomotive under headway. The graceful, snake-like, quick movements of the beautifully modelled girls make one think that a row of elegantly carved ebony statues have been awakened into life — joyous, electrified life — by a stroke of magic. All dancing is accompanied by song. The few existing musical instruments are all very rude, and the music itself is of the lowest order, although the songs are such as to give a high opinion of the musical talent of



FIG. 146. — Calabashes and pipes of South Africa.

these people. The tribe of the Ba-Toka is in possession of a peculiar instrument, the (*sansa*), of which we give an illustration. It consists of steel tongues fastened upon a hard-wood sounding-board. The instrument is played with the two thumbs, while the fingers are pressed against the sounding-board. It is worthy of note that not only has this instrument great currency in Loango and Bihé, but it has been brought to South America by negro slaves, where it is known as ‘*marimba*.’ Still the *sansa* is not identical with the ‘*miramba*’ of the Belonda described by Livingstone, or that seen in Urua by Cameron. This latter corresponds pretty well with that of South America.

Among the Suto, as among the East Betchuana in general, are a few special customs which it may be well to mention. Children who cut their upper teeth first are killed. The family physician ushers into the world all the children of a family without

pay. But when the youngest child is married, or, if he or she dies before marriage, he gets his legal reward, a cow. And then that particular child is obliged (in case, of course, it survives to get married) to find a new physician. When the boys grow up, the ‘*pollo*,’ a form of circumcision, is performed. The ceremony being performed by the magician, they don a sort of shirt and are obliged to remain abroad in the fields for three months. In the meanwhile they are schooled in all that pertains to the duties, etc., of manhood. In this school the shoulders receive frequent blows, which are the more frequent and heavy as they show qualms of pain the more. The ‘*pollo*’ of the female sex is of milder form. The two sexes dur-



FIG. 147. — Bakuena woman.

ing this time must not approach each other. During this time, also, the girls have to wear male clothes and carry weapons. The end is a general festival.

Marriages are brought about by the fathers of the young men. A father enters into negotiations with the parent of the bride, in a round-about way, and literally buys for his son a wife. The little conventional formalities are very amusing. The groom, of course, is under the thumb of his father. If the father does not fall in with the wishes of his son, he says, “I bought a wife for you long ago.” If the son says, “But I don’t want that one, I want this,” the father quietly returns, “Oh! it doesn’t matter. She’s bought and paid for, and if you don’t want her, your brother will get her, that’s all.” If, however, the son’s choice suits the old gentleman, he pays the price of the woman in cattle, and imparts to the son the satisfactory news that he has got a wife for him. If for any reason the purchase-price is not paid for a wife, the children do not belong to the father, but revert to the parents-in-law. Consequently, children come into entirely foreign hands. A king has often as many as sixty wives. In the

western Betchuana their relations are somewhat better. Here the wives are acquired by gifts, partly to the bride's parents, and partly to the bride herself.

If a man's wife dies, the knee-joints are cut through; the hands are folded on the breast, and the legs bent so that the knees are near the chin. Then the whole is bound together and wrapped in a blanket. If the deceased be a noted man, — a chief, for example, — an ox is slain, and the corpse is wrapped up in the yet soft skin. In lieu of a shirt, the loins of the corpse are enveloped in the skin of a buck. The end of the grave where the corpse is to sit is wetted with consecrated water, the corpse placed therein, the grave filled with earth, and holy water again poured upon it. Then the mourners kneel with their faces toward the grave, and weep. Then the grave is left. The angular pieces of the skin in which the corpse is enveloped are cut off; these are then cut into thongs and bound about the widow's brow. If no ox is slaughtered, she wears a band of plant-fibres. In the evening or morning the death-chant is sung.

Among the Betchuana, the magicians play an important role in every-day life. The careless disposition of the Betchuana impresses itself on their religious views. They believe in witches and magic, though fanaticism is never carried to such terrible heights as among the Kafirs. Otherwise their fundamental views are alike. They have little care for what comes after death, and have no idea of one highest being. 'Morimo,' who may be called the Betchuana god, is nothing more than a sort of kobold, who works mischief, being thought of neither as possessed of divine power nor as existing from the beginning. Although they have no real religion, they have certain customs that among people who profess polytheism would be regarded as religious. For example, a certain reverence is paid to certain animals; this, however, is limited to a prohibition to kill the animal, eat its flesh, or use its skin. These customs are learned and exercised by certain persons appointed for the purpose and called 'Naka.' This word does not designate a priest, but a man thought to have supernatural powers, without which he would not be a doctor. Even when the Betchuana separated in many families or tribes to establish new kingdoms, and the imperial family became weak and powerless, still the Naka retained the prerogative to practice their superstitious rites, and members of the imperial family wandered as Naka from tribe to tribe in the exercise of this power. To the ceremonies which are performed by the chief belong above all the ceremonial eating of the consecrated first-fruits (usually pumpkins), and the exercise of the healing art, the rain-making, and enchanting. Subordinate to the chief of the tribe, who is the real Naka, and who alone can eat the first fruits, are the 'Luijaka,' who perform

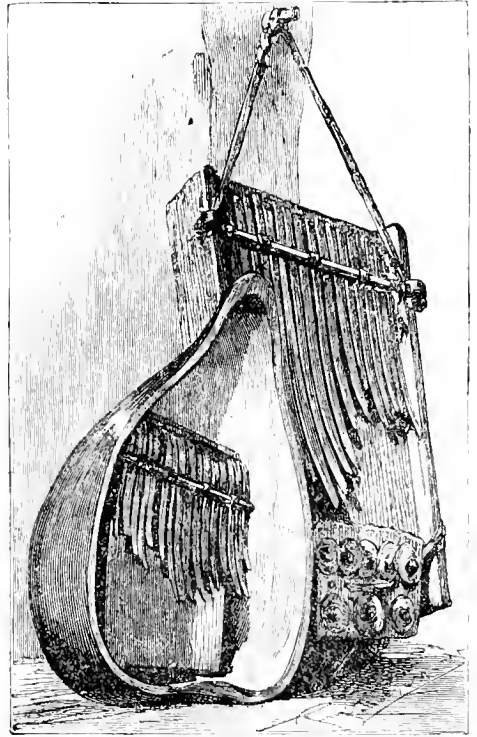


FIG. 148. — The sausa or marimba of the Betchuana.

the other ceremonies of magic, and the rain-making, with which they unite a little knowledge of healing.

These *hujaka* dress peculiarly, and wear about them many signs of their profession, such as amulets, strings of bones, pieces of horn and wood branded with certain signs, and the like. Their rank is hereditary among the *Betchuana*; still, young men may be initiated into their ranks. The aspirant gives a cow to his instructor, and receives his instructions. This instruction consists in showing what herbs are to be dug, where and at what seasons, to what uses they are to be put, how the special remedies are to be prepared; lastly, but not least, certain words and formulas to be observed in their preparation, as also in their application. Sweat-producing vegetables are a very common remedy. The patient is wrapped up in his best cloak, or in a woolen blanket, and the medicine administered. Then, after the sweating, the doctor takes possession of the cloak or blanket, and the patient is glad to see the cause of his trouble thus carried away. The patient is never allowed to demand the article back. Besides this the *hujaka* have a second office—that of conjurer, or good magician. To this belong the manufacture, use, and sale of remedies which are carried on a string on the brow or neck. These remedies or charms are made of numerous things—lions' claws, tarsus and carpus bones of certain mammals, claws of certain birds of prey, snake-skins, little tortoises, little wooden blocks, and the like. These, either alone or with different colored beads, are worn as a protection against disease. Finally, they use the 'dolo' to predict the future, or to determine the place where a stolen article is to be found; and have methods of conjuring away evil or impure men and animals. This is done by hanging certain articles near one's opponent, or kindling a fire in his vicinity, and the like. Thus, as a magical means of protection, you will find hung up against the walls of a city or a cow-pen, or near the entrance of a hut, such articles as antelope horns, dishes, the heads of beasts of prey, and the like. These, too, are found in the fields, to scare away vultures and the like. They also make preparations with which, in case of war, the soldiers smear themselves, or which they carry about with them.

Hujaka who have a spite against any one can make their charms have an opposite effect; then they are called 'moloji,'—bad magicians. *Moloji* are more powerful than *hujaka*, since dumb nature obeys them without the exercise of magical means; fire does not harm them; dogs, jackals, etc., hear them and stand still. The *moloji* can blight harvests, and hence are sent out by their chiefs into neighboring states for that purpose. The *Betchuana* assert that the *moloji* dig up corpses to remove certain parts, and kill new-born children for the same purpose, and from these make magical weapons. So, too, they catch animals that are not usually taken. If a man is jealous of his neighbor, or hates him, he obtains the services of the *moloji*. Thus if a man die, or an animal is killed, the misfortune is attributed to the *moloji*. They are even thought to be able, by burning a branch in the fire, with certain formulae of conjuration, to keep rain away. The greatest service, however, demanded of the *hujaka* and their chiefs is the conjuring of rain. Since the inefficiency of these conjurations is only too apparent, this office is transferred to the *hujaka* of rainy districts. In cases of drouth the *hujaka* are called upon. They betake themselves alone, or accompanied by their scholars, or the owners of the fields, to high spots of ground; there they shriek, murmur formulas, and kindle fires, into which they throw certain ingredients. If these means fail, the blame as a rule is shouldered on the masses; sometimes this is charged against the laws; but usually it is the widows and widowers upon whom

the charge falls. Investigation begins; the guilty party is found and judged, and a purification is instituted. Then outside of the town grass huts are built. Here those against whom the charge is made must resort; they must stay there for some time, and submit to purification by the *hijaka*, in which the wool is shaved from their heads. Then they can come home to their families. If this does not bring help, a purification of the fire and hearthstones is instituted. If rain does not then come, there is a general purification of the entire city. Both of these purifications are performed in a set way, and accompanied with certain formulas to give them significance and power.

The slow revolution which has been taking place in the East Betchuana, the Suto, and to a less degree in the western tribes, shows itself chiefly in four directions: viz., the gradual supplantment of hoeing by the plough, of cattle-raising by sheep-raising, of fur clothing by European costumes, and the adoption of ox-wagons, of European fabrics and wares. Under the influences of English dominion their condition has greatly improved. They have shown more aptitude for culture than any other of the South African tribes. Generally when the white man is brought in contact with the colored savages, it means death for the latter. Not so, however, for these. Ten years ago the ratio between the whites and natives was one to two; now it is one to three. During these ten years the wilderness has been turned into cultivated fields; fruit-trees have been planted by thousands; the plough is everywhere found; wheat-culture has been introduced; and the production of wool has been considerably increased.

Most strikingly is this progress manifested in the Betchuana themselves. Their manners have been softened. The Betchuana are of greater mobility of character than the Kafirs, and to this correspond the facts that only in exceptional cases does the warlike spirit manifest itself, that they have a greater hospitality for strangers, and less power to oppose outside influences. As among the Kafirs, so among the Betchuana, honesty does not exist, except where the influences of civilization have been working. A desire for pleasure and society prevails among the Betchuana, as among all the Bantu people; to sit for hours together, amid shout and laughter, is a favorite pastime. The Betchuana are in no wise wanting in understanding, and their sense of place is wonderful. The Suto have great ability to acquire and repeat history. They learn to read and write as easily as we. They show little ability for reckoning. Several schools have been started among them, and England has every reason to rejoice in her black subjects, who always show themselves loyal, and never thankless for what has been done for them.

THE ZAMBESI TRIBES.

All Bantu-speaking people fall into the Kafir and the Congo groups. To the first belong those tribes whom we have already considered, and, besides, the numerous series of peoples who are classed together in an indefinite way as "East Africans"; the most important of which we will describe in what follows. They are not merely settled on the coast, but extend far into the interior, even into the territory of the great lakes. No dialect of this group is so widely known as the *Kisawahili*, the language of the *Suahili* people, who inhabit the Zanzibar coast, and have their principal dwelling-place on the island of Zanzibar. The real home of the *Suahili* was probably on the coast-district near *Patta*; they were driven thence by the northern *Galla*, and have spread to the south, so that they at present occupy the greatest part of the coast from *Manla* to beyond *Kilon*, and the islands near the main land. These

people have become mixed with the Arabs, and under the name Arabs they are often met by travelers in the interior of Africa. They are all Mohammedans, and not only hold fast to this faith, but seek to spread it wherever they wander. They are an energetic trades-people, and control almost the whole trade of the East African coast. They have pushed their commerce in all directions. Livingstone met them among the Makobolo, a Betchuana tribe, and in 1852 a party of Suahili merchants crossed the entire continent to the Atlantic coast. It is no wonder, therefore, that the Suahili were long since known by the people of Madagascar, Arabia, and India, and of a great part of Central Africa. Capt. Burton could make himself understood by the natives on the Congo and on the west coast by means of the Kísawahéli. Their language has incorporated many Arabic words, but in its grammar and formation it is wholly African. The uncultured neighboring tribes of course have a purer and more original language. The number of tribes belonging to this family form a perfect legion. Of these the Makombe, the Matuka, the Balonga, the Banjai, and the Makalaka are the most important. Customs and superstitions show them to be the nearest relatives of the Middle African tribes. Among the Banjai the rank of chief does not descend to the son from the father. The new chief is chosen by the freemen, and to him revert the wives, children, and possessions of the former chief. The sons of freemen join themselves at the twelfth or fifteenth year as pages to some chief. Sons are furnished by their parents with slaves to do their work and amuse them. Among the Banjai the women command by right, and the men must obey. Still, this subjection of the men prevails only when they are poor and cannot purchase the parental claims upon their wives. If one wearies of this petticoat government, he can go, but the children remain with the wife. The women are very careful of their good reputation. On the slightest suspicion they willingly subject themselves to a sort of divine judgment — the ‘muawi.’ On the summons of the magician the women betake themselves to the fields; here, after they have fasted for a long time, a potion is administered, while they assert their innocence with uplifted hands. Those upon whom the potion acts as a cathartic are judged innocent, while those upon whom it does not are deemed guilty and condemned to death by fire. The innocent return home, and offer a cock as a thank-offering to their protecting spirit.

The Mashona, another tribe, resemble in facial expression the Jewish type. The lower jaw is very prominent. They are a weak, enervated race. Their clothing consists of skins, which hang loosely down. As soon as they become slaves, they exchange this, their regular costume, for a girdle of wild-cat skin, which is cut in strips. The Mashona follow agriculture, and have great ability in iron-work. Their iron wares are often highly ornamented with carving, in which they have a preference for the circle. They make themselves a nuisance to travelers by constantly importuning for a gift. They offer milk, beer, tobacco, and corn for sale, but are never satisfied with the price.

As we pass beyond the Zambesi, we encounter, in the broad lands between the Mosambique coast and Lake Nyassa, a considerable number of tribes, more or less known. In their speech they differ from the tribes dwelling on the Zambesi, but must still be classed as belonging to the great Bantu family. They are shy, and live in constant fear of being taken as slaves. The women wear a very peculiar ornament, which, however, has wide currency — viz., the ‘pelele,’ a ring in the upper lip. While still little girls their upper lip is pierced beneath the nose by a needle, which is replaced from time to time by a larger one, until the hole has become large. No woman

is without this, except when she is in mourning. Their smile is horrible, since the muscles of the cheek then draw the 'pelele' upward above the eyebrows, while at the same time the point of the nose projects through the hole, and the teeth, pointed at the ends, appear in the great mouth like the teeth of a crocodile. Of course, in consequence of this deformity, the lip-sounds cannot ordinarily be pronounced. This is the custom even among the men of the Mabila tribe. Some tribes practise tattooing.

The Makua tribe has been very carefully studied. The different parts of the tribe are distinguished by different tattooing. The hair is brought together and bound so as to stand out like a short stub. The end of this is ornamented with a bunch of large colored beads. Others dress their hair in a sort of square. The front teeth are usually pointed; the upper lip has its pelele; the dress consists merely of a girdle with a piece of skin hanging down before, and a similar piece behind. Brass rings on the arms and legs are the distinguishing mark of the chiefs and their wives. Pearl crosses are worn on the brow, and strings of beads about the neck, by the common people. They have a very peculiar mode of greeting. When one wishes to salute his chief, or a person of rank, he bends himself forward, extends his arms to their full length, and beats his hands together two, three, or four times, according to the rank of the person. Somewhat similar is the greeting of a chief by his wives.

The Makua chief lives alone with his wives. Only a few are privileged to approach the enclosure containing his huts. The women cook his food, brew his 'pombé,' and await his beck and call. If he visits a stranger, a few of his wives sometimes accompany him. The number of wives of a chief often amounts to from one hundred to two hundred.

The Makua is a passionate lover of speechifying. An orator is always accompanied by an assistant, who demands attention in a high falsetto, and during the pauses of the first speaker continues with variations. When the principal speaker raises his voice in excitement, the assistant modulates his, as if to improve the first speaker's voice, or enforce his words. Their dance is neither graceful nor delicate in character, and is accompanied with drums. The Makua seem to have a belief in one godhead, Mhigu, but do not connect him with their lives, and show him no sort of worship or reverence. On the other hand they believe in evil spirits, to whom they attribute evils, sickness, drouth, and even death itself. The magician is the mediator between the people and these spirits, and his means are various preparations of bark, roots, etc. Of an immortal soul they know nothing. The dead are buried in an extended posture, with the exception of the chief, who is buried sitting. Often, with a powerful chief, living men are buried, to accompany and serve him beyond the grave. The land is governed by a number of petty despots, whose will is law. The more powerful of these have sub-chiefs, but the people can always appeal above them. They have primitive courts. The number and dependence of the chiefs is a wholesome restriction from arbitrariness and cruelty.

West of Nyassa Bay dwell millions of dark-colored men, who pass by different names and are occupied by different pursuits. Their houses are round and have at most a diameter of eight feet. Paterfamilias exercises despotic power to kill or sell the members of his household. Polygamy is honorable, and each wife has a separate hut. Marriages are highly simple; far more festive is the burial of a chief, with whom formerly even his wives were immolated. More barbaric still is the burning of witches. In cases of suspicion of theft, water and fire tests are used. The natives are very superstitious; amulets, especially antelopes' tails, are in high repute. Their

religious ideas, in which a tolerably definite conception of a high, invisible being discloses itself, seem limited to the worship of 'Musimos,' the spirits of the departed. To describe these separate tribes would be useless. In speech, in mode of life, in occupations, in morals and religion, there is much in common among them. Of course there are local differences, but scarcely such as to merit a separate treatment. As a rule they live in polygamy, and thrive by agriculture and stock-raising. Among the Mangandsha, women may attain to the rank of chief. Their sense of right gives a favorable impression, but the art of poisoning is in vogue among them. Sometimes they have recourse to magic. They believe in one highest being, 'Mjamba,' and also, as it seems, in the immortality of the soul. As for the rest, they are dirty, passionate beer drinkers, and incorrigible slave-dealers. Chiefs often sell their own people. The Ajawa, with whom they deal, are the lords of the land, being much given to war. Among these northern Bantu, the state is inseparable from the king. With this



FIG. 149. — A Marutse smoking. (The smoke from the bowl of the pipe is drawn through the water which nearly fills the bullalo horn.)

person empires and cities spring into being, grow, decline, and fall to pieces. Native history furnishes us more than one example illustrative of this fact, notably the fall of the Makololo kingdom. Of the tribes flourishing to-day on the ruins of the Makololo kingdom, the most important is the Marutse.

These Marutse have a high degree of intelligence and energy, and a special gift for artistic work. Morally they stand very low. Still, upon the whole, Dr. Holub extols their friendliness, modesty, love, loyalty, and honesty. He noticed, however, a certain arrogance (especially to white traders), falseness, a tendency toward

stealing and cruelty, and a less degree of sympathy and parental and filial affection than elsewhere in South Africa. The evil qualities of their nature are being much improved by careful instruction and good example. One great hindrance to progress in culture is the universal superstition. It is found everywhere; at the beginning of a war, the founding of a city, the ploughing of land, etc. Certain portions of the human body are offered as sacrifice, being cut off while the person is alive. The chief is the grand magician, keeping a store of amulets in his row of painted clay vessels and gourds. He has a hut for his medicinal preparations. This superstition produces distrust of everything unusual, and more or less influences every phase of their daily lives. So far as religion goes, they believe in one invisible, all-wise being, who observes men's deeds, and deals with each according to his desire. As a rule the natives do not pronounce his name, but, like the Jews, use circumlocutions. This being is thought to inhabit the blue of heaven. If anyone dies he is but taken by Mjamba from his people. Some districts have a belief in immortality. The king

(or queen) stands at the head of the state. To him belong the cattle of the land; he has absolute power, can take life when and how he chooses, can make slaves of whom and of as many as he chooses, can put his hands on the wife of any man, and take other people's children when needed for purposes of magic. The king's residence is surrounded by numerous houses, — those of his queens (from ten to thirty in number, each having five to ten serving-women), of his children, servants, spies, messengers, and the like. Immediately about his palace dwell a number of his most loyal chiefs, while farther removed are those chiefs from whom the king might expect attacks. This is so that in moments of danger the king may have about him his most loyal subjects, and may have farthest removed the most excitable element of his people. They have two council houses, a smaller and a larger.

When a man is accused, justly or unjustly, of any crime, he is summoned to trial. If the king feels no personal interest in the matter, the discussion of the matter by the counsellors is abandoned, and the accused is submitted to the judgment of the poison goblet. Accompanied by his friends and accusers, he goes to the skull places in the woods. Here his own clothing is removed, and a rush girdle put on. His arm rings are broken, and other ornaments removed; then he is put in a yoke, and the potion administered. If he vomits, he is innocent; if not, his guilt is evident and he is killed by fire.

Their industries are quite numerous. Many varieties of earthen and wooden cooking utensils, plates, vessels for the preservation of food, spoons, woven work of grass, sacks, baskets of straw, and knives, are the chief articles of manufacture. They have numerous throwing, cutting, pounding, and shooting weapons. A considerable degree of completeness is shown by the instruments of the natives for the preparation of clothing-material, weapons, implements for metallurgy, canoe-making; also in the preparation of remedies for sickness and charms, and in the manufacture of drums and musical instruments that are used in the elephant dance.

For smoking, beautifully carved pipes are used. The construction of these is shown by our illustration. Moreover, ornamented toilet and playing articles, partly of metal, partly of ivory and other material, are not wanting. The shell of the water tortoise is turned into a head ornament, and sometimes the body is fantastically tattooed. Hunting is followed, both by individuals and by companies, in about the same way as in Europe. Fishing, too, is a favorite occupation. The chief occupation of the natives is agriculture, which affords a rich return on account of soil and climate. Famine is unknown. In working the fields, both sexes participate, the men performing the heavier, the women the lighter, work. The fields are carefully tilled, watered, and weeded.

THE PEOPLE OF THE INTERIOR.

Passing further to the north, we come upon the territory of a wide circle of languages, which extends northward, beyond the Nile lakes, into the interior of the Galla land, eastward to the coast, and westward to still undetermined limits. In East Central Africa exist empires and kingdoms whose population may be estimated by millions. In West Central Africa, from Lake Tanganyika to the mouth of the Congo, the population is divided into a number of unimportant tribes. All stand under the despotic regime of monarchy. All are quickened with an intense spirit of trade; and their most important features are idolatry, hostility to one another, and pride. Most of them are cannibals, though by some tribes Stanley was received in a friendly way.

Those who live on the east have been brought into contact with the Arabs, and have become bad and dangerous; on the west they seem of better disposition. Stanley's travels have shown that the tribes of the interior are linguistically related to one another, and are connected with the Kafirs. They all therefore belong to the great Bantu family. We must satisfy ourselves with mentioning only the most important of these many tribes.

Among the eastern representatives of this group we may take the Wa-N'gwana, who in character and attainments resemble the black tribes. Stanley found them capable of strong attachment, thankful, honest, diligent, teachable, interesting, honorable, and intellectual; in short, they are equal to any other tribe. Though superstitious and given to foolish fears, they may easily be made to laugh at their own folly. Under the influence of stirring, helpful words, they suffer pain like stoics, and fight like heroes. The men are of great strength and endurance. Being great warriors, stubborn in pursuit of their purposes, and loyal to their chiefs, they have rich material for their songs.

The Wakerewe are an interesting, trading, extremely friendly and peaceable tribe, settled on numerous islands in the lake that bears their name. Their canoes are seen far and near, and their trading qualities have made them known far into the interior. They are of manly beauty and of noble proportions, and go mostly naked. The Waruma are similarly characterized. The Waganda stand under a 'kabaka,' or king, who rules an extensive territory, and has five million subjects, a court, prime minister, and an army of 150,000 warriors. They paint themselves with ochre and clay. The army has no organization, except that it is divided into detachments, each one of which is recognizable by the beat of its drums. The kabaka is an absolute ruler, but not so mighty and absolute as often represented, since he has little land or goods in his possession, and his chiefs make large claims on his power. When a king dies, the choice (which is conducted by three chiefs) falls on one of the king's children. Council meetings are held every day. The present kabaka adopted Islam, then Christianity, but in 1879 proclaimed that they should cling by the customs and beliefs of their forefathers. The people are mild, child-like, superstitious, timorous, and in no wise warlike. They work as little as possible. Tanning hides is their chief industry; tilling the ground falls upon the women. Elephant-hunting is much followed.

The inhabitants of Ukereya stand lower. In the east the men go entirely naked, wear shell-ornaments, and are armed with spears, bows, and clubs. In Unyoro the structure of the huts is different, and, in place of the banana, the sweet potato forms the principal food. On the mountain of Gambaragara, lying almost on the equator, a tribe with a European complexion is said to live—a beautiful race, with lovely women, whose hair is crisp but almost brown, features regular, nose well-formed but thick at the point. Stanley saw several individuals of this race. Farther south lives a brave and much feared tribe that possess large herds. Scattered about this district are numerous tribes, each of which has its local coloring, but which we cannot mention.

Those who dwell near the Lualaba may be taken in personal appearance as a strong contrast with the typical ugly negroes of the west coast. Livingstone praises their beauty. The women have warm, clear complexion, straight noses, beautifully formed heads, and small hands and feet, and complete bodily form. They might be more beautiful if they would not point the teeth and distend the nostrils by piercing the

septum and inserting a plug. With their charming eyes, beautiful brows, delicate limbs, and perfect forms, many a one of these natives would pass for a beauty in London, Paris, or New York. These people are diligent, honest, and given to agriculture. They hold market at stated times, where the women go in great numbers, dressed in their best, clad from the waist down to the knee in their richest cloaks. There is no common State life, no one great chief in all Manynema; each chief is independent; there is no political union. The good spirit they call 'N'gula,' the great one; the spirit of evil, who lives in the depths, 'Mulambu.'

The Manynema, Livingstone relates, are really cannibals, but they eat only enemies killed in war, and seem to be impelled by revenge. Women do not participate in these orgies. Farther north, however, is the territory of the regular cannibals. The Waregga live entirely secluded in villages, the houses of which are joined together in rows. Among them there seems to be more social life than among the East Africans. They are also more artistic than other tribes. Livingstone was obliged, with manifest reluctance, to admit the absence of all religious ideas among them. Moreover all this moral dearth is not improved by the slave-dealers, for slave-stealing and traffic, with all its cruelty and atrocities, exists among them. Livingstone frequently found corpses bound to trees by the neck. They could n't keep up with the rest of the band, and their owners were unwilling that they should fall into the hands of some one else.

With regard to the tribes on the lower Luahaba, or the Congo, Stanley's account is our only source. The villages resemble those of the Wenya at Stanley Falls; farther inland they are protected by a double ditch, and each has a separate court. In the middle of the village is the idol-temple on an elevated spot, whose pointed roof is supported on elephant-tusks. A drum made from a single block of wood, which, together with the sounding of horns, gives the alarm to weapon-bearing warriors, stands on the spot. For war the men are painted horribly, have heavy spears, and light shields which are impenetrable for spear and knife. All these cannibals are excellent sailors, and have fine boats. Those on the Aruwimu, a branch of the Congo, have rudders. The heads of the natives are adorned with feathers, and their arms with rings of ivory. They tattoo all sorts of figures in the skin, and also produce swellings, so that many have unnatural features. The natives of Chumbiri are friendly — in no wise savages. The women there wear a peculiar neck-ornament — a brass ring, which almost reaches to the shoulders. They also wear arm and leg rings. A striking peculiarity of the middle Congo district is the market-place, which is neutral ground, to which all come, from lake and river and forest, to exchange their goods. The cities on a stream are a mere row of houses. The inhabitants of Ikengo are a peaceable, wise, and friendly tribe. The Marundsha and Bateka, near Stanley Pool, are the opposite. Their face is painted. A loose garment hangs from their shoulders, fastened by a cord, to which are fastened snuff-box, amulets, etc. All these natives are good sailors. A row of powerful forms, with their long oars, bending forward at the sound of a drum, is an exciting scene. Stanley also found a tribe of dwarfs. The representative of the Watwa was fifty-four inches tall, had a large head, fringe-like beard, and bright chocolate complexion. At first he was regarded as a deformity; but investigations showed that he was a good representative of his tribe. He was armed with bow and poisoned arrows. This description agrees with that of Schweinfurth. These Watwa live in separate huts or small villages, are despised, are a small, ugly, dirty, wild-looking people. They cultivate nothing, have only a few hens, no

cows or swine, and live by hunting and on wild fruits. They have a separate speech, and their weapons are of the lowest order.

South of the Dwarf tribe, and extending far east of the Sankuru River, are the Baluba, who are divided into several sub-tribes. To these belong the wild painted Bashilange on the Lubi. They live in clean, pretty villages of spacious huts, surrounded by gardens. The streets are perfectly straight, and shaded by oil-palms and bananas. They are a beautiful race, powerful, and not affected by contact from without; rich in the needs of life, and quite high in artistic work in iron, copper, clay, wood, leather, and basket-making. The Molua are somewhat larger than the blacks on the coast, their color is somewhat brighter, and their lips, as a rule, less thick. This tribe is good-natured, sociable, and peaceable, has mild laws, and among them a stranger may travel safely. The Kalunda, close by, have been converted by traders into peddlers, and lie and steal. Beyond the Kalangi, however, they have not felt the influence of the traders, and do not peddle and steal. They are characterized by dirt and cowardice. They do not hunt and fish, their chief occupation being trade, since their articles of barter are gotten for them by slaves. They drive trade chiefly for bodily ornament. Prominent Molua clothe themselves not in furs or domestic weaving, but in a piece of imported woolen cloth, which is fastened to the waist and hangs down below the knee. This cloth, in women, does not hang down to the knee. The women like to wrap a piece of calico about the waist, and let it hang down between the legs to the ground; this is often carried by a slave. The breast is often covered with a piece of woolen cloth or a small leopard-skin. The poorer women often are clothed merely in skins or rude material of domestic weaving. They file the two upper incisors round and knock out the two lower, and tattoo the arms, breast, and stomach. Prominent men alone wear artistic hair curls; the women and slaves wear the hair cut short, the former often shaving a spot in form of a point on the forehead. In all the Kalunda land there are certain primitive industries, rude weaving, basket-making, iron and copper works. With the exception of iron and copper no metals are known.

Muskets, which are obtained on the coast, are used as weapons. They use as bullets bits of stone and iron, and sometimes iron balls. In war and hunting they commonly use iron lances, with narrow points. Light wooden darts, with iron barbed points, are also used. They also use bows and arrows. Poisoned arrows are known among the Molua. For shaving they use a thin piece of steel; for tilling the ground a hoe, and for felling trees an iron wedge stuck in the knot of a branch. Of course large trees are safe against the attacks of such an instrument. Wood and ivory carving is common. The natives make many things, — keys, spoons, pillows, ornaments, amulets, etc. Wooden pillows are used by the great. The poor people have, instead of these richly-carved blocks, simply round sticks of wood for pillows. Chairs, tables, and the like, are not used. Brass wire, the noblest metal in the eyes of the Molua, is worn by the men as arm-bands. Arm-bands are also made of the skin of the elephant. In Mussumba, artists make beautiful wigs from the long hair of the slaves, and also bead ornaments. Their pipes consist of a hollow gourd into which a reed is inserted; on top of the reed is a pipe-bowl. The gourd is usually filled with water, so that the smoke passes through it. Both men and women smoke (tobacco and hemp are used); and it is the usual custom to inhale the smoke and thus cause intoxication. The ‘marimba,’ the ‘gingura,’ the drum, and the usual Negro guitar are the common musical instruments. The two former consist of sounding-boards mounted in different

ways, and beaten with sticks as a kettle-drum is beaten; the other consists of a wooden case, to which a number of metal tongues are fastened; these are pressed down with the thumbs of the performer, and give out a musical sound. This last instrument everybody plays. The music is of a clattering, imperfect sort. The huts are oven-shaped, the roof sloping to the ground. The round entrance is so small that the person entering has to stoop, and a corpulent person has difficulty in entering. The richer surround their huts with an enclosure; the poorer do not. The Kalunda, like all the other tribes, live in polygamy. The children belong to the man, provided he is not a slave. The women deem it an honor to have many children. The children of prominent parents frequently have their heads pressed so that they project enormously behind. The Molua bury their dead; the corpses of slaves are sunk in the water. They believe in and worship a good spirit, 'Zambi,' who produces their good fortune. The fear of magic and fetiches is common. Everybody has his charms and fetic'h figures, made mostly from antelope horn. Of course soothsaying is common. They have also a special fear of the spirits of the dead, which are thought to have the power of magic. Among the Lunda the women are said to go into the field also and fight.

The nearest neighbors of the Lunda people are the well-known Quioco, a hunting tribe that wanders about in the central portion of Africa, and indeed press close upon the Lualaba. The Quioco are passionate hunters. Large game they capture with fire-arms; smaller game with saeo and with pits. They are almost as bold as the neighboring Bangala, whom they resemble neither in type nor in bodily build. They are small, spare, very slim, and very well built, and seem as if put together of sinew and bone. Their color is dark brown. Their wool is kept clean and oiled; they wear it long, without roll, and plaited in four broad braids. The women are simply horrible, and go naked with the exception of a little apron. The Quioco are interesting on account of their iron industry, in which they show considerable ingenuity and skill.

A part of the great Kuango basin is in the possession of the mighty tribe Bangala, who live under a prince with the title 'Kassandshi,' or 'Gaga.' The Portuguese have erroneously transferred this name to the whole land. The Bangala are of bold, self-conscious conduct, but are not uncourtly. The women are not pretty, though not unpleasing of features, and above all not decidedly ugly. In spite of the flattened nose, many an interesting face can be found, to which the flashing eyes give something of a wild expression. They paint their bodies with the extract of a root which produces on their dark skins a dirty carmine. Their huts are built in a rectangular form, with saddle roof, and are about seven feet high. The dimensions are thirteen by twenty feet, the interior consisting of an ante-room, and a main room separated by a partition. In the middle of the front room is the main entrance; on the side a second, leading into the main room. Before the door are mats and over it always a sort of artistic work. The mercantile spirit of the Bangala is limited to trade in salt.

The population of West Central Africa is small, with the exception of the Cas-sange and Congo land. The form of government is of a patriarchal character; every village has its chief 'soba'; a community of villages belongs to a greater prince; among the Sunda and Bangala a king rules over the whole nation. Such a king rules absolutely; still there are in every court a number of prominent people who express their views on everything, and thus influence the king. Through them commands are

sent out in the king's name. The village or district must support the king, give him 'garapa' (a distilled drink), wives, and many other things. Of all game captured, he gets the right leg, the shooter the left, and the rest is divided among the other hunters. In elephant hunting he demands one tusk; and he claims all lion and leopard skins, since only a king can own these. In lands where there is palm wine, he appoints those of his own people who are to look after and protect it. These dwell always close by the grove and watch it, their only pay being that they can drink of the wine. All the rest is left for the king, who often lives for months at a time on it alone. The soba, or chiefs, pass in different tribes under different names. When a king dies, his successor is chosen, and initiated or installed by curious though senseless rites, which presumably have a symbolical significance. In spite of the absolute dominion of the chiefs over property and even the lives of his subjects, there are still people who exercise still greater influence; these are the magicians, doctors, or medicine men, so that the chief who has the reputation of being also a medicine man has really unlimited power.

The magician knows the effect of different roots and curatives. He prepares amulets and fetiches of all sorts for protection against sicknesses, enemies, lions, snakes, etc. One is especially popular, viz., that by which a person can drive away rain-clouds, or at least postpone rain. In all these charms and amulets, antelope horn plays an important role. Faith in the power of magic is deeply impressed on all the natives. Even those born in cities, and who in early youth were converted to Christianity, cannot break away from it, and when they come to an age in which to decide for themselves in which religion they shall put their trust, they will not be in doubt for a moment. There are three kinds of witch-masters. First, the 'quimbanda,' a harmless doctor who acquaints himself with sicknesses, and prepares drinks from roots and herbs. Then comes the 'Devinador,' 'Mucua N'combo,' whose action likewise is a harmless one, and who has nothing to do with the 'juramento.' This is cared for by the third, the 'cassange ka m'bambu,' the sorcerer with bamboo. If a person is suffering and has pains in the night, he goes to the n'combo, who does what he can to relieve him. If he, however, fails, the sufferer takes his case to the m'bambu, who exercises his superior power.

In the courts the third sort of magicians, whose power never appears united in the person of one of the other two, play the important role of judge and executioner. How important this role is may be seen from the fact that the strength of the potion administered, and even the preparation of it, is given entirely into his hands, and is his secret. Bamboo conjuring is in high repute, and is even favored by the children and grandchildren of the whites. In spite of the prohibition of the government, cases frequently occur even in Loana and Ambaca. The poor ignorant natives are willing to submit to it in cases of accusation, because they think only the guilty can die in consequence of its action.

The natives are fond of lawsuits and the like. These are undertaken partly from cupidity and partly for entertainment. The following will illustrate native logic as well as the way in which they work up a case. Some one says to another: "You look like a person whom I formerly knew." The other replies: "Where is the man whom I look like? He is not here, say you? Bring him. Impossible, you say? Therefore he is dead, and you wish that I were dead. For this you must pay me so and so much." If the person concerned doesn't pay, his relatives are called in, the case comes to open discussion, the demand increases more and more, and often ends in the

slavery of the "guilty." The best of it is, however, that the person who has to pay says to his prosecutor: "You have taken so and so much from me. Now you must pay me double, for you have wished to make me hunger, and have therefore wished my death." And thus the case begins over again.

Girls, when nurslings, are often betrothed. The real lords of the children are the uncles on the maternal side. From him the husband receives his bride for the usual price: there is no marriage ceremony, and the two live together as long as it is pleasing to both. In case of a falling out, the girl is sent back to her uncle, who rejoices that he can sell her over again. The girl has no choice in her first husband, but in case of a divorce an early suitor comes into play, and the uncle soon has a customer for the girl. These separations are very common. Children inherit neither rank nor possessions nor name from their parents. All these must come from the uncle. Sons who are not content with the treatment of their fathers simply go to the uncle, whom they call "tata," which means alike father and lord. The more sons, and especially such voluntary sons, a man has in his house, the richer and better off he is. They don't pay him for his trouble, nor does he give them much; but they are his servants, they hunt for him, form his court, and go to war with him. If a girl dies in marriage, the uncle claims from the husband an indemnification, which is computed according to the purchase price, the husband being held in a certain measure accountable for her death.

The inhabitants of the sparsely settled Minungo are poorly clad. Two little pieces of skin, a few beads, and a little stick in the nose is their entire outfit. They wear the hair in coarse or fine braids, which hang down after the Egyptian fashion, are smeared with oil and clay, and ornamented at the lower ends with little balls. Over the brow is a row of braids, also ornamented with beads. The figure and physiognomy of the Minungo are commonplace and characterless; the nose is of a Jewish caste, the nostrils being distended by a little stick. Their houses are distinguished from those of other tribes by being circular, are water-tight, and very neat on the outside. Inside they are dirty, lack room, convenience, and ventilation. The Minungos are very superstitious about the merits of red and white clay. In cases of common sickness they smear one side of a drinking vessel with oil, and the other with clay, and then drink from the clay side. Little bullets of clay insure luck in trade, prevent theft, etc. Little fetiches are made from wood and copper, sometimes in the form of a crucifix, sometimes in form of an eagle, or an ox with a rider; these are much used.

Among the Minungo, the Chinge, and the Quioco, the mode of disposing of the corpses of princes is curious. The corpses are left exposed in the house, all the inhabitants abandon the village and go to or with the successor. Only three slaves remain with the dead, live in the same house, and collect carefully day by day the worms that drop from the flesh. This pleasant occupation they follow for three years, until only a skeleton remains. Then the worms, preserved in a vessel, the representatives of the flesh of the dead, together with the bones, are cast into some thick bush. In all parts of West Africa, at the death of a prince, the time till he is buried and replaced is occupied in plundering passing travelers. More honorable are the burial customs of the Bangala.

In Kassandshe, Schütt saw several burial-places which had hedges and well laid-out paths around the graves, which were built of clay. To a grave of this sort the corpse is brought entire, not merely the nails, etc., as among the Lunda, who throw

the body into the river. The grave is luxuriously filled out with fozenda, but alas! among the mighty of the Lunda, two slaves, a male and a female, with broken legs and often broken arms, are put in alive and immolated; and on the grave from forty to fifty slaves are slaughtered. The Bangala gave up this custom long ago. As a watcher of the grave, a prince related to the deceased is appointed, and this is considered so great an honor as to give a smaller Loba or prince the Maquita rank. The Bondo bury their dead by the wayside.

The only earnest occupations of the Bondo are the ceremonies of greeting, eating and sleeping. If a man comes into a company of his own rank, he bows down, touches the earth, then his right breast with the flat of his hands, and then all clap their hands *a tempo* nine times. The first blow is the leading one, then follow five more *decre-scendo*; the last three are slower and scarcely audible. If a superior person be present, the new comer must kiss the ground. If it be a very great chief, he must turn so as to rub the ground with his right shoulder-blade. The dirtier he gets, the more highly honored is the person greeted. This ceremony is never omitted. There are no leave-takings or farewell speeches. A person simply gets up and goes. Women do not perform the greeting ceremony. The Bondo women wear a square piece of European material, fastened at the hips with a string or band, and rarely over the breasts a piece of cotton cloth. Finger-rings of brass (the thicker the better), all sorts of fetichistic ornaments, and strings of beads about the neck, complete the toilet. Men wear strings of small blue, red, and white beads in a peculiar way over one shoulder and under both arms. The thickness of these strings denote the strength of a man's love for his wife. Women as well as men wear the hair wound about the entire back of the head in small thick or close plaits, interwoven with beads, and sometimes fastened one to another with strings of beads.

The hair-dressing of the Bantu of West Central Africa may be taken as the measure of the civilization of a tribe. Those tribes who have come into contact with the whites wear the hair cut uniformly, without head-dress; in some tribes in the neighborhood of civilization, the women alone wear head-dresses; the men go with hair cut short.

THE TRIBES ON THE SOUTHERN GUINEA COAST.

North of the Nama land, which is occupied by the Hottentots, along the coast as far as the Cunene, but landward to an unknown limit stretches the land of the Dama, wrongly called also Damara and Damras. This tribe is divided into western and eastern portions. The Dama are a powerful, warlike, and very dirty tribe, usually armed with bows and arrows, and are shepherds or herdsmen without fixed abode. They live in constant war with their neighbors. Their language is allied to the Betchuana. By their legends and customs they are also related to them. Once a powerful nation, they have been reduced and driven southward by the Nama. To-day the Dama have again become the dominant people, have greatly increased their herds, have fire-arms, — even breech-loaders, — ride horses, and travel with wagons. They number 110,000 souls.

The Dama are large, lean, well-built, though not muscular; have dark eyes, slightly prominent cheek bones, large mouth and lips, round chin, reddish or black-brown skin, and wear their hair in braids down the back. The women are small, and soon become ugly. All the Dama wear a small apron, and in bad weather a skin mantle. In good weather the upper body is uncovered, but the noble Dama is adorned with all sorts of

ornaments. He wears strings of ivory bells (sometimes reaching to the knees), strings of copper bullets and glass beads. The feet are clad in sandals pointed before and behind. The women wear a sort of head-dress which they never take off in the presence of strangers. They, too, wear neck-bands and strings of copper balls, and the like. The Dama carry shields and spears, and their darts and dirks are not dangerous. Their arrows are poisoned. Polygamy prevails. The women are the laborers, though the men assist them. They live in families or small companies, and have little allegiance to their chief. Their chief characteristics are constant quietude, fickleness, and falseness, much talent for acquiring foreign languages, and mechanical capabilities; at the same time want of endurance, instability, extraordinary loquaciousness, and a love for smoking, dancing, and music. The Dama have an established ceremonial according to which all families are brought up. Youths, on growing up, knock out the lower incisors. Superstition flourishes in every form. Spirits, witches, and magic are feared, so that the magician makes a good business. On the death of a rich man the mourners set up a howl. The corpse is rolled up in a cloth of dark color, and buried with his utensils. A couple of ox-horns are hung over the grave; the sign of mourning is a dark skin cap or head-dress.

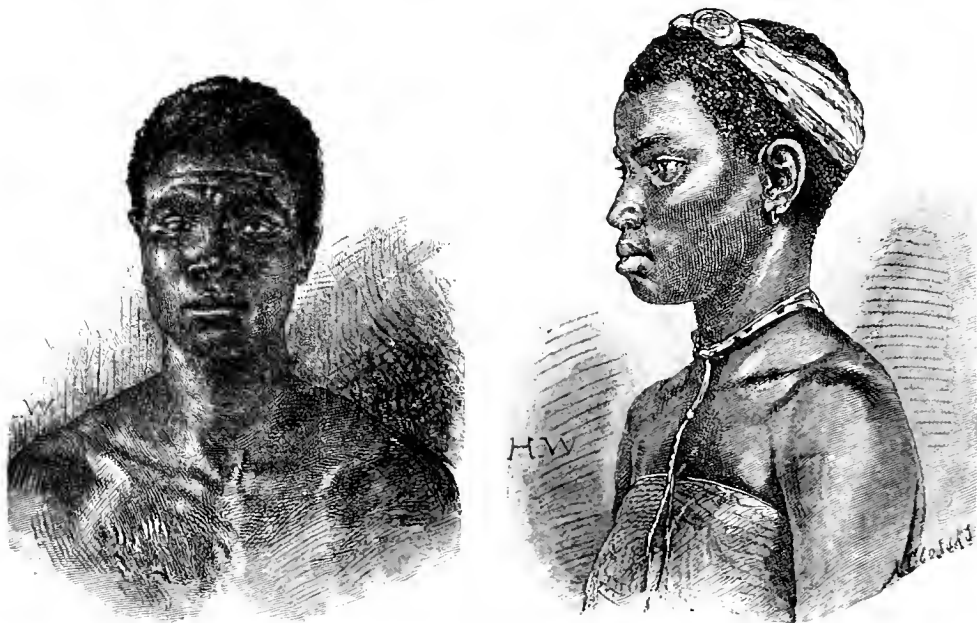
The space between the Cunene and the Congo is inhabited by a number of tribes. These tribes in their physical development are more advanced the farther we go from the coast. Their clothing is the simplest imaginable, — a single bit of cloth or skin. Manioc and millet form the chief food; only on festive occasions cattle are slaughtered. Field-labor is performed by women alone; the men do nothing.

The Ambuella form a sort of federation, well ruled by chiefs. Though theft is tolerably common, murder is unknown. Major Serpa Pinto, while among them, became acquainted with the remarkable albino people, the Mukassequeres. These, together with the Ambuella, occupy the land between the Kubango and the Kuando. Pinto was astonished at their ugliness. Their eyes are small, and not in a straight line, cheek-bones far apart and prominent, nose flat to the face and nostrils disproportionately large, hair coarse, and thickest on top. While the Ambuella are black, the others are white and have the Hottentot type. They do not till the ground; agricultural implements are unknown. Their only weapons are bows and arrows. In many respects they appear to stand still among the savages of the district, for they have not even a cave in which to seek refuge. Pinto believed that they belonged ethnologically to the Hottentots; but it is scarcely possible to assign them a place. Most of these tribes live under chiefs (Doba); are industrious, especially good iron-workers, cultivate peanuts, maniot beans, and cotton, raise bees, but also deal in slaves. In general, one can only be made a slave as prisoner of war, or as payment for the debt of his parents.

The land from the mouth of the Kuansa to somewhere about Dondo is occupied by the Kissama. They have strikingly ugly features, are below medium size, and of a dark-brown complexion, which, however, is usually buried under an ash-colored crust of dirt. They are a large tribe, but, from their mistrust of whites, they have not allowed the Portuguese to establish stations in their territory. In contrast with them, not only in body but in intellect and character, stand their eastern neighbors, the Libolo, a large, well-formed race of men, with good-natured and intelligent faces. The Libolo anoint the whole body with palm-oil, and wind about their loins a light band of dark-colored plant fibres; their long hair is worn in thin plaits down the shoulders, interspersed with beads, blocks of wood, and coral; on the head is worn

a circular disk like a halo; among several tribes a head-dress is in vogue. The M'Bahinda are likewise a better tribe, because they have had little contact with the whites. Their slaves are loyal and industrious. Both the men and women of this tribe are passionately given to the 'batuk,'—the can-can of the blacks. This is accompanied with the music of the wooden 'marimba,' the drum, and a sort of primitive fiddle.

The natives of Loango, the Bafiote, are sharply distinguished from the Musserongo, living further south on the banks of the Congo, are generally of stately, often imposing, figure, frequently recalling the physical type of the Europeans. The hands and feet are mostly small and well formed. The face (in which only in rare cases the jaws are very prominent) is generally disfigured by a flat nose. The mouth is usually sharply cut, the lips full, but not projecting in the usual degree. The teeth



FIGS. 150 and 151. — Man and woman from the Loango coast.

white and small. The eye is dark, large, and fiery. The brow tolerably well arched; cheek bones seldom prominent; the ears small and delicate. The black crisp hair is worn short or twisted into a small coil. The skin is a pleasing brown, and delicate enough to make noticeable a blush or pallor. In individuals well nourished and well to do, it seems some degrees lighter. The beard is weak, growing only on the cheeks, though old men may be seen with moustache and chin whiskers.

Mutilations of the body for the sake of ornament are not common. They consist in knocking out the upper incisors, and in tattooing about the breast; piercing of the ears is common.

The Bafiote are joyous and childish, know not the value of time. Being easily influenced for good or bad, they go from one extreme to another, and often into gross sensuality. In eating and drinking they are moderate. Drunkenness is not known among them. They love cleanliness, bathe frequently, and rinse out the mouth after

every meal. Though childlike they are in no wise harmless. Contact with the whites has produced treachery and cupidity. Among them the law is, "an eye for an eye, and a tooth for a tooth." Filled with constant mistrust of the views of the whites, but frightened by his superiority, they know how to conceal their thoughts under an indifferent demeanor. Still, as servants or slaves, when once convinced of the honorableness and well-wishing of their white master, they show true attachment and thankfulness for benefits received. Lack of energy makes them lazy, even foul, in the strict sense of the word. They work perseveringly for the attainment of a near object, but, so far as the rest goes, work is an evil. They are carried away by superstition and religious fantasy into the most bloodthirsty and inhuman cruelty. They are very loquacious. They are hasty and hot in a war of words, but fearful of actual war and bloodshed, and do not show Spartan bravery. In cases of difference, conflict is averted by a long 'palaver,' in which the natives show remarkable ability and force as speakers, and considerable intelligence and elasticity of thought. Girls choose their husbands according to their affection; filial and parental love is quite marked.

The religion of the Baliote is not a genuine polytheism, but a sort of monotheism. They believe in a good god who has created man and the world, and opposes the evil principle. Still this purer representation is corrupted with an inconceivable amount of the coarsest superstitions. These find ex-



FIG. 152 — Magician from the Loango coast.

pression in many fetiches, — lifeless, usually portable objects, to which divine powers have been imparted by the priests. When the fetich does not perform the service required, the savage beats it, as though it were an embodiment of a part of God, or God himself. A curious religious usage is the ‘china,’ *i. e.*, the observance of certain acts; for instance, to approach the Quila River with fire or lighted torches, to smoke during a storm, to eat certain food, say certain words, touch certain places or objects. Slaves do not observe the ‘china.’

Fishing and agriculture are the chief occupations of the natives of the Loango coast. The certainty of a good catch of fish induces laziness, and the productiveness of the ground has called forth little intellectual power in devising implements. It may be doubted whether trade has improved the Bafiote. The selling of the cattle, and the products thus acquired, are the concern of the men. The field products are usually brought to market by the women. The habits of trade have tended to kill the nobler emotions of the natives’ souls, and teach them cupidity and the like. Cotton cloth is the usual article for which field products are exchanged. Men and women both wear an apron reaching to or below the knees, and often a large toga-like piece of cloth, which is fastened at the hips with a string or pin. The head is usually bare, but is frequently covered with a cap of very artistic work of imported cloth or domestic manufacture. A certain form is an attribute and title to a certain rank. Children go entirely naked, but have a string tied about the hips. Three months after birth, a child is baptized, sprinkled by one of the family, when a name is given, usually a family name, or that of an animal or plant. The mother educates and brings up the children. The marriage ceremony is very original. The bride cooks a couple of trial meals for her husband, and he eats of them. If the parents of the bride oppose her choice, she performs the simple ceremony in secret, and the marriage is regarded as fully performed. In spite of the polygamy allowed, woman has an independent position. She takes care of her own property, and all possessions are inherited in the female line. All female descendants of the noble families are princesses, but the children of princes are only noble. A princess may take to husband a free man or a slave, a rich man or a poor man, but not a prince. A poor man usually has but one wife. Slaves enjoy mild treatment, being regarded as members of the family, and called ‘son’ and ‘daughter.’ At death the corpse is washed and dried by the fire, or rubbed with rum, and then buried in the common court. The burial of princes and princesses, for which a separate ceremony is prepared, takes place exclusively in another court.

A tribe of entirely different type than the other natives of the Loango coast are the Mawumba, who live in Makaja and its surroundings. From their characteristic features and from being skilful traders they have been called ‘black Jews.’ Being earnest, intelligent, and skilful in work, they make a good impression. The complexion of the Bafiote, as also that of the Mawumba, varies between great extremes. In the majority black brown, darker than among the other Loango tribes, it is in some individuals almost as bright as the copper-colored Indians of America. Frequently, especially among the women, mutilation of the upper teeth is seen.

Besides the Bafiote we meet as inhabitants of the Loango coast the Bawili and the Bajombe. The type of face of the inaccessible, mistrustful, stolid Bajombe shows in many individuals an almost European cast of nose, and scarcely noticeable or almost no prognathism. English or European wares are found here. The clothing is of domestic make. Only a few of the well to do and especially young maidens

clothe themselves in bright cotton; the latter paint their faces also. Over the forehead, a little above the eyes, to the ears, is drawn a red streak two inches wide; across the nose to the ears a yellow streak; the chin is painted snow white. About the head are wound strings of beads. On the back of the head the strong hair is shaved off into artistic figures. From these Bajombe the two tribes Similikunja and Bakunja, in the land Yangela, are distinguished in that their forehead is more prominent, and the nose apparently flatter; the hair is coarser and stronger, and the complexion darker. The facial expression has something peculiarly wild from the fact that they knock out the four upper incisors.

The characteristic Bayaka village is the same as that of the neighboring Balumba. It consists of a few straight streets, in the midst of which are two spots reserved for definite fetiches. On the average, a village has not more than fifteen or sixteen huts. The essential features of these huts are the square outline, and covered porch, and the exit for smoke in the roof. The widely-spread head-cushion, made of three branches, is found here. A few firearms have been introduced by trade. Every Bayaka carries a large knife. Small bows, with correspondingly small poisoned arrows, are used; with these some of the natives are very skilful. Lances of various forms, usually without barbs, are carried. Musical instruments are to be found only in small number. Bananas, manioc, maize, sugar-cane, cotton, cocoonut, and tobacco are the chief productions of the natives. A sort of whiskey is made from palm. Tobacco is smoked in pipes, which consist of a very small bowl of burnt clay, with a hollow stalk of a banana leaf for a stem. As a rule, a pipe circles around among from three to five blacks, and then the enjoyment comes to an end. The smoker is wont to blow through the pipe, then to suck in as much smoke as possible. This he forcibly blows out and then hands over the pipe to his neighbor.

The clothing is a plain, unadorned apron of flax, except where trade has introduced cotton cloth. The characteristic arrangement of the woolly hair is a fantastic feature. The hair is usually bound together into two spikes, which stand out behind and below. The custom is to point or knock out the upper incisors. The men rub the body with a red powder, which imparts to it a reddish-brown color. Tattooing is common among the men, but is limited to rings around arms and legs. Women tattoo the forehead and cheeks. Besides the apron they wear a sort of head-cloth. Children are carried by a strap passing over the mother's shoulder and reaching to the opposite hip. On this strap the child sits, with its knees against the mother's side. Of course the women have their beads, rings, and brass spangles. The transportation baskets, unlike those of other tribes, are carried on the back.

The Bayaka are given to fetichism, in which animal skulls play a large role. The fetich 'mieri' gives the male sex complete dominion over the female. To this fetich, which women must not see, and from which they flee terrified, the women owe many a privation and much of the labor they have to perform. The burial customs are strange. The corpse of a poor man is wrapped up, carried into the woods, and there bound fast to the limb of some tree. In the case of a rich man, the knees of the corpse are bent up against the breast; it is then brought into the woods and placed in a shallow hole and covered with dry wood. The language of the Bayaka is musical; and one is favorably impressed with it because one would naturally expect that to this soft speech belong mild men. The complexion of the Bayaka is not very dark. They are of average size, and their faces are characterized by prominent cheek-bones.

Near and west of equatorial Africa are numerous tribes of which we know but

little. They of course have much in common, both in appearance and customs. Among these principal tribes are numerous groups of the primitive population of the land. These speak no one language, but each speaks that of the district in which it lives. The square form of hut prevails in the tribes visited; but these primitive people have the round form. The structure is very simple. A number of poles of palm wood are bent, and both ends are firmly planted in the ground. Thus a hemispherical hut is formed, which is covered with leaves. These huts are only five feet high, and the entrance is so low that one has to lie on the ground to crawl in. On the inside is nothing but a fire and a bed of leaves. The Abongo are a tribe of diminutive people of poorly developed physique.

Of the many tribes of west equatorial Africa the wide-spread M'Pongwe are the most important and most interesting. There is among them not the slightest trace of historical tradition, and we have not learned very much of them that is praiseworthy. As soon as a M'Pongwe gets a little money, he buys a bunch of keys and thinks he has a coffer, as he hangs them about his neck. If he is richer he does really get one, puts it in his house, and this signifies he has enormous possessions. The ambition of every man is to have many wives, much rum, a stove-pipe hat, and credit at a white merchant's. But if this ambition be realized, the native is in danger, for he incurs the ill-will of his less fortunate comrades, and poison plays a dangerous role in Africa. Hence he will partake of no food that has not been prepared by his first wife and partaken of by the rest of his wives some time before. Jealousy in domestic matters, however, is not known. The lot of the slave is hard; her master can kill her without exciting protest. A man's rank is determined by the number of his wives, and herein lies a great obstacle to the spread of Christianity, for the man who takes but one wife becomes an object of ridicule and contempt. Here prevails the terrible belief or custom that nobody can die a natural death without others being accused of it. Those accused must submit to the poison test; and this is doing more for the depopulation of Africa than all the wars.

The household is the central point in the existence of the M'Pongwe. The father exercises supreme power over wives, children, and serfs. Though the power of the paterfamilias is strictly unlimited, still, restrained by custom and censure, the M'Pongwe makes no misuse of it: as he punishes his children so also he punishes his serfs; but brutality is not in his being, and a genuine M'Pongwe exerts his authority without having recourse to bodily chastisement. He demands from his serfs or bondsmen nothing that in the interest of the household he would not demand from his sons, or brothers, or nephews. The subjects thus have rights of their own, and as much liberty as they need. This relation of serfdom can be brought about in numerous ways, as, for example, by insolvency; but usually this relation is established by birth, since the children follow the mother. As a rule, the rights of a M'Pongwe over his subjects are less than the duties he owes them.

The family is of course polygamic. But this works in the interest of the women, and hence they are the zealous supporters of this form of life. Since the more wives a man has the higher his rank is, the more fellow-wives a wife has the more exalted her social rank is. Again, the more wives a man has the less each one has to do. In matters of inheritance the father's possessions pass to the oldest son, who settles with the others. The king is chosen, in accordance with old customs, by the people, who assemble for this purpose. The mode of choice is by acclamation. They have no real courts. Right is not based on law, but on each one's sense of right as it finds



Chief of the Fans.

expression in the manners and customs of the tribe. Thus only in extreme cases is the counsel of the king called upon. In agricultural and social questions they have two secret unions, — the 'N'da' among the men, and the 'N'shambe' among the women.

The Okota are a poor, wretched tribe, both men and women being ugly, false, and base. They suffer much from hunger, live mostly on a sort of green fruit that grows in the woods. Their houses are made of bark, and everything about these savages looks sorrowful and dirty. Slave trade is their only business.

On the right bank of the River Ogowe is a tribe whose characteristics we may give as furnished by Lenz. These are the Fan, a tribe of cannibals whose very name is a terror to their neighbors. They are well-built, slim, and powerful; their complexion is light, often verging strongly into yellow; hair and beard are very strong; their glance is bold, and has a wildness that is heightened by the custom of pulling out the lashes. They are cruel, but spirited and open, as are all their neighbors. Their villages are built in the thickest of the wood; are neat and regular, consisting of two often very long streets of small houses placed close together. The clothing is very simple. The men wear a short garment of bark about the loins; the women still less, — an ape-skin behind, and a piece of cloth or a wisp of grass in front. Tattooing is common. The front teeth are pointed. They love copper and brass rings. Their weapons are spears, fire-arms, and shields. Polygamy is common, but still women are more highly honored than in some places where monogamy prevails. To be sure they have to do the work. The Fan rejoice in their love of human flesh, and will permit no stranger to be present at their orgies. These meals are a religious service — a sort of sacrifice.

As the most northern Bantu tribe, we must mention the Qualla, who inhabit the Cameroon Mountains. Their speech is a branch of the Kafir language. Still the Qualla immigrated from the northwest, and are descendants of the Bakwiri, who even now inhabit the mountains. The Qualla are, on the average, large and powerfully built, but have only a little beard. The skin is dark brown, like burnt coffee, not rarely even clearer. There are also some complete albinos. The women are much smaller and uglier than the men. Both sexes go quite naked, except a small strip of cloth about the loins. Like most natives, they adorn themselves for dances and festivities with beads, rings, etc. All tattoo the face and breast, and pluck out the eyelashes. Their domestic industries are few. They scarcely plant yams and bananas enough for food. The men consider it a disgrace to perform field labor; this devolves upon the women and slaves. Women, as wives, are bought from their parents. Poor men can pay for them in service. Wives are therefore the property of their husbands, and their lot is little better than that of beasts of burden. Theft and adultery are severely punished. Government is almost entirely wanting. Their intellectual capabilities are of a rather low order; and missionaries have made little progress among them.

The neighboring Bakwiri appear related to the Qualla, but are distinguished from them in many ways. They occupy the whole district between the Cameroon River and the Cameroon Mountains. They are a harmless, good-natured, well-formed race, who have scarcely come in contact with European culture. Thieving and falseness are not so common among them as among other tribes. They go almost entirely naked. Their huts, which are very wretched, are surrounded by enclosures. Though they have considerable flocks, the animals are slaughtered chiefly on festive occasions. Re-

ligious festivals, with dance and song, are held at the full moon. On the death of a person the women set up a wail, and go from house to house at night; the men fire off powder. On the ninth day a great festival begins. The dead are buried in their huts, which for a time are left empty. Witchcraft often appears in both tribes. The accused have to submit to the poison-test. The blacks are very superstitious, dealing much in amulets, magical drinks, and the like. They believe writing, on account of its power to tell stories, to be a fetich.

THE PEOPLE OF THE SUDAN.

That part of western and middle Africa which extends from Senegal to Timbuktu, from there to Lake Tchad, thence north as far as Fezzan, and stretching eastward into the territory of the Nile, is commonly designated as the Sudan. The men who inhabit this broad territory belong to different races. We have, as the main stock of the population, the real negro, then the Fulah in the west, the Nuba in the east, and the Berber in the north. The real aborigines, however, are the negroes, whose territory stretches along the Nile to Ukerewe Lake (Victoria Nyanza), from whence a line drawn in a more or less straight line to the Bight of Biafra forms their southern boundary. The genuine negroes have been driven by other tribes from the north and east; and on the boundary lines between the different tribes race-mixtures are unmistakable.

The negro type, in comparison with that of the white, has been very differently judged. The negro is, upon the whole, strongly and muscularly built; his neck is thick, short, and powerful; the upper leg and calf are poorly developed; the foot, long and broad. The skin is thicker than in the white race; it shows little tendency to hair, and is characterized by a strong odor; on the palms of the hands it is thicker and less sensitive than in the white race.

The bones of the skull are heavy, thick, and hard. The back part of the skull is prolonged. The brain is smaller than in the midland races, and its folds are less developed. On account of the narrowness of the brow and the length of the jaw, the head seems as if pressed together from both sides, and the face consequently long and narrow. Its prognathism is pronounced. The eyes are black and narrow. The nose, thick and flat, has a broad base, and large nostrils. The mouth, large and broad, has white teeth, which project forward. The lips are full, and colored a dark red; the chin plump, but small. The complexion varies from jet black to brown, or even a dirty yellow. The hair, which, as a rule, grows only on the head, is crisp, black, and short. A negro's age is difficult to determine; the average is probably about sixty. This type applies only to the individuals who have not suffered from race mixtures. Indeed the 'typical negro' is a rarity.

The character of the negro resembles in many points that of an undeveloped child; he is characterized by receptivity and spontaneity. The negro, upon the whole, is a sensuous man, in whom fancy prevails. The fundamental feature of his temperament, therefore, is geniality; still, by suddenly-acting causes from without, he can be easily drawn to the opposite disposition. Thus in festivities and dances he can forget cares and sorrows, and in hardships forget his lot. External matters never fail to make a deep impression on the negro's spirit. He is, further, a man of the moment; he never thinks of the future, but lives, so to speak, from day to day. Only hunger and the

desire of self-gratification can rouse him from his quiet. This slight intellectual energy of the negro has a certain natural good-nature as its result. To his comrades and guests he always shows an open hand and an open heart. He shares everything he has, on the supposition that they will do the same. This fickleness and tendency to communism is a great hindrance to the development of the sense of property, acquisition, and labor. This, too, has been a great obstacle to the work of missionaries; and its evil effects crop out in various ways.

Good-natured and friendly as are the negroes to their friends, their conduct toward enemies is just as regardless and cruel. The life of the negro thus moves in the



FIG. 153. — Pure Negro type.

greatest opposites, and in his heart the most opposite feelings and thoughts find place. Foolish mirth exchanges with gloomy despair, excessive hope with shrinking fear, senseless, gay prodigality with the meanest avarice.

To the pronounced receptive foundation of the negro's character corresponds also his intellectual endowment. In that which requires imitation he is well developed, but in that which requires independent thought he stands on a low stage. The negro child in its first years is superior to the white child. At the age of puberty, however, he stops, though the white child advances constantly. In the acquisition of language the negro is excellent, but he has no sense for numbers. This goes so far

that he can scarcely compute or tell his own age. The limitation of the intellectual powers evinces itself in a sense of mistrust, and this breeds great cunning, especially in commerce with other and strange people. Again, whatever the negro does not see in daily life with his own eyes, he believes to be independent of what he does see. Therefore the most senseless and amusing faith is found, and the deceiver who knows how to captivate his fancy may make him the shuttlecock of his will.

As with the individual so with the race. Independent culture has never flourished among them. Their forms of culture are the bare result of imitation, and they are thus dependent upon a superior race to give them the needed impulse. They must be guided by others, like undeveloped children. In comparison with other varieties of the human race, we may say that they are of a much lower intellectual ability. This inferiority is seen not less strikingly in the position the negroes take with regard to other races than in their use of the treasures which nature offers them. From the oldest time, Egyptian pictures have represented the negroes as slaves and servants of the white tribes. Upon the whole, the often-made remark must be conceded to be true: "The negro may be trained, but only rarely really educated." On the other hand it should be mentioned that there are warm champions of the culture-capabilities of the negro. One of them, Hermann Soyaux, asserts that the negro race is not specially worse or more poorly organized than the white race, and that the negroes are not merely trained, but really educated. He cites numerous examples, and, to the objection that these are the exceptions, says that such exceptions are the best proof that only more favorable circumstances are needed for the better development of the negro race.

THE NEGROES OF UPPER GUINEA.

We begin the enumeration of the negro tribes with those on the Bight of Biafra. Here the transition from the Bantu to the genuine negro may be most clearly observed, but only on the continent, — not on the islands, whose inhabitants have been isolated from close contact with neighboring peoples. The most remarkable and interesting of these islanders are doubtless the Aduja, on Fernando Po, better known by the name Bubi, which has been given to them by the Europeans because they address every stranger with 'bubi,' *i. e.*, friend. The Aduja were driven from the interior by the conquering MPongwe. They are settled only in the woods, for in spite of their mildness they have not been attracted by the Europeans and their modes of life. Living in small villages in the forests, they only come to the factories and towns of the whites to barter the products of their land, which are the same as in all west Africa. They go entirely naked, except a narrow apron, and never fail to wear a wide-brimmed hat, usually woven from the fibres of palm-leaves. The thick hair, usually bound into large bunches, is commonly smeared with a yellow, ochre-like earth. About the neck and finger-joints are worn strings of bones, stones, or European beads. Their weapons are sometimes a flint-lock, sometimes a spear, and rarely a club. Besides this, each man has a large knife slung to his left forearm, and stuck in a wood or leather shield. The women have in the same place a tobacco-pipe. The Adija are a large, powerfully-built race, of dark-brown complexion, and with ugly features. Their gentle and quiet nature forms a pleasant contrast to the excitability found among most other negroes.

Returning now to the continent, we meet the Ibo language on the lower course of the Niger, and the Nupe from the Benue up. Of these, the former, at least in lan-

gnage, resembles the Bantu. What the relation is between these two we must wait for further investigations to decide. Whether the Nupe are the original inhabitants of the land, or immigrants, is difficult to determine. The type of the Nupe still remains entirely unmixed. They are genuine negroes in complexion and form of face, and indisputably one of the best-formed tribes of Africa. The men tattoo their faces and other parts of the body, shave the head, and let the beard stand only in a narrow strip on the chin and cheeks. On the upper arm they wear a thick ring of blue or white glass. The women, on the other hand, let the hair fall loose about the head, and adorn themselves with corals, beads, colored stones, and arm and leg rings. The boys, till they have reached the age of manhood, have the hair of the head cut away only in part, so as to form figures. Nobody appears without clothing.

The natives of the neighboring Yoruba are distinguished from the Nupe by a clearer complexion, and a more regular form of face. Their lips are said to be not so thick, and their nose is more aquiline than among the other negroes. The men are well formed, and have an independent bearing. They are more slavishly subject to their princes than are other tribes. The clothing of the men consists of a shirt without sleeves, and hose reaching to the knee,—a costume well adapted for passing through the primeval forests, and for work. The houses are a long oblong, in which many families, usually related, live together. These, as a rule, are surrounded by a square court. The front of the house is closed with clay walls; the rear runs into an open gallery. A space between the walls of the house and the roof is left for the admission of air. They ply numerous industries, such as leather-work, wood-carving, mat-making, embroidery, pottery, etc. They are idolaters, having numerous fetiches of wood and clay.

Quite different from the Nupe and Ibo are said to be the languages of a series of tribes who live in and about the delta of the Niger. Of these we know scarcely more than the names. The tribes living on the lower course of the Niger are idolaters, who offer sacrifices of domestic animals, and sometimes, though rarely, of men. Islamism has done a good work among them in abolishing human sacrifice. The most important of these tribes is that of the Dahomey negroes, whose real name is Effons. They form a real kingdom, whose ruler is an absolute despot. He is the real owner of the land and its people, and the life and property of his subjects are subject to his beck. He can even sell his subjects' daughters into marriage, and put the money in his treasury. To him as the 'father' of the land falls the greatest part of everything. In spite of the gross despotism, the patriarchal foundation of the government betrays itself in several points. The king reigns in accordance with the customs and traditions of his tribe. The throne descends to the eldest son. Each province has a vice-



FIG. 154. — Negro from the Niger Delta.

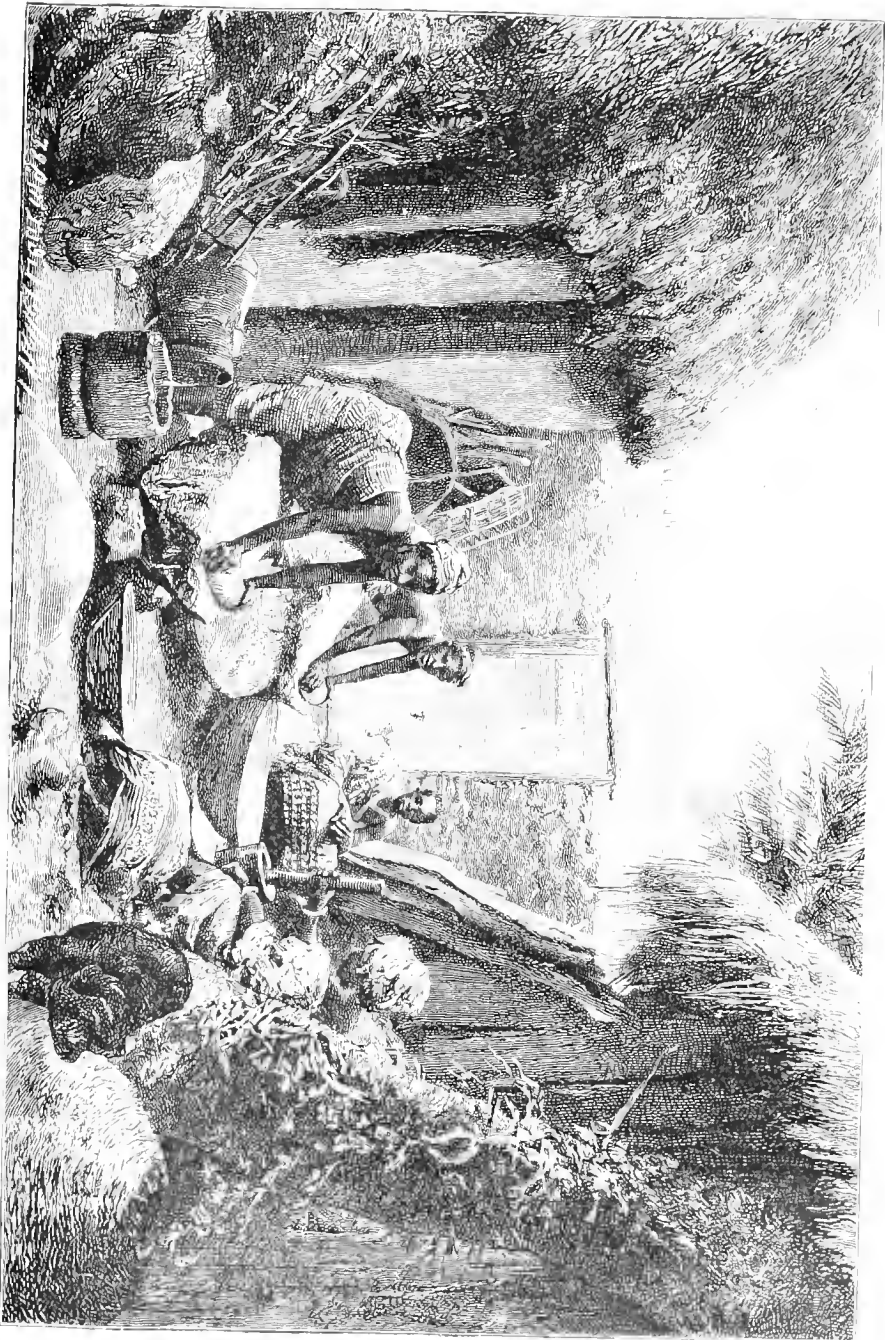
king. The king being the personification of right, there is on his death a reign of anarchy till his successor is installed.

The festivals and dances are a marked feature. Like King David before the ark of the covenant, the king of Dahomey dances before his people on all public occasions. On the death of the king, part of his harem (which numbers about three thousand women) are slaughtered in his honor. Every year the king sprinkles the graves of his forefathers with human blood. Every January there is a feast in which from forty to fifty prisoners are slain. The walls of the king's palace are adorned with human skulls. Happily, however, under the influence of missionaries, these atrocities are being done away with.

In peculiar contrast to the general coarseness of the people is the high respect paid to women. Every state office is open to women as well to men. Indeed the king's body-guard consists of women. The king has a large army. Hellwald says of the people of Dahomey: "All men are slaves, and nearly all women wives, of the king." The army is well-officered and well-disciplined. Between the parade-grounds of the women and the men is a barrier of canes stuck in the ground. Over this the members of either troop cannot pass. All the female soldiers are nominally the wives of the king; in reality they live in celibacy. These female warriors are said to make a very pretty appearance. Their clothes are decent and comely. A narrow strip of blue or white cotton binds the hair. An armless vest covers the bosom, and a skirt of blue, red, or yellow material, fastened at the waist with a white girdle, reaches to the ankle. Their weapons are also variously ornamented.

The Ffons in general unite very opposite qualities. Over against their bloody despotism stands a horrible animal worship. They reverence especially snakes and panthers. The most important temple is consecrated to the snakes. In the temples and processions, young priestesses, who are beautifully adorned, play the chief role, and dance almost all day long before the fetiches. The Catholic church, however, has been established among them, and is exerting its influence. The Ffons, moreover, are civilized to a certain extent, are magnanimous, hospitable, honorable in their behavior, of a warm temperament, but thievish. They climb like apes to the top of palm-trees, drink moderately of palm wine, and are addicted to whiskey. They are passionately fond of music and the dance. The Ffons are one of the most industrious tribes of Africa; they build good houses, are skilful in weaving cotton, mats, and the like. The population is sparse, and is decreasing.

In Whydah, the Wegbe or Crepe language is spoken. Fetiche worship is in full bloom, and in the fetiche processions the fetiche drum plays a chief part. The costume of the negroes, who throng the narrow streets in bright crowds, consists, in the men, of a large piece of cotton cloth, which is cast over the left shoulder, after the fashion of a toga. In hard labor this is hid aside, so that always many may be seen walking about quite naked, except about the loins. In the color of this clothing the greatest variety prevails, so that a favorite street presents a gay appearance. The women wear a skirt fastened above the hips, and reaching to the knee. The hair stands directly up, is twisted together, and bound in a thick spike, and is usually covered with a piece of cloth. Another peculiarity of the female attire is that the ladies wear a bustle; but this they turn to a practical use, as it serves the little child with which almost every woman is encumbered, as a cushion on which to sit. In spite of the contact between whites and natives, in spite of the labors of missionaries, little or no moral influence has been brought to bear on the natives and their social relations.



Told Coast Negro women grinding corn.

Linguistically related to these negroes are those who speak the Odehi, or Utehi, and live on the Gold Coast. This group comprehends the Ashanti, the Fanti, the Akim, the Akwapim, and the Akwamba, among whom the two first mentioned are the most important. The Ashanti belong to the most perfectly formed negroes, and are of a deep black complexion. The face is oval; the eyes are brilliant; the ears small; the nose not very broad; the mouth moderate, with bright red, moderately thick lips. The women are often very handsome, with almost Grecian cut of face. The Ashanti are said to be very quick, and to have a good understanding. Those in the interior are only agriculturists; those on the coast, fishers. They are well known as skilful carpet weavers; they make durable and very prettily patterned cotton, make fine pottery, prepare leather, smelt iron, and the like. Their houses are built of clay, and covered with grass, the walls being plastered with a sort of lime. Many of the Ashanti enjoy a high degree of luxury. The Ashanti never eat with strangers or on the street. White is for them the sacred color. For mourning they let the hair grow. Two hundred years ago the Ashanti formed a small tribe who paid tribute for a long time to Denkera. In consequence of bad treatment they revolted, gained their freedom, founded Kumassi, and conquered several neighboring nations. These conquered nations they let retain their own princes, but from them they required tribute, so that to-day the kingdom of Ashanti consists of several small principalities that are bound together only by fear, and are always ready for a good opportunity to desert the Ashanti.

Some features of Ashanti life are very interesting. The power of the king is unlimited. He usually passes judgment and sentence in person. One curious custom is that when a person maintains his innocence, he is obliged to swallow a piece of wood, and drink a large vessel of water. If he is sick in consequence, his innocence is proved, and his accuser is put to death. If, however, he keeps well, he is punished the more severely. The law is frightfully severe. In cases of public execution, if the condemned utters a certain word or phrase, he cannot be killed, but can claim protection. To prevent this, however, the executioner falls upon the victim suddenly from behind, and begins his work. The throne passes to the brothers of the king. The king's mother has the highest rank. The king has over a thousand wives, and except on festive occasions these are not allowed to be seen on the streets by day. By night they can go out accompanied by eunuchs. When they pass through the street, deathlike stillness prevails. Other women, however, can go about as they please. Slavery prevails in an extensive way. The king has a thousand guards. When he dies they are killed; hence they take good care of him. At this time, too, a bloody saturnalia is celebrated, and hundreds of men are sacrificed. Everybody is a slave to the king; his name is a word of terror; his power is maintained by an organized system of spies. Of course the king and chiefs have many privileges which the commoners have not. The Ashanti army is the whole nation. In battle the generals take the rear, and cut down all retreating soldiers. If the battle is lost they slay themselves. The Ashanti are heathens, having a highest being who dwells in heaven, but also many evil spirits, *e.g.*, snakes, crocodiles, etc. They believe in a life after death; their hades is subterranean. There the king remains a king, the slave a slave. Death is therefore only an emigration, and they die with equanimity. War is the noblest occupation, and in this they are brave. The missionaries are doing good work, but most of the negroes cling to the old mode of thinking. Unbelief is unknown among them. A man may doubt the power of his gods, but never their

existence. He ascribes to them a human temperament, and regards them as tyrannical chiefs. Some are good, but not all good; others are bad, but not thoroughly bad. Just as more deference is paid to an evil chief, so more reverence is paid to the evil gods. The cardinal virtue of the savages is family coherence. The members of the same family, even of the same tribe, are firmly bound together. Toward strangers they may be treacherous and dishonorable, but to one another they are affectionate and true. The dead are often buried in the house in which they lived. Often food and drink are placed for the departed spirits. Tell a negro that the spirits of the dead are far away, and he will smile and ask what spirits he saw by night, and what voices he heard. The negro feels no loneliness, for, if he has no human companions, the spirits of the dead are about him. Each day of the week has two names, a feminine and a masculine. To all girls born on a particular day the feminine name of that day is given. To all boys born on the same day the masculine name is given. Thus the number of real names is very small, — fourteen in all, — and the natives have recourse to nicknames. An original custom is that of mortgaging human beings. Parents mortgage the children, husbands their wives, wives their husbands. If a mortgaged person dies, the corpse is hung to the limb of a tree, where animals cannot climb to it. The notion is that the soul cannot go to the eternal regions till the body has been buried, and the relatives have done all they could to discharge the mortgage.

The Fanti rejoice in the possession of two devils. The Akwapim, neighbors of the Fanti, are also fetichists; their fetiches being rude figures, an ear of corn, a bird, a tortoise, etc. With them, drumming and the sound of various musical instruments is accompanied with the rhythmic clapping of hands. The feast of the new moon is celebrated with great pomp. On this coast slave relations prevail. The life of these unfortunates is very severe. Their corpses are not buried, but cast out for food for beast and bird. If in the eyes of their owners they are worthless, they may under certain conditions be bound to a tree, and literally torn to pieces by the whole company. The participants in these barbarities then contribute, so that the owner of the slave thus treated can buy a better one. Human sacrifices are common. With their belief in life after death is connected a number of superstitious usages.

On the right bank of the Assini we come upon the Arekoom, the inhabitants of the Ivory Coast, who extend from the Assini to the dwelling-place of the Kru, and must stand in ethnological connection with the latter. The Kru, Basa, and Grebo are said to have been driven into their present district by the conquering tribes of the Mandingo and Fulah, from the interior. Their territory extends from Cape Mesurado to Cape Palmas, and is commonly called the Pepper Coast. Among the tribes living here are the Kru, best known from their hereulem size and their maritime ability. Linguistically they stand closer to the Ashanti and Fanti than to the Mandingo, from whom, however, they have borrowed many words. The Kru (or more commonly, in English, Krooboys, or Kroomen) are of gigantic proportions and dark-brown complexion. They have broad shoulders, short, strong neck, angular but pleasant-looking face, and frequently something of a beard. All are distinguished by a broad black stripe drawn from the hair on the forehead to the base or even to the point of the nose. Besides this many have a black angle drawn on the temples; some a black mark on the inside of the left upper arm. They wear bands of beads on their arms, and a string between the knee and the calf, to which various ornaments are fastened. They have a passion for travel. They take especial pains to fit themselves for the

work of sailors, and are known far and wide in this capacity. They are intelligent, crafty, industrious, energetic, and of warm temperament. They accompany their work with their monotonous songs. They are very superstitious, and have deep faith in their superstitious rites. The Kru send fuel to their idol-crowned pyramids; walk about them quite naked, singing and murmuring; then set fire to the whole. They go home with the conviction that their first sleep will be full of significant dreams. On awakening from this sleep they compare notes, and thus determine on wars, internal matters, and the like. On the Pepper Coast lies the only state in Africa modelled after a European fashion. The history of this State of Liberia we cannot recount. Suffice it to say that it took its rise from the well-meant endeavors of philanthropic Americans, who sought to establish a government in which emancipated negroes from America might find a home. The constitution is formed after that of the United States. The original purpose has, however, been poorly realized; few American negroes came thither; little progress has been made, and little civilizing influence has been exerted. Out of a population of 1,400,000, only 18,000 may be called 'civilized.' In point of morals, as in point of material prosperity, the inhabitants are in a poor condition. Men sell their wives and children for a couple of tobacco-leaves, and still resort to their superstitious practices. Christianity, in the form of the American Episcopal Church, has some spread. The culture remains limited to the chief inhabitants of the chief town, Monrovia. Scarcely different is the state of matters in the British colony of Sierra Leone. The English Church Missionary Society has for a long time had a theological seminary there, with quite an extensive curriculum. But what the result of this high school is we cannot tell.

For the sake of acquiring slaves, the Gallina are wont to offer their services to neighboring tribes for war purposes. Having determined on an expedition, they resort to divination to find the favorable time. Then they go to war in their ruthless way, each warrior capturing as his own slaves all the men, women, and children he can. If apprised of the attack, the parties assailed make a successful defence. The attacking party returns to repeat their divinations. The Gallina, as well as their neighbors, show great skill in the construction of their fortifications, which are usually square, with an armed tower on each corner. These are surrounded with a double hedge, which is constructed of living stakes. On the top of the hedges is wicker-work, which offers great resistance to people seeking to get over. Where wood cannot easily be had, earthworks are built in such a way that between the walls is a ditch.

The Gallina negroes still use bows and arrows, and retain many customs and usages of their forefathers. These negroes for many years have lived by the slave-trade. They have a few minor occupations, but these do not amount to much. As a rule they are great gamblers. They have many games, at which they play till they have lost all their possessions, their wives, and even their freedom. The Gallina hold more or less to Mohammedanism. They are exceedingly superstitious, and have boundless faith.

THE NEGROES OF SENEGAMBIA.

On the extreme west of the negro territory, especially that part where the negro type has maintained itself the purest (between the rivers Senegal and Niger), we find the tribe of the Wolof (the blacks, in opposition to the Fulah, the yellows). They form the oldest population in these districts. The Wolof language seems to have spread and influenced the neighboring tribes, several of which retain the borrowed

expressions. The Wolof are the most beautiful of all the negro tribes, with very black complexion. They are larger, slimmer, and of more handsome shape than the other tribes of west Africa. They might be called handsome except for the undeveloped calf and the flat foot. The face is pleasing, with regular, pretty features; warm, open eyes; longish, not flat nose, and full, well-formed lips. Intelligence, honor, and reliability speak from their faces. They are powerful, active, and of very pleasing behavior. By many travelers, however, these features are reversed. Accord-

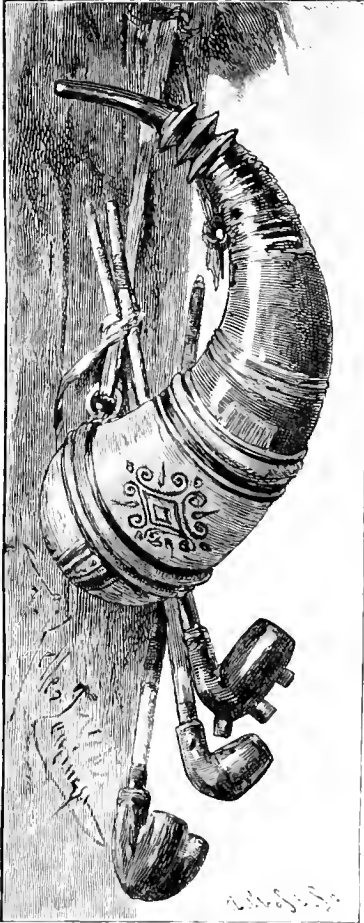


FIG. 155. — Powder-flask (made from a buffalo-horn), and pipes from Senegal.

ingly they have been described as proud, superstitious, lazy, and given to thieving, robbery, and murder; as lying, worthless, revengeful, shameless, and given to gluttony and drunkenness. They have a small number of oxen, horses, and slaves; nothing more. The chief is chosen from certain families. Soil is common property. Only here and there a man is found who owns private land, which is tilled by slaves. The Wolof must, as Moslems, have four wives. The man who wishes to found a family must make his enclosure, build huts for himself, wives, and servants, and stalls for his cattle. Slaves are well treated; can hold their own property; but they must bring the same within the enclosure of their masters, who, in times of want, can appropriate what he needs. Care is taken to keep the different ranks of the people tolerably free from mixture. They are zealous Mohammedans, and strictly observe the rites of their faith, though they lay great weight on magic and divination.

Southwest of the Wolof, and enclosed by them, dwell a long series of tribes and bands, a few of which need a passing mention.

The Sarrar, without doubt the largest negroes of Senegambia, with deep black complexion and hard features, are a mild, diligent, agricultural people, and dwell chiefly on the flat wood districts on the coast. Formerly they were considered very ignorant. Their neighbors regard them as wild and revengeful. They are said to have some conception of a supernatural being, and to offer a good field for the work of Christian teaching. They still remain mostly in their old fetichism. There are among them two mighty idols, — ‘Takar,’ and ‘Teurack.’ The former exercises strict justice; the latter is tender-hearted, and is the source of all good. The priesthood is hereditary in certain families. Magicians are subjected to fire and poison tests. One great source of the priests’ power is the ‘baute,’ which has the power of atoning for wrongs. If a man wishes to revenge himself for injuries received, he seeks the priest, with presents. This personage, with certain ceremonies, confines the soul of the offender in a sort of red-clay vessel. The person whose soul is thus encased usually dies. Hence the baute is a source of terror. The person or persons thus used hastens

to make all possible concessions, and obtain freedom from the threatened danger. According to late accounts, the Sarrar are a good, honorable, hospitable, courtly, generous people.

The Fulup are a herding and agricultural race, but thievish, bold, and in constant war with their neighbors. A chief characteristic is that they never forget a wrong or a good deed. Their settlements are fortified. They are very black, of large stature, well proportioned, with flat faces, flat noses, and with weak growth of hair. They point the teeth, especially in the upper jaw, for the sake of beauty. Families do not really exist; promiscuity prevails. Children are bought and sold, and drunkenness passes all bounds. They are cruel, deceiving, thievish. Their religion is the grossest fetichism. Their chief idol is 'emit,' which term expresses sun, moon, and all natural forces. Conjurers are submitted to the poison test. The king's huts, surrounded by a palisade, stand in the middle of the village. The priests play a large role in civic life. They are often good ventriloquists, and their magical processes dominate everything. If a person dies, the great village drum is sounded. Each family has its own signal, so that all the villagers know to what family the dead belongs; and all participate in the mourning. The corpse is anointed, and held in an upright position by means of a post. Every conjecture is now made as to why he died, and numerous muskets are discharged. The mourning lasts three days. The mourning women dance on the ground, and, amid howling, strew themselves with ashes. Then the corpse is wrapped in its best clothes, numerous gifts are brought, and the corpse is laid to rest. On the eighth day the whole family offers sacrifice, which is intended to usher the soul of the dead into a new body. Ring fights are common and often disastrous. The assertion that the Fulup are cannibals has been denied.

The Biafade are brave, passionate, and desperate warriors, who have no conception of peace. Still, their wars are seldom long, lasting only five or six days. The Papel tattoo the body, and wear peculiar rings on the thumbs and middle fingers, by which they have a secret language, unintelligible to the uninitiated. They are excellent sailors. Their gods are assigned as dwellings sacred trees; dogs, hens, and oxen are sacrificed, having first been carefully prepared. The flesh is divided, and of the oxen the Godhead gets only the horns.

The Balantin are a populous, coarse, and ugly negro tribe,—according to all accounts, a race of thieves and robbers. They cultivate but little; war is their noblest occupation. Thieving among themselves is severely punished. They live in independent, dirty villages. Their whole appearance is wild. The clothing of the men is a sort of trousers of home-made cotton; of the women, the common apron. Belly and breasts are tattooed. Their food is simple. The position of women is sorrowful. The marriage contract is sealed by putting an apron on the woman, and the marriage stands as long as the apron lasts. Then the woman is free, and must marry again after two years. Of course the apron lasts according to the good will of the women. The Balantin are fond of music, and make many rude instruments. They believe in a life after death, and are given to fetichism and magic.

Toward the coast of Sierra Leone we find the Banyan, divided into numerous groups, living in separate towns, often hostile to one another, under their own chiefs. They are very peaceable, and more gentle than their neighbors. Energetic and brave, they are very much attached to their fruitful home, where they till the soil, and carry on numerous occupations. They are not robbers, and their towns are never enclosed. They are, however, given to drunkenness, which often leads them to murder. The

murderer flees, enters into negotiations with the relatives of the murdered person, and always obtains forgiveness. Although small of stature, they are still larger than the Fulup. They plait the hair, and pierce the ears with several holes. The clothing is the short negro apron. Sometimes a horribly dirty head-dress of calico is worn. Men ornament their aprons with brass rings. The women have a higher position than in the Fulup; polygamy prevails; the maidens are betrothed at six or eight years of age. The dead are buried in a sort of vault. The Banyan believe in a good and an evil principle, but likewise have thousands of superstitions, belief in magicians and witches, and the like.

The oldest tribe in the district, situated northeast of the Wolof, are the Serechule. The name signifies 'white men,' and indeed their complexion is much clearer than that



FIG. 156. — Griot.

which characterizes the negro people in general. This gives ground for the assumption that they are not really a negro tribe, but a cross between the negroes and the Berbers. Other circumstances support this hypothesis. At present the Serechule, who are also called Gaugan, have been for the most part absorbed by the Mandingo. Their language is related to that of the Mandingo. They are the most intelligent inhabitants of Senegambia, and have a sense of order and frugality; and comprehend the advantages of commerce. This characteristic has given them the name, 'the Jews of the Sudan.' The kings are proud of their historical succession. In many places the Serechule are divided into castes. The princely families form one caste; the 'free people' another; those of the Marabulin a third; the prisoners a fourth. Finally, there is a caste of 'Griot,' a lower class of people, who have no definite religion. The corpse of

a Griot is laid on a mat; the girls of the caste, lance in hand, must keep watch during the whole night, in order to oppose, for the spirit of the departed, the evil spirit to whom it properly belongs. The dead Griot must not be buried, but is put up in a high tree. The Serechule have mixed considerably with the neighboring tribes, and also with the whites.

The land behind Sierra Leone, especially the territory at the source of the Niger, is inhabited by the linguistic group of the Mande, who are divided into four closely related branches.

The Mandingo, before the conquest of the Mohammedan Fulah, was the most powerful tribe of west Africa. The Mandingo have assimilated many tribes, and

have in the west pressed far into the territory of the Wolof and Felup. Although the greatest differences prevail among the different portions of these people, the negro type is predominant. They are a handsome race, capable of a high degree of culture and intelligence. They are very skilful in trade, and travel, and political organization. They are characterized by goodness of heart and impulsiveness. The women are tender-hearted and gentle mothers. Education is based on truth and loyalty. In trade they stand near the Serechule. They are hospitable, and their treatment of the poor and sick is philanthropic. They are great lovers of music and have various kinds of instruments. As for the rest, their virtues vary according to the districts they occupy. In Bambuk they are warlike; on the upper Senegal they are more peaceful, but deceiving and thievish; on the Kasamanza and Gambia they are swaggering and foul. Their own villages differ in size, but are always surrounded by a more or less strong palisade. Their government consists of a number of small republics, which have no strong or close connection. The usual punishment is the bastinado, and for murder, execution. In war they rarely kill their enemies, except in a regular battle. The Mandingo were the first to accept the Moslem faith. Large numbers, however, are still heathens, among whom fetichism and belief in magic plays a large role. Among the Mohammedan negroes, the priests stand second only to the king. The people are divided into numerous classes or castes. The slave works for his master, to whom he belongs, but in other matters they stand as the equal of one another. The family is not very strongly developed. Each man buys himself from two to four wives. The men wear the white or blue bubu, a large blouse reaching almost to the feet. The women wear only a narrow strip of cloth about the loins; otherwise they are naked, with the exception of the ornaments they put on. An eight-day celebration is held over a corpse.

The Basunka, Gabunka, and Woyunka are distinguished from the real Mandingo only by the fact that they are not Mohammedans. They are likewise great thieves and drunkards. The color of all these tribes is olive-brown, and less brilliant than that of the Wolof. The Mandingo is lank and tall, the muscles well developed; the lower limbs, however, are weaker than in the whites. The face is regularly oval, but with hard expression, lightly receding brow, and broad, flat nose, strong chin, and marked prognathism. Bodily deformities are not rare. The Mandingo frequently cross with the Fulah, the Serechule, and the Wolof. These half-breeds are called



FIG. 157. — Musical instrument, hat, and leather satchel from Senegal.

Djalonke, and differ more or less, according as the amount of blood of different tribes varies.

Besides the above-mentioned tribes, the Susu or Soso are to be regarded as more distant relatives of the Mandingo. They dwell from the Rio Nuñez to the Scarcias, and in the interior. They live in smaller or larger villages, under almost independent chiefs, and are united only by a common hate toward the Fulah. They have shown little inclination to accept Islam, but cling strongly to the old fetichism. They have numerous industries. The possession of a few hundred slaves makes a prince. The Susu of the interior are said to be very wild, but those living near the whites have felt the English influence.

One of the most powerful and populous branches of the Mande tribes in the south-west of Senegambia is the people of the Bambarra, on the upper Niger. They number about two million souls, of which about two thirds are slaves. Their type is much mixed. The complexion is deep black, hair very woolly, the growth of hair on the body more profuse than in other negroes. In childhood, cuts are made in the skin, from the temples to the corners of the mouth. Intellectually they are not gifted. They are brave, warlike, and bloodthirsty; but fat, lazy, stupid, and at the same time impulsive and good-natured. They ply agriculture and trade, bartering their own productions for the necessaries of life. The Bambarra live in towns of one-story, windowless houses, rarely of straw huts. They have quite an interesting history. Originally they rejected Islam, but later adopted it in large part. The power of the king is absolute. Here, as elsewhere, we find different grades of rank, from prince to slave. The slave relations are intricate; domestic slavery in a mild form is common; likewise polygamy. The women live in complete dependence upon their husbands. Both sexes wear the 'bubu,' a sort of pantaloons, sandals or boots, and a straw hat or red head-dress. All freemen carry a dirk in a leather girdle. The chief weapon of the Bambarra is a very long bow.

It is not unimportant to mention that from the Senegal to the Niger everything centres about the enjoyment of spirituous liquors. The negro who drinks — be it wine, beer, or whiskey — easily yields to Europeans, and is an enemy of the Mohammedan. On the other hand, those who drink not are followers of the prophet. The latter shave their heads, except a small tuft that is left; they are then called 'sub,' *i. e.*, converted to Mohammedanism. The drinkers wear their woolly hair, and, if forced by circumstances to sacrifice it to the razor, they are careful to leave not a tuft, but a cross, of hair. Often the drinkers and those who do not drink are sworn enemies of one another.

The blacks of Senegambia are a race of children; they have all the failings of childhood. Of manly honor the negro has no conception. Of gratefulness he knows nothing; he rejoices if a good deed is done him, but soon forgets it. Providence and care are unknown to him. So long as he has a little money, he despises work. He is good-natured and willing, divides what he has with the needy, but only with those of his own color. He lets to-morrow take care of itself. A child of caprice, his greatest faults are that he has neither loyalty nor faith, and the keeping of his word is unknown to him. Fear and selfishness are his chief motives.

THE FULAH.

We come now to the land of the Niger, and find an enigmatical race, whom we must consider more carefully. This tribe is the Fulah or Fulbe. The word Fulah

comes from the Mandingo, and signifies bright brown, or red, in opposition to the black characteristic of other natives. They are thus distinctly marked off from the real negroes, upon whom they look down proudly as a race born into slavery. They put themselves on a level with the whites. The territory within which the Fulbe are found reaches from the lower Senegal in the west to Darfur in the east, and from Timbuktu and Haufa in the north to Sulimano, Wassula, the Yoruba lands, and Adamama in the south. Nowhere are they the sole occupants; but as conquering invaders they are scattered among and mixed more or less with the original inhabitants. They are found in the greatest numbers in the west, whither they have wandered as conquerors and spreaders of Islam.

Who and what this conquering people were is a puzzle. Most evidence goes to show that they came from the western Sudan and spread over the eastern portion. Dr. Barth, however, regarded them as coming from the east, while General Faidherbe believes that at least the Fulah came from the east, perhaps from the Nile region, to the western Sudan. Nothing as yet known will settle the question. But while we remain in ignorance of their origin, all agree in pronouncing them to be no negroes. When unmixed, their complexion is a yellow bronze, the physique good, and the features approaching the Caucasian type. The maidens are also described as contrasting strongly with the true negro women, but their beauty does not last long, and at twenty-five their face has an ape-like expression. Yet the Fulah are the best-looking people in central Africa. Hartmann regards them as of Nubia-Berber stock.

Mental differences between the negroes and the Fulah are noticeable. The latter are industrious, working at stock-raising, agriculture, and various handicrafts. They have also deep religious convictions, which make them fanatical followers of Islam, while they are praised for their honesty. Travelers tell of the great security of property, especially that of strangers, among the Fulah, and also speak of their honor, polish, taste for art, and the like.

In some districts the purity of the Fulah has suffered by mixture with the negroes, and it is predicted that in a few generations they will be absorbed in the latter race. This mixture, however, has its benefits, for it has given rise to a people possessed of practical sense, the power of self-government, and other features, which during the last century enabled them to found a great empire.

The history of the Fulah is interesting, but it adds but little to our ethnological knowledge of them. Titles are unknown; even the chiefs are called by their own names. Among the Marabut (who, however, are not true Fulah) the title 'ceruo' (teacher) is used. The officers of the palace are women, and are chosen with great care, since they exert considerable influence over the princes. Each prince is waited upon by eight or ten women, while a musician twangs the strings of a guitar. The Fulah are not great traders, but they have numerous horses, oxen, and asses. The

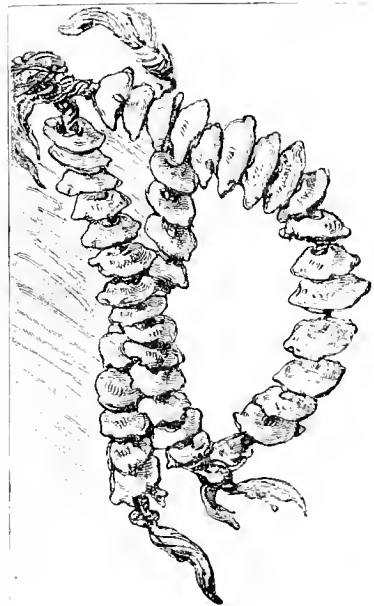


FIG. 158. — African shell-money. Bead cowries strung on bark cords.

medium of exchange is usually cotton cloth, but in some places cowry shells are still used. Slaves are also a unit of value. Slavery is common, but freemen, shoemakers, and smiths can never be made slaves.

The Fulah kingdom consists of a number of smaller sultanates. The Fulah proper does not form the bulk of the population, but rather the aristocracy. Their entire numbers will not exceed eight millions. Their speech is the prevailing one in central Africa, and is understood everywhere. They are all Mohammedans, and have schools where reading, writing, arithmetic, and Arabic are taught. Their notation is peculiar. Instead of ten times ten make a hundred, eight times ten make a hundred with them, and so on.

Stock-raising is principally followed in the west, agriculture in the east. Butter and cheese are made. The labor is more evenly divided among the sexes than among other Africans. The men tend the flocks, till the ground, and weave the cloth; the women do the spinning and attend to domestic affairs. The pottery, mats, and woven fabrics show considerable skill and a due regard for color. The position of the slave is not so bad as it might be. He goes to war with the freemen, and on the death of his master becomes free himself.

Morally the Fulah are described as an estimable people. Though hospitality is not prescribed, as among other Mohammedans, they are not wanting in this respect. They care for the sick and aged, and in times of famine assist the negroes. Notwithstanding this mildness, in war they are as brave as any Africans. Gaming is one of their vices.

The men wear a white cotton shirt; the women a bit of cloth about the loins; children go entirely naked. The wealthier Fulah live in stone houses with flat roofs. Inside are two rooms — one for storage, the other for a dwelling and sleeping-room. They sleep on a bed of poles covered with mats, and, in cooler weather, with woollen blankets. The poorer classes live in clay huts with thatched roofs.

THE NEGROES OF THE MIDDLE SUDAN.

East of Sego on the Niger occurs the Kissur language. The Kissur negroes, or N'Kissur, are a handsome people, described as a relatively intellectual people. They are Mohammedans, but not so strict in their observances as are the Fulah. Together with the native language, Arabic is spoken. Agriculture is the chief occupation; stock-raising comes next. Most of the common trades are represented among them. The king is but little better than his subjects. He makes no display, and levies no tax, but is satisfied by the voluntary gifts of his people and of foreign traders. Rice is the staple of food, and meat is common. The women eat apart from the men. The towns are not regularly laid out, but the streets are wide enough for a place where villages are unknown. Each town is surrounded by a wall ten or twelve feet in thickness. The houses, one story high, have flat roofs, and the street side is perforated with small windows. The rooms are long and narrow, and each house has steps leading to the roof, but no chimney, cooking being done in the open air. The costume is Moorish; furniture is unknown — mats supplying the place of beds and chairs. As a medium of exchange they use beads, coral, dried fish, slaves, pottery and ivory. On the Niger they have row-boats, but no sails. Schools, like those of the Fulah, exist.

Northeast of the Mandingo are the Songhay, who, like them, have played an important part in the history of the region. They have established the most impor-

tant state in the so-called Sudan. Their language is now spoken from Timbuktu to Agades. Barth describes them as having noble features, Hartmann as doll-faces. Their complexion ranges from black to brown; their hair is crisp, but grows long and can be braided. Their chief town on the lower Niger is Gagho. They have married freely with other tribes, and as a result a mixed people, the Runa, has grown up in their midst, which at present forms a large element in the Songhay towns. The Songhay are very inhospitable. For clothing they wear a leather apron. Their huts are of clay, and have very steep roofs, thatched with reeds.

South of the Songhay are the Hausa, a widely-scattered and intelligent tribe. Little is known of their history; but from the wide spread of their language, we conclude that they formerly were very important. The Hausa are genuine, flat-faced negroes, with broad noses and thick lips. Many of the women are pretty, and are procured for the harems of Morocco; their hair, hands, feet, eyebrows, etc., are frequently colored blue, while both sexes color the lips and teeth. By their activity and intelligence the Hausa have exerted a considerable influence on the surrounding peoples. They are partly free, partly subject to the Fulah. All are Mohammedans. They follow agriculture, stock-raising, manufacture, and trade, and many of their products show considerable taste. Their towns are like those of the Kissur. It is noticeable that the artisans hold a high place in the state. The well-to-do wear white or blue stockings and a long-sleeved shirt, and a sword at the side. The poor go without the sword, and sometimes without the shirt. The hair and beard are shaved. In the country, both sexes go naked. The women wear spangles on arms and toes; their hair is cut short, and unornamented, while the men wear theirs in a coil. The men are always armed with bows, arrows, and a sword.

Their dances are a matter of some importance. Dressed in their best apparel, they dance face to face until they fall down from sheer exhaustion. Their religion is a fetichism, but still they stand relatively rather high in the intellectual scale. Their houses are well built, and their household implements show considerable artistic skill. Their bed shows a considerable regard for comfort. It is made of clay, and beneath has a place where a fire can be built. On cold nights they kindle the fire, and allow it to burn until the bed is warmed, when it is ready for occupancy. Some travelers regard the Hausa and their immediate neighbors as the highest of the central Africans. Many of them have preserved the typical negro features, and even when mixed with Berber and Fulah the black element predominates.

South of the Hausa are a number of more or less related tribes, of which but little is known beside their names. The Bolo are lighter than their neighbors; the men are large and strong, the women short and corpulent. The latter bind their hair in a long roll. The Kado are almost sooty-black, but not ugly-featured. They wear little or no clothing. A certain politeness characterizes their reception of strangers. The men make a low bow, while the women kneel and avert the face, a custom common to all northern and central Africa. The Kado dwellings consist of two huts joined by a passage-way, thus affording three separate rooms. The Bassa are well built, and, unlike most negroes, have well-developed calves. They point the teeth, and tattoo the cheeks. Until the age of fifteen, both sexes go naked. All these tribes believe in fetiches, but Islam has been proclaimed by the sword.

The basin of Lake Tchad is inhabited by numerous more or less related tribes, of which but little is known. The Kamuri, the chief tribe of Bornu, number about a million and a half. According to Dr. Nachtigal — one of the few Europeans who

have visited them—their name means ‘people of light,’ and refers to their devotion to Islam. They are the lords of the land, which is also inhabited by people of a different stock. Bornu is a despotically-governed but comparatively well-ordered state, which, separated by the Sahara from the civilization around the Mediterranean, and flourishing under negroes, shows the capabilities of the black race. No matter where they obtained their impulse, the existence of this state is a proof of their intellectual powers. The Kanuri are described as good-natured, timid, and indolent, but not over cleanly. They make war for variety, but still are not warlike. Trade and agriculture are their favorite pursuits.

Their earthen houses need constant repair; the hot weather cracks them, and wet weather washes down the walls. They are, however, roomy and cool. Besides, they also build dwellings of reeds and straw. Inside, an earthen bank follows the walls, and takes the place of tables and chairs. Gourds furnish vessels for holding liquids, and besides they have baskets and wooden plates, as well as iron pots and crockery of European manufacture. A large water-tank always stands outside the door. The numerous trees planted in the streets give the villages and towns an attractive appearance.

Although many go almost or quite naked, the regulation costume consists of a folded blanket, or ‘tobe,’ a pair of trousers, and leather shoes. The tobe is usually blue. All shave part of the head, and braid the rest of the hair in plaits. The apparel of the women is also striking. It consists of numerous shawls for the shoulders, and under-garments embroidered all over with silk. No matter how warm it is, man and woman heap on the shawls and tobés, merely to make a display. Silver ornaments for the arms, legs, and hair are the common jewelry. Strange to say, the Kanuri do not use tobacco or distilled liquor, but their place is taken by the insidious goro-nut, for which a Kanuri will sell horses or slaves.



FIG. 159.—Child's doll from Central Africa.

The streets of Kuka (the chief town of Bornu) present a motley scene. Many of the occupations of civilized life are represented. Music is heard, and here and there are parties of young dancers, the older people looking on. A sadder feature is the great number of blind people, while the begging students present another phase. The Monday market also deserves mention. Bornu has an active trade, exporting slaves, ostrich feathers, and ivory.

Ostensibly the government rests in a council, a heritage from olden time; but really it is a despotism,—the king, sultan, or some favorite being the true head. The king possesses all power, both temporal and spiritual. The fighting force of the Kanuri amounts to about 30,000, armed with bows and arrows, lances, shields, and a huge knife, something like a butcher's cleaver, which is used for slashing, and also for throwing. The king's body-guard wear an imperfect armor, and their horses are protected by thick cotton blankets. Mohammedanism is the state religion, but it has no firm roots among the Kanuri. It took away their fetichism, but left them almost nothing instead. Monotheism is beyond their range. Their own language has no term for Allah. Their prayers are all made in Arabic. Formerly they worshipped a forest

devil and a water-devil; but now they pay reverence to no godhead. They have nothing except a mass of superstitions, and some very vague conceptions of the Moslem hereafter. Religious festivals are connected with the recurrence of the seasons, and with nothing else.

The Kanuri is a mixed tribe, in which the original elements can still be traced. These are principally Tuba and Kanem, from the northeast of Lake Tchad, the latter forming about a third of the population of Bornu to-day, while the Tuba element must formerly have been nearly as large. The other elements need not be enumerated here.

South of Lake Tchad are the Kotoko, or Makari, who doubtless came from the east, though their general type inclines more to the negro than does that of the neighboring tribes. Their houses are mostly built of clay and covered with hemispherical straw roofs.

Since Lake Tchad often overflows, the houses are set on terraces, to prevent inundation. Besides these clay huts, occasionally one sees castle-like buildings with massive walls, turrets, and towers, and square houses with gable roofs formed of straw. Unlike most Africans, the Kotoko prefer dark and sombre colors to those of lighter or brighter hue. All their work is characterized by solidity. The Kotoko are not especially liked by the Bornu people, for it is (to them) an established fact that every Kotoko is given to magic, and at night transforms himself into a hyena and feeds on the bodies of the dead. The Kotoko government is a limited monarchy.

Passing by numbers of the tribes in the basin of Lake Tchad, we must recur to the Kanem, mentioned a few lines above. The bulk of this people still remain to the north of the lake, but show unmistakable traces of northern influence. Indeed they are to-day a much mixed people. The Kanem proper are apparently immigrants from the north, who still retain, in features and form, an appearance superior to their neighbors. They care but little for clothes, the leather apron and a string of cowry shells being all that comfort or custom demands. The men work the hair into a high head-



FIG. 160. — Negress from the middle Sudan.

dress, while the girls shave the temples and the back of the head. The Kanem arm themselves with spears, lances, and a small shield of light wood. The statement is made that they are not acquainted with horses, bows, or arrows, which is, however, to be doubted.

The eastern part of Lake Tchad contains numerous islands, on which a group of twelve tribes, known collectively as Buddama, or Yadima, exist. They number about twenty thousand, and live principally by fishing and grazing. They are large, grayish or dead-black people, outwardly Moslems, but still retaining many of their heathen customs, and only accepting a few external observances of Islam, such as prayers, fasts, etc. They make boats with broad sterns and pointed bows, and the seats running along the sides. A stone is used for an anchor, and paddles for propulsion. Every man must have four wives; marriage is easy, and divorces few. Burial takes place according to Moslem precepts, the head to the south and the face toward Mecca. People who die away from home are carried home, but strangers dying on the island are sunk in the lake. These Yadima are great robbers, plundering not only caravans, but ravaging whole districts.

South of Lake Tchad (south and southeast of the Kokoto mentioned above) is the kingdom of Bagirmi, which to a certain extent is dependent on the state of Wadai, to the east. The population is of a mixed character, consisting of Arabs, negroes, Tubu, Fulah, and mixtures of all these. About four centuries ago, the Bongo, Dor, and Denka tribes, living to the west of the White Nile, made a descent on this territory, driving out the Kotoko, and conquering the Arab nomads who lived here with their herds. Wadai and Darfur also suffered from them, and the result was an amalgamation of Arabs and their conquerors. The present Bagirmi are among the bravest peoples in central Africa. They have subjected many of their neighbors, and reduced them to slavery. The government is on the true eastern type. The various districts are farmed out to favorites of the court. In war the Bagirmi can muster ten thousand infantry and three thousand cavalry. The usual weapons are the spear and the hatchet; the cavalry wear a sort of armor, and protect their horses with thick cotten blankets.

It is interesting to note that in spite of the mixed origin of the Bagirmi, the genuine negro type prevails among them to-day. They are large and muscular, and the women are pictured as very good-looking. The clothing of the men consists of blankets and trousers; the women wear a dress fastened in front and hanging down to or below the knees. The men wear the hair short, or even have the head clean shaven; the women do their hair up in a high coil. The Bagirmi are, of course, Moslems in name, but not in other respects.

The Bagirmi are surrounded by hordes of blacks (the Gaberi) whom they have conquered, but these are even poorer converts to Islam than are their masters. They have a highest god, whose existence is proved by thunder, and to whom one species of tree is sacred. They also have lesser divinities and evil spirits, and a belief in magic, of course, is common. No prominent person, or even a fine horse, can die without its being considered the result of witchcraft; hence magicians have a great influence. The burial customs are interpreted as indicating a belief in a future life. The corpse is enveloped in all the clothes he possessed, and at his head is placed a slaughtered goat, and a few pots of honey and beer, while a spoon is inserted in the mouth. When a chief dies, a child of twelve or fourteen is buried alive with him, "to keep off the flies." Polygamy is common, and marriage is a mere matter of trade. A wife is worth a horse, or a dozen fat dogs.

A picture of the horrors of the slave-trade is beyond our scope, but one of its results in the case of the Gaberi deserves mention. This people are oppressed by their conquerors, the Bagirmi, who make occasional incursions to procure slaves. To avoid their ravages they build peculiar houses. The silk-cotton tree (*Bombax*) throws its branches out at right angles to the trunk, and on these the Gaberi build their war-houses, and provide them with baskets of provision and jars of water. When the enemy comes, the houses on the ground are destroyed, and the people take to the village in the trees. Here they are safe, for the Bagirmi cannot cut or burn down the huge trunks which support their aerial abodes.

East of Kanem and Bagirmi lies Waday or Wadai, the best organized kingdom in central Africa. Still, in culture, the Wadawa stand below both of their neighbors to the west. They are more coarse in their nature, more violent, hostile, and cruel, and are lacking in skill and industry. Though ostensibly Mohammedans, they have a passionate love for their native intoxicating drink, 'merissa,' and when under the influence of it their native ugliness is increased. Quarrels and murders are common, and their hatred of foreigners does not make them any more pleasing. Their government is a monarchical tyranny. As was stated above, the Wadawa, like the Bagirmi, are a composite people; but, like them, the different elements are well amalgamated. South of them dwell the Kuti and Runga, — black, warlike hunters of the elephant and hippopotamus. Still further south are cannibalistic Banda, who have long hair, point the teeth, and pierce the ears, nose and lips, inserting rings of metal in the openings. Every family has, beside the house, two small huts for the reception of the male and female divinities respectively. The female God is regarded as the higher.

THE INHABITANTS OF THE EASTERN SUDAN.

The eastern or Egyptian Sudan possesses more of an interest than do the western and central portions. This district extends from Wadai and Bagirmi on the west to the Nile lands and Kassa on the east, and south to the territory of the Bantu family already mentioned; in other words, it is the region of the White Nile. Negroes form the great bulk of the inhabitants, and the population is most dense near the centre of the territory embraced. In the cities the Arabic language is used, but in other parts the various African tongues are mixed with it, — this being especially the case with the Furani, the language of the native inhabitants of Darfur.

In 1874 this whole region was conquered by the Egyptians, but the revolt of the natives in 1884, under the lead of the so-called Mahdi, has thrown the whole country back into its former condition. The "war in the Sudan" is of too recent occurrence to demand notice here. Its most striking events took place further east, in the valley of the Nile.

The Furani are genuine negroes, although their hair is long, coarse, and straight, the lips thin, and the face oval and intelligent. In the mountainous districts they are somewhat coarser, but they are well-to-do, have large herds, and to a certain extent till the fields. Still they are lazy and dirty. Each house, built of clay, is surrounded by a hedge. The wealthier inhabitants wear clothing of cotton or muslin, while the poorer have but a single garment. They have numerous industries, and their inland commerce and system of trade is well developed. In marriage the principal ceremony is the payment for the wife. Of course, Islam has an extensive spread.

Kordofan and Senaar, lying to the east of Darfur, are inhabited principally by

three Nubian tribes, though there is a considerable negro element, and a sprinkling of many other tribes and races. Their clothing varies from the simplest possible to the complete Egyptian costume; sandals are all but universally worn. Before the troubles with the Egyptians, hospitality was the rule, but since the conquest they have been sullen and morose. Besides these the more prominent people, there are other smaller tribes in the south, the remnants of the aboriginal inhabitants. These differ much among themselves, some being little better than wild animals, others standing at a much higher level. With most of these we can have nothing to do, but a few of them demand a moment's attention.

The Shiluk, on the left bank of the White Nile, number about 1,200,000, occupying some three thousand so-called villages. These villages are little groups of huts half a mile or a mile apart, and though compact are laid out with great regularity. In the centre of each is an open square, where the inhabitants assemble nightly and smoke their enormous pipes. In the centre of the square is a large post, to which is attached a drum to alarm the inhabitants. The huts are small, and have conical roofs, and each village is surrounded with a wall of straw matting.

Personally the Shiluk are not pleasing, and many of their customs are disgusting. Those living farthest to the south invariably extract the lower incisor teeth in youth. Before marriage both sexes go entirely naked; after that ceremony the women wear a leathern apron reaching from the waist to the knee, ornamented on its free edge with iron rings and other ornaments. The women wear the hair short, but the men plait it and coil it carefully, so that it answers the purpose of a hat. Everywhere else the hair is plucked out. Clubs and long, iron-pointed spears are their only weapons. They raise numerous cereals and vegetables, and spear the fish in the river. They know nothing of nets or hooks. Polygamy is the rule; the wives are acquired by purchase, and each has a separate hut. Their worship consists in reverence for 'Nikuni,' who is regarded as the founder of the tribe. In case of need, or to produce rain, or good harvests, his aid is invoked. They believe that the spirits of the dead are always around them. Besides they have a worship of the sun and of the Nile. From some reason, not understood, hens are regarded as sacred. Murder is punishable with death. If a person be detected by the stranger whom he robs, he and his whole family are enslaved; if not so detected, the theft is praiseworthy.

The richest tribe of this region are the Nuer, who own large herds, for which they show a stronger attachment than for their families. The steer which leads the herd enjoys almost divine reverence. Their villages are back from the river, and are protected by embankments against inundation. The government is patriarchal; each village constitutes a great family, and what is outside does not concern them. They have more pleasing features than the Shiluk, are tall and slim, and have long, spindling extremities. The women wear an apron; the men go naked. The girls pierce the upper lip and insert a stick bearing a bead at either extremity through the opening; the men tattoo the cheeks and forehead. They are pictured by travelers as clean and hospitable, but as having religious conceptions of a very low order, magic and superstition prevailing. Some find traces of a belief in a spiritual divinity, but later observers can recognize nothing of the kind.

The Denka, living on the Jour, have been decimated by slave-hunting. They have long legs, short body, bony frame, and a deep brownish-black complexion. The face has an ape-like expression; the hair of the head is sparse and cut short, the beard undeveloped. The front teeth are usually extracted; both sexes pierce the ear, while

the women ornament the upper lip in the same manner, and the men tattoo themselves. Their dress is much like that of the two tribes already mentioned. The men are especially fond of a large iron ring on the upper arm, and they also wear a head-dress, frequently composed of ostrich feathers. A string around the neck is the conventional sign of mourning. Cattle-raising is the principal occupation, and their skill as cooks is highly spoken of. Snakes they regard in a peculiar manner; they call them brothers, and the killing of one is severely punished.

Their huts are scattered — there are no true villages. The huts are built around a post, and are thatched with straw. Although an ethnical unity is visible among all the Denka, yet they have no common head, but are broken up in many bands. They are strongly conservative, love freedom, are cruel and unmerciful in war, but still are sometimes more tender. Polygamy rules, and wives are purchased. Their religion largely consists in a belief in magic, but they also have good and bad spirits. Sorcerers of either sex are in great demand, especially in time of sickness. The popular amusement is dancing to the music of drums.

The Berri, on the east side of the White Nile, are closely related to the Denka. Comparatively little is known of them, and that little comes mostly through Catholic missionaries, who paint them in bright colors. Besides the little of Mohammedanism that has reached them, they know nothing of God, but have a boundless realm of magic and fetichism. They also worship the steer, the leader of the herd. His horns, legs, etc., are ornamented, songs are composed in his honor, and his aid is invoked in cases of sickness. When he dies he is buried with great ceremony.

The Berri hold an important position through numbers and through their intellectual development. They are warlike, false, and thievish. They are large, well-built negroes, with woolly hair, dark black skin, broad noses, and protruding jaws. In dress and customs they agree with the other tribes of the region. They have good blacksmiths, who make the arms they carry. A few wear sandals, and make use of poisoned arrows; but the majority go barefoot, and are armed with swords and lances. They are so improvident and so wasteful that frequently the harvest is succeeded by a famine. All questions are decided in council, where the majority rules. Polygamy prevails, and the more wives a man has, the greater is his influence. The dead are buried in a grave dug near the house, and a couple of oxen are always slaughtered at the time of the interment.

The Latuka, a beautiful naked tribe on the Nile, must be dismissed with a word. They have no conception of immortality, and all efforts of missionaries and others to instruct them in this respect are met with native logic. To every analogy they have a ready reply. Tell them of the seed which has power to produce a plant, and they say that so it is with us. The seed perishes, and that is the end of it. We die, and that is the end of us, except as we live in our children. They believe in good and bad, but believe that the good are so only because they are too weak to be bad. In every other respect they are the same, and the labors of the missionaries are productive of but little good.

South of the Berri are the Madi, distinguished from their northern neighbors by language, form, and lighter complexion. In their customs, the differences, however, are but slightly marked. West of them are the Jour, a name given by the Denka, and meaning woodmen, or savages. This latter tribe speak a slightly modified Shiluk, and this fact, together with other similar ones, leads some to think that a Shiluk incursion to the south took place at a not very remote period. Their skin is brownish

black; tattooing is never practised; they wear no clothing in front, and only a leather apron behind. Their hair is short, and the favorite ornaments are massive iron, brass, and ivory rings upon the arms and legs, the ivory ones being also worn in the septum of the nose. Just before planting time (in March), they abandon their huts, and part engage in fishing, and part in reducing ore and making swords and lance-points. They have brought iron working to a high state. They raise their own tobacco, and smoke it in large pipes. In their smoking they practise an economy not noticed elsewhere. In the mouthpiece of the pipe a wad of cotton or hemp is placed, and when this is fully impregnated with nicotine from the smoke, it is chewed. Their huts are wedge-shaped; in the centre is a large hollow for storing grain, and in front of the house is the mortar for pounding or rubbing the grain into meal. As soon as a man begins to acquire wealth, his thoughts turn to love, and soon a wife is bought. Among the Jour all domestic ties are far stronger than among any other natives of central Africa. A wife is but rarely abused; her weakness is respected.

About a hundred thousand Bongo live scattered on a broad plain to the southwest of the Jour, where they fish, till the soil, and raise cattle and sheep. Their houses, usually placed under the shade of some large tree, are firmly built, so that the roof forms a lookout over the cornfields. The door is low, so that one enters only by stooping. Inside is the granary. The Bongo are reddish-brown, with short woolly hair. The men wear only an apron of cloth or leather, the women a bunch of leaves or grass about the hips. The usual ornaments of savage man — beads, shells, rings, and the like — are highly prized. A wife is usually bought for ten two-pound iron plates and twenty lance-points. Immediately after the betrothal her lower lip is pierced, and, by the use of gradually increasing blocks of wood, is so distended that it is five or six times the usual size. The upper lip at the same time receives a ring, and the arms and breast are tattooed. The richest Bongo can have but three wives, the poorest can have only one. When a Bongo dies, the corpse is buried in a sitting posture, the face of a man being turned toward the north, of a woman to the south. Over the grave is raised a mound of stones, on top of which a vessel of water is placed. The Bongo have no religious practices, no knowledge of immortality. In many respects, in language and customs, they are like the Bagirmi, — facts which give countenance to the view that they originally lived further north.

The Mittu, who live in the angle between the Denka and the Bongo, are described as very musical. Around them are a series of tribes of whom but little is known. Indeed, but little is really known of any part of this region, either as to ethnical relationships or geographical boundaries, and with our limited space we cannot discuss them. Those in Dar Fertit show a marked transition to the Niam-Niam, whom we will now take up.

The great kingdom of Niam-Niam, whose population is reckoned by millions, is composed of numerous originally distinct but now well amalgamated tribes. Some of these have lost all their individuality, but others still retain tattooed tribe-marks on various parts of the body. All wear clothing of skins, and pay great attention to dressing the hair. Some train it so that it stands straight up, but others make it stand out in rays around the head like a halo. Their weapons are chiefly lances, dirks, and hurling weapons; bows and arrows are rare. The men hunt; the women till the soil. They raise tobacco, and smoke but do not chew it. Their domestic animals are only hens and dogs.

Villages and cities are unknown. The wedge-shaped houses are high, and around

each are smaller huts for the half-grown children. Wives are not purchased, but the prince gives them to his subjects according to their necessities and desires. The rank of chief goes from the father to the eldest son, and carries with it the right to all the elephant-flesh and ivory. The chief also leads the warriors in battle or on the hunt, and passes sentence of death upon the guilty. Religious views are not developed among the Niam-Niam. They stand on the same level with the Bongo. In case of death, the head of the corpse is shaved. The body is rubbed with a red wood, and clothed with furs and feathers, as well as the usual apron, and buried with the face toward the east or the west, according as the deceased was a man or a woman. Music takes a high rank here. They have numerous native instruments, and even professional singers.

In their character they have little to recommend them. They will make the most profuse promises, without the slightest idea of fulfilling them. They are also cannibals. They eat not only prisoners but those dying sudden deaths; even buried corpses are exhumed. In war, their war-cry is, 'Flesh! flesh!'

Next south are the Monbuttu, who number about a million. They are not so dark, even, as the Niam-Niam, and occasionally light-haired individuals are seen, although the majority have long, dark, crisp hair. In their features they are like the Semitic type, and have nothing in common with the negro. Their clothing is made of bark, and they dress the hair into a tall cylindrical shape. Two kings rule over them, and divide between them the ivory and copper, as well as a large proportion of the products of the field. Hens and dogs are the only domestic animals. Nothing is known of weaving, but in the working of iron and ivory they really excel. The palaces of the kings are well built and spacious, and really have an elegance which one would not expect among such a people. The dwellings of the people are like those of the western coast, not like those of the Nile region. Of their religious views nothing definite is known. Polygamy prevails, but still woman occupies an independent and important position.

The Akka, or Tikkitikki, are regarded by Schweinfurth as an aboriginal people. They are a race of dwarfs, the average height of the men being between fifty-seven and fifty-eight inches. Their country lies a two-days' journey south of the Monbuttu. They have a large head, but otherwise are well-proportioned. Their skin is chocolate-brown, the hands and feet being a shade lighter. They are a hunting tribe, and use bows and arrows. Nothing is known of their language or religion.

EASTERN AFRICA.

In the territory south of the first cataract of the Nile and east of that already discussed, are, besides Arabs, two groups of dark-skinned men, distinct from the negroes, and divisible into numerous tribes.

First to be considered are the Nubians. In the broader sense the Nubians extend south to the lakes of equatorial Africa; but the true Nubians, or, as they call themselves, Barabra, extend along the valley of the Nile between the first and second cataracts, though some wander as far as the Blue and the White Nile, or go to Egypt and become servants or sailors. Physically they stand close to the negroes, though they have many points of agreement with the Fellahin. They are reddish-brown in color, the hair black and crisp but not woolly. They have the reputation of being industrious and trustworthy. Until eight or ten years old both sexes go entirely naked; then the boys put on a shirt or a strip of cloth around the loins, and the girls

a girdle of strips of cloth of different lengths. After marriage the women put on a sort of pantaloons, though many, of course, wear the Egyptian costume. The men shave all the head, only leaving a little hair on the crown; the richer wear a white shirt, girdle, knee-hose, and a shawl; the poorer only pants. The women daub the hair with a resinous oil, and plait it in thin braids.

The Barabra huts are miserable structures of branches and straw. They contain a cane bedstead, and a few pots, baskets, and mats. Their food is almost entirely vegetable. From rice they brew a sour beer, and they chew tobacco mixed with soda, but do not smoke it. As with all Mohammedans, polygamy is allowed, but only the rich avail themselves of their right. Girls are married at the age of ten or eleven, but they age prematurely. The Barabra, though loving money, are honorable; theft,

so common among negroes, is unknown, — though this, possibly, is to be attributed as much to lack of spirit as to moral rectitude. Intellectually they are about on the same level as the rest of the dark races. They make rapid advance at first, but that is the end.

Proceeding south, we meet with changes in language, but the transitions are slight. Thus the inhabitants of Dongola speak a dialect but slightly differing from that of the genuine Nubian, and so on until we meet the Nuba in the south of Kordofan, and from this east and over Darfur, and possibly over Senaar. Only a few of these peoples can be mentioned here. The Nuba, just mentioned, live under a politico-religious government, the head being the 'kudjur-kaijkum,' who plays the rôle of chief and

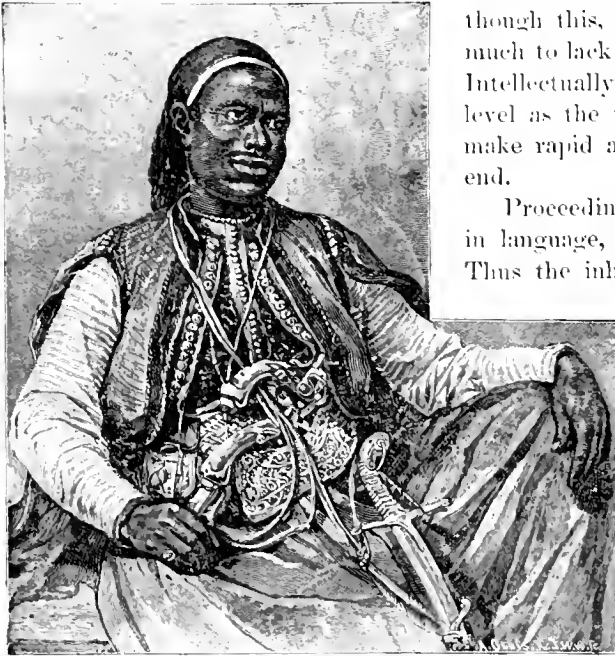


FIG. 161. — Nubian officer of the Egyptian army.

prophet, and who also confirms or performs all marriages, receiving a considerable revenue from the fees. He acts as judge, and receives the booty of war or the results of the chase. The Nuba believe in immortality, but have no prayers or definite religious observances. The fertile land supports numbers of domestic animals, and the people are stock-raisers rather than agriculturists.

The inhabitants of Senaar are probably related to the Nuba. They are divided in some five groups of tribes; the Hamnej (containing the Funje, the Tabi, and the true Hamnej); the Bertat, the Gumus, the Burum, and the Denka already described. The first of these groups is strongly mixed with Arab blood, and they have also adopted the Arabic dress and Arabic laziness. They cultivate only the bottom-lands of the Nile; they raise a little stock, do considerable weaving, while in iron-work they only make lance-points. The Funje are a little purer, and, although they are nominally Mohammedans, are still believers in magic. If one imagines himself in-

jured by magic, he employs a fakir to write some verses of the Koran on a bit of paper. This he burns, and breathes the smoke. So far, they believe in the efficacy of Islam.

The Bertat, living on the Blue Nile, are mentioned by Ptolemy. In appearance they are intermediate between the Hammej and the negroes. They usually cut away all the hair except a small topknot, which is colored with ochre and adorned with feathers. Both sexes tattoo themselves. Their villages are regular and clean, and are composed of small conical huts of reeds and grass. One family will occupy two or more huts, and in front of each is a verandah for use in dry weather. Polygamy prevails. The only crop is durra; the live-stock consists of goats, sheep, and asses. Religion is poorly developed, and largely consists in the attribution of supernatural powers to certain roots, plants, and parts of animals.

The pertinence of the Shanggalla or Dalla to the Nubians has not been made out. They live on the Atbara and Takazze rivers, and lead the life of hunters, fishers, and robbers. They live in swamps, and in clefts of the rocks, and are at constant war with their neighbors. The Wakati, on the other hand, are a pastoral people, but still they are not free from war, since their constant plundering of the herds of their neighbors invites retaliation. They change their abode every little while, in order to obtain new pasturage. Their government is a patriarchal one. They go armed with



FIG. 162. — Somali.

spears and very large shields; their clothing consists of a leather cloak reaching from the shoulder to the knee and painted red or yellow. Polygamy prevails, and the wives are bought. They believe in magic and, it is said, in a supreme god and a lesser divinity to whom alone they pray. Meat and millet are the principal articles of food, and tobacco is also used.

Of the warlike Masai but little is known. They wear feathers in their hair, zebra-skins on their shoulders, and carry large shields, lances, and clubs. They are nomads, and are constantly fighting. No marriage ceremony occurs. They have smooth hair and a light complexion.

Our next Nubian tribe takes us far south. The Kavarondo live between Lake Baringo and Mount Kilma-Noljaro. They are an agricultural people, and also have large herds. Though all this savors of peace, they are warlike, and are one of the obstacles to exploration in that quarter. They build double houses of clay and wood,

and thatch them with grass. In their larger villages there are about three hundred houses, and each village is surrounded by palisades. They go entirely naked, wear the hair long, and extract the upper incisors. North of them live a tribe of dwarfs, the Suku, who, though small, are adversaries not to be despised.

In the eastern point of Africa, as far south as the Dawa River and Mount Kilma-Ndjaro, are five tribes. Of these, the Somali are by far the most important. They have spread south of the Webi Jub, and have subjected all that they have met. The Galla were their principal opponents, and these are now reduced from their former proud condition to that of porters, herdsmen, and day-laborers. In both tribes are remnants of other tribes who were formerly subjected by the Galla, just as they in turn have been brought under the yoke.

The Somali are not negroes; some are very light, others much darker; all have crisp hair and sparse beard. They may be divided into two groups, and these again into several tribes, each speaking a distinct dialect. They have no tribal marks, no tattooing, and do not mutilate the teeth. Usually the hair is worn long, and parted

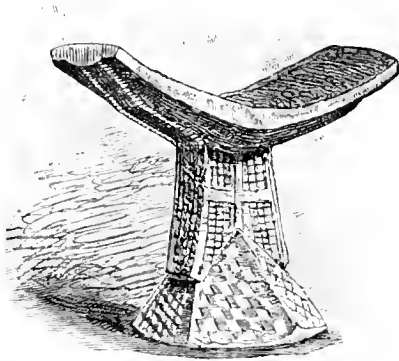


FIG. 163. — Somali pillow.

in the middle, but the Mohammedan Somali shave the head and wear a turban. The women have many styles of head-dress, and at night a most uncomfortable wooden pillow is used to protect the hair. The clothing is made of sheep-skin; the men wearing a girdle about the hips, the women a cloak reaching from the neck to below the knee. Wooden sandals are frequent, though not in universal use. When traveling, a man carries, besides his weapons, a red goat-skin to kneel upon when praying, a flask of water for drinking and religious ceremonials, and sticks for producing fire. Their weapons are lances, spears, dirks, and bows and poisoned arrows.

The Somali are described as friendly, quiet, industrious, though lacking spirit,—a characterization which their history belies. Others picture them as murderous, thievish, faithless, and as hating Europeans. Only a few are strict Moslems, the majority being very lax in their observances. Their chief is a sultan. Their houses are round, and each is enclosed with a thorn hedge to keep in the sheep and goats. Inside the house are a bed, a few seats and mats, and vessels for holding water, grain, and milk. There exist three castes among them: the iron-workers, the common people, and the jugglers and magic doctors.

The Galla, Wa-Galla, or Orma (home-seekers), as they call themselves, arose in the mountains of Abyssinia, where some of them still dwell, and have spread thence in all directions except north. Physically they take a high rank, and have nothing in common with the negroes except a dark skin. Their clothing consists of a double apron of cotton cloth, with the usual African accompaniment of iron and brass rings, beads, etc. Their only weapons are spears, but the iron rings on the hands of a man render a blow with the fist almost always fatal. The position of woman is an honorable one; although she bears the burden of domestic labor, she has much authority, especially within the house. Monogamy is the rule. The government is patriarchal, a sultan standing at the head, who, however, has not unlimited power. The northern Galla are Mohammedans, but in the south they worship a



Somali.

highest being, 'Waka,' who corresponds tolerably well to the conception of God of civilized people.

The Danakil dwell on the shore of the Red Sea from the Bay of Zulla to that of Tajurah. Under this common head are embraced over a hundred independent tribes, who unite only in times of extreme danger. They are nomads, and their chief possessions are camels, sheep, goats, and oxen. The pasturage of each tribe is strictly defined. The Danakil are dirty, thievish Moslems. To this a partial exception should be made in the case of the Buru. They are good sailors, and have large herds. Their principal industries are pearl fishing and tanning hides. Among the Danakil each tribe has a chief, whose rank descends to the eldest son. He is at once chief, general judge, high priest, and prophet. No marriage can be consummated before he consults the stars, and the story goes, if one should marry without this formality he is sure to come to an evil end. To the line of descent just mentioned an exception must be made. The eldest son of a chief, before succeeding to his father's office, must submit to a rigorous examination; and if the slightest physical defect be found, the office passes him. After the examination is concluded, he is put in a sack and asked numerous questions, and made to swear certain oaths, and then the ceremony is concluded.

The possession of herds makes the Danakil a nomad people, and their dwellings are mere temporary affairs, made of posts covered with hides or mats. They are inclined to boast, and, if not seriously affronted, are easily placated. If, however, one excites their ill will, their native passions are aroused, and they then take their place among the most dangerous people of East Africa.

In religion they are Mohammedians, but they still retain many heathen notions. The sycamore is sacred, and under its branches they still offer sacrifices to their former gods.

The Ethiopian family is divided into numerous tribes. Of these the Agow form nearly a half of the population of Abyssinia. Most of them are nomads, but in their houses a peculiar feature is found,—the entrance is always like that to the ancient Egyptian temple. The Falasha, the so-called Abyssinian Jews, number about 200,000, and have their centre to the northwest of Lake Tzana. They are mostly an agricultural people, though they have numerous other industries. Though in no way related to the Semitic Jews, they follow the Mosaic laws, even more strictly than do these. The Bogos, to the northwest of Massorrah, are a poor tribe of nomads, living on their herds. The Bidja, the last of these tribes to be mentioned, live in the mountain ranges west of the Red Sea, extending north to about 20° N. By Lepsius, they



FIG. 161. — Vessels for holding liquids (Somali).

are believed to be direct descendants from the ancient state of Meroë. Others regard them as pure Arabs, but neither views are probable.

The Bidja are a strong, dark brown people, devoted followers of Islam, though apparently not understanding much of its teachings. Though not true Arabs, they on every hand show traces of Arabic influence. They plait and profusely oil their woolly hair; carry broad, iron-pointed spears, and shields covered with elephant or rhinoceros hide, and use straight, two-edged swords. Their agriculture is primitive. The women when young are pretty, but with age their beauty disappears. Marriage occurs at twelve or fifteen. They wear leather garments, often beautifully embroidered, and numerous amulets as protection against harm and disease. The dwellings are made by covering a wooden frame with mats, and are grouped together like a South African krall. They speak, besides Arabic, the native Bidja.

Closely allied to the Bidja are a large series of tribes which recent events have rendered familiar to us, at least by name. Among these we may mention the Bishaheen and Haddendowa Arabs, the Ababdeh, Halenga, Bagarra, Beni Amir, and a number of other bands, usually united under the name of Taka tribes. These vary much among themselves, the Haddendowa having the reputation of being the bravest and the worst of all. All are more or less nomadic, the principal occupations being the breeding of camels, and the raising of a small amount of durrâh and tobacco. One of these nomad tribes deserves more notice than those so summarily dismissed. This is the Mensa, a tribe of dark brown people of European cast of countenance. They wear the common shawl of Abyssinia. They obtain most of their living from their herds. Their houses, from the nature of their life, are mere temporary structures, but their graves are circular (occasionally pyramidal) mounds of stone. Most of them are Copts in their religion, but Islam is making rapid inroads among them. They, like all Copts, dislike other Christians even more than they do Moslems.

The Bagarra are much mixed with Nuba, but when pure they have a copper-colored complexion. Those who live in villages are hospitable, but the others are far from friendly to strangers. They live by robbery, and they breed horses only to have animals to ride on their plundering expeditions. This constant life in the saddle makes them excellent hunters, and besides pursuing the large mammalian game for food, they follow the ostrich for its feathers.

The ethnological position of the Barra, and the neighboring Kunama of northern Abyssinia, is uncertain. In language they differ greatly from their neighbors, but in mode of life they show much similarity to them. They are an agricultural people, and hence are at constant war with the surrounding nomad tribes, who constantly seek to plunder them. They are nominally dependent on the Abyssinian government, but practically they enjoy great liberty, and govern themselves in a pure democratic manner. All are equal, and even strangers enjoy the same rights as the native born. Of their origin they retain not the slightest tradition. Some are Moslems, at least in name, but most still hold to the old religion, the most prominent feature of which is a reverence for the aged. It recognizes no god, has no temples, and teaches that 'the dead are dead.' Like many others they believe in the efficacy of talismans, and comparatively lately, an idea of the transformation of men into animals. Some, like the ancient Egyptians, show a superstitious reverence for certain animals, but nothing has been discovered which would indicate a belief in ghosts.

Inside the circle of Ethiopian tribes which we have now outlined occurs a group very distinct, inhabiting the highlands of Abyssinia. These are clearly not of Afri-

can but of Asiatic origin, and facts are not wanting to show that they came from Arabia. To-day these Abyssinians are not a homogeneous people, but are divided into three tribes, each characterized by certain peculiarities. Of these, the first live in the Tigré district, the second in eastern Abyssinia, while the third form the bulk of the population of Amhara, Shoa, and Guragne. The history of all is mixed with fable. They received Christianity in the fourth century, and to-day Christianity forms the basis of their belief. The spiritual head of the church, — the Abuna, or archbishop, — is ordained by the head of the Coptic church in Alexandria. His power is second to that of the king. The land is overrun with clergy, and religion is ceremonial, the spiritual part being at a low stage. The theologians run to subtleties, while the common people have their sorcerers and rain-makers, and regard the cries of jackals and ravens as omens.

The form of government is an unlimited hereditary monarchy, which claims to trace its origin in King Solomon. Each district had its own governor, but under King Theodore all were reduced to vassalage. The king, or *negus* (king of kings), is the chief leader and teacher. The various provinces have to pay tribute and furnish soldiers. There is no standing army, but in time of war a levy is made. The endeavor is to make the war pay its expenses, the plunder obtained being used for that purpose. The army is armed with lances, swords, and guns, and is divided into infantry and cavalry. The women perform the culinary work for the army, and when going into camp each warrior pitches his own tent.

Education results in producing a spirited and indomitable people. While young children of both sexes play together, but marriage produces different relations. Betrothal takes place early, sometimes even before the birth of one of the parties

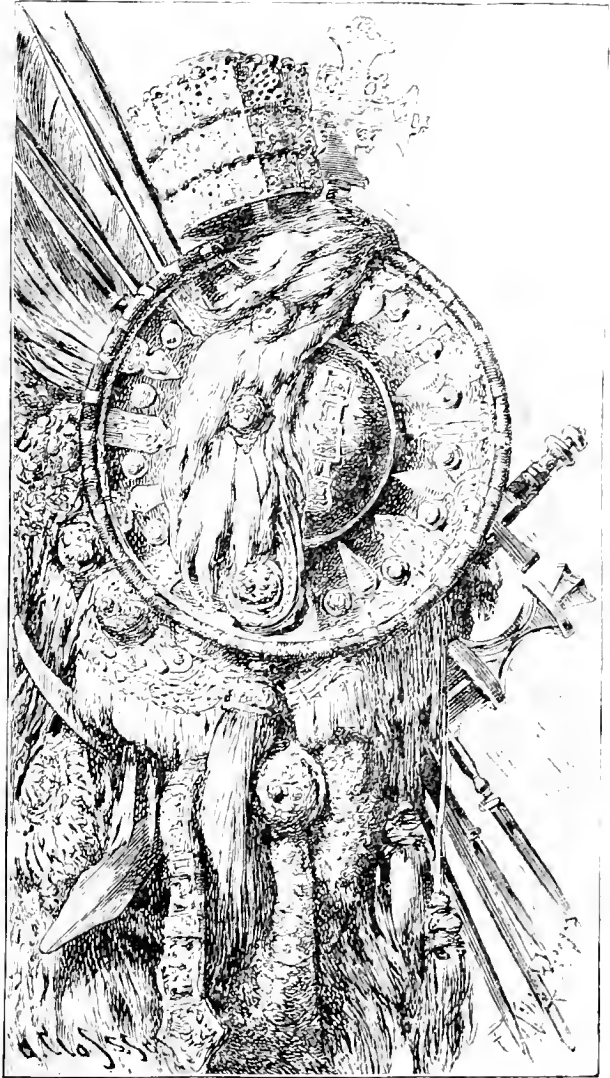


FIG. 165. — Abyssinian insignia of royalty, mostly owned by King Theodore. Above is shown the tain of the Abuna.

most interested. If the woman die before marriage, her sister takes her place; in case of the death of the groom, his brother or his father supplies the deficiency.

Marriages usually occur at or near Christmas. Girls are married on Saturday, widows on Sunday. The wedding of a widow is unaccompanied by festivities, but when a maiden weds there is great rejoicing. The father, or the nearest male relative of the groom, accompanied by all the other male relatives, march to the home of the bride, a white cow heading the procession. They are met with a sham resistance, but finally the bride is given into their charge, and they carry her in a horizontal position on their arms to the house of the groom. Here, completely enveloped in a mantle, she is laid on a mat before the door. The groom now comes out, washes himself, then puts his foot lightly on her neck, steps over her body into the house, and she follows him. The festivities last from Saturday to Monday, the happy groom bearing the expense. This ceremony is common among the Moslems, Jews, Christians, and heathen of the country, but the Christians follow it, usually after an interval of four months, by a religious ceremony. These four months are for a trial, and at any time during it either party can leave the other. The groom can send his wife home without further ado, while she can escape the bonds of matrimony by fleeing three times to her parents. Marriage is usually a business transaction, the details of which are arranged by relatives and friends. A curious custom prevails here. The son-in-law must avoid the mother-in-law, and may neither address her or look at her.

Woman has no rights among the Abyssinians, but this is not without its advantages. If she commits a murder she cannot be tried for it. She enjoys social liberty, and has merely to attend to domestic duties and care for her children. The man who has his wife work in the field is an object of scorn. In Abyssinia it is a fundamental law that 'the husband is the head of the house, hence he must do as his wife wishes.' Many old women devote themselves to prophecy, and no marriage is contracted, no business transacted, and no journey undertaken without consulting these prophetesses. They are believed to possess supernatural knowledge, and even to be able to transform themselves into vampyres and hyenas.

Since the government affords but little protection, self-defence is justified, and blood-revenge is legalized, and the liabilities and duties extend to the seventh generation. Offences are divided into two categories, — whole blood, and half blood. The first are murder and sale into slavery, and from the revenge only the king is exempt. The law reads, "Only God and the king have no blood." Half-blood offences embrace all minor injuries, and can be atoned for in money or its equivalent.

In case of death a grave is dug, the corpse is washed and anointed, wrapped in a bit of cotton cloth, and carried to the grave. Three times on the way the bier is set down and the corpse sprinkled with water. At the grave it is sprinkled again, and a stone is placed under the head for a pillow. The grave is stoned up, and covered with flat stones. The mourning dress of widows



FIG. 106.—Abyssinian cavalry lance.

is made of red woollen, and the head is covered with ashes. The laws of inheritance are detailed. No man makes a will, for his rights to his property cease with his death. His widow goes to his brother or his brother's son. His eldest son gets the lion's share of his worldly goods, and is bound to provide for his sisters. The rest is equally divided among the other sons.

The houses of the wealthier class are built of wood or stone, the poorer of mats. A guest is placed at the table between two women, who feed him, putting the food in his mouth. After the meal is over the women withdraw, and then the men drink their beer or liquor, exactly as in civilized communities.

The Mohammedans and Jews of Abyssinia stand much higher, morally, than the Christians. Open highway robbery is a virtue, secret theft a crime. A promise is strictly fulfilled. Filial affection is the rule, the hospitality proverbial. Suicide is unknown among the men, but frequently the women refuse to survive their husbands. The trades and industries are almost as diversified as in civilized countries.

THE SAHARA AND THE NORTHERN COAST.

Recent travels have somewhat changed our ideas of the great desert of Africa. It is not so large, while the fertile spots, — oases they are called, — are more numerous than was formerly supposed. These oases are much more fertile in the east than in the west, but all are capable of supporting life, and are inhabited by nomad tribes belonging to the Lybian or Berber family, but so mixed with Arabs as to be arranged with difficulty. Islam rules and modifies manners and customs, while tribal boundaries, even between them and the negroes, are indistinct.

One of these transition groups between Negro and Berber is the Tebu, divisible in turn into the Teda and Dasa, the former living in Tibesti, the latter in the northern parts of Bornu, Kanem, and Wadai. Their physical endurance is remarkable. Their life on the desert calls for frequent privations, and exposure to a torrid heat. With their camels they travel rapidly at night, but during the day they rest, if possible under the shadow of a rock. They are merchants and thieves. Their intelligence is directed as much to robbery as to traffic. An aristocracy has arisen among them. All are fanatical Moslems, even believing that the extracts of the Koran which they carry with them have supernatural powers. As a rule a man has but one wife, but hers is not an easy lot.

Near the southern Tebu are the thievish nomad tribe of Ankad Soliman, many of whom live with the Kanem, already described. They have no idea of anything connected with a fixed abode. Nachtigal tried to show them the benefits accruing from a change in their mode of life. The answer was, "We live, indeed, exclusively by wrong-doing, but how else could we live without working. Our fathers never worked, and it would be a disgrace to break the old custom. Besides, what are the heathen good for except to work for the superior people?"

Fezzan, or better Fessan, is under the control of Tripoli. Though sparsely populated, its inhabitants are very diverse. In the south are pure Tebu, in the southwest pure Thauric, in the north and east Berbers and Arabs. The native race, Fezzani, is not pure; trade with the south, conquest from the north, have modified everything. The native towns, surrounded with walls, recall the villages of Bornu. The inhabitants of Fezzan are Mohammedans, though not fanatical. One sect has recently taken to proselyting, neglecting the educated, but trying to spread the faith among

the tribes of the oases. They establish schools and stations at every available spot, and labor earnestly at their self-imposed task.

Most of the Tuaries, or Berbers (more properly Imoshagh), live to the west of Fezzan, and are divided into two groups,—the so-called free (Haggaren), and the vassal (Iurhad) tribes. They are widely spread, inhabiting the oases between the Arab states of the north and the country of the negroes. Where they came from is a question. Some think them related to the old Egyptians, and that they originally came from Asia; others that they are really African. Along the coast, when we



FIG. 167.—Praying Mollah from Fezzan.

consider the successive dominion of Phœnicians, Carthaginians, Romans, Vandals, Arabs, and Turks, we must see that things ethnical are somewhat mixed. In the interior the conditions are much more simple.

The Tuarie are large and well-formed, the handsomest race in Africa. Their clothing varies with locality. Usually the clothes are made of blue cotton; in the west the trousers are short and tight, in the east long and loose. All wear a face veil (litham), which is wound twice around the face, so that only the middle portion is exposed. The hair is worn short or braided. The arms are a long, straight sword, a long spear, and frequently a flint lock and a shield. Originally they were Christians, but now they are fanatical Moslems, though they know but little of the real teachings of Mohammed. Superstition rules them, and great reliance is placed in amulets. A ruling feature is their spirit of independence, and this prevents the numerous tribes from uniting, and causes a constant war between the different bands.

All have negro slaves, but these are well treated, and frequently are regarded as members of the family. The government is despotic. The nobles have absolute authority over their subjects. The women go unveiled, and mingle freely with the men. Monogamy prevails, and the women hold their own property. Marriage is said to be a matter of love, the girl usually making her own choice. Parental authority is only exerted to prevent improper matches. The Tuarie are pure nomads. Only on the oases do they practise agriculture, and then only to a slight extent. In other occupations they stand comparatively high. The smiths rank next to the nobles, then come the saddlers and tanners, then the basket-plaiters and the wood-workers. It is to be noticed that the



Thuribles.

Tuaric alone, of all Africans (Egyptians and Abyssinians excepted), have a script of their own, which, however, is used only to a limited extent, Arabic having to a large degree supplanted it.

The Berber shepherds who roam over the western Sahara differ considerably from the Tuaric. The men have the upper part of the body bare; the women do not wear a veil, but clothe themselves in a single garment, which reaches from the shoulders to the heels. These shepherds are of a mild disposition, among whom monogamy is the rule. Their wealth consists in herds. Still farther west, especially in the oasis of Adrar, agriculture appears. In some of these bands the type would appear to be almost Caucasian, the women having regular features and almost white complexions; the men, however, being tanned a reddish brown by the sun. In other instances mixture with the negroes of the south has extensively modified the color and physiognomy.

Neither Phœnician, Roman, or Vandal settlements, in times past, appear to have modified the autochthonous Berber of the northern coast of Africa as much as the later Arab invasion, which occurred in the eighth century. The result is that on the Mediterranean shores of Africa, except in Morocco, pure Berbers cannot be said to exist. All are changed by Arab blood, Arab customs, and the Mohammedan religion. This mixture has hardly been an improvement. It has not raised the Berber, but, on the other hand, it has degraded the Arab nearly, if not quite, to the Berber level. They retain all the bad Beduin characteristics, and also those of

the Berber. In Morocco, as we have just said, the Berber remains pure; in the cities intermarriages take place, but in the country they are rare. Here, in both races, monogamy is the rule, though, as is well known, the wealthier Arabs have harems. The Berbers never practise polygamy. As a rule, marriages are arranged by the relatives of the parties concerned, but love matches frequently occur. The women do not go veiled, as in other parts of the Mohammedan realm, and hence the man has a better opportunity to make a choice for himself. Wives are never bought. The nearest approach is when the husband pays to his future father-in-law the money nee-

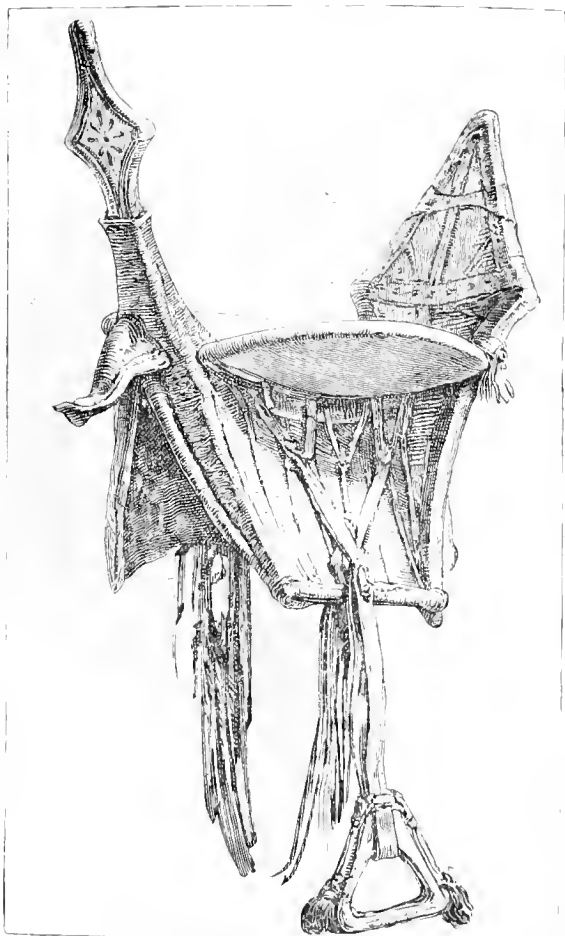


FIG. 168. — North African camel saddle.

essary to provide the wedding outfit. If the wife is afterward returned, through fault of her own, the money is repaid.

Among all the coast Berbers and Moors, Islam rules; but its precepts are not so strictly observed as in the east. Thus in Marocco the eating of pork is permitted, and circumcision is not regarded as indispensable. The family life is patriarchal; family names, as such, are unknown. Each takes the name of his father, and couples with it the names of his grandfather and other ancestors. Real education does not exist; the girl early begins to assist the mother in her household duties, while the son goes to work with the father. As in the time of Abraham the people ate sitting on the ground, so do the Moors to-day. Knives and forks are instruments unknown in their table economy. The men eat alone, the women and children being accommodated at a second meal. Meat is rarely eaten; tobacco and hashish are in common use; opium is smoked less frequently. Making due allowance for their innate antipathy for foreigners, one must praise the hospitality of the Moors. In almost every village there are houses or tents for the entertainment of travelers, all without any demands for money.

The people of Marocco have no nobility, in our sense of the word. Its place is taken by the sherifa, the descendants of Mohammed. These have so increased that whole districts are inhabited by them alone. A sherif may marry a woman from without his class, and all his children will be sherifa; but in the case of a sherif woman marrying a man outside the caste, the children would not be sherifa. This class, who are necessarily of Arab origin, are privileged. They have certain rights and immunities denied to the common people, and the grand sherif has even more influence than the sultan.

Of the intellectual endowment of the inhabitants of Marocco but little can be said. There is less immorality in the country than in the cities, but everywhere thieving, robbery, and murder prevails. The sultanate of Marocco is an independent state of the most worthless sort. There is no civil law. What is not found in the Koran is of no value, and this is a bar to all progress. Contact with civilization means death to the prevailing order of things, and hence the sherifa, — the incarnation of Islam, — repel any and all attempts at change. Where the Berbers have remained most nearly pure we find the greatest contrasts with the Arab. The Kabyle, or Berber, prefers a settled life. The Arab is a Beduin, and these differences influence all their lives.

The Showiah dialect occurs in Algiers, the Kabyle, much mixed with Arabic, in other parts. In Tunis the Berbers have adopted many European expressions. Besides, there exists a slang language, in character much like the thieves' jargon, and, like it, understood by all the robber hordes.

The Berbers treat their women well; the men perform all the heavy work, while the women have less to do, and hold a higher position than among the Arabs. In some the inheritance passes not to the eldest son but to the eldest sister or daughter. Whether this is a relic of that former condition which Morgan has shown to be universal, and of which we have already spoken (p. 161), is uncertain. In Tunis and Algiers, the Berbers, while nominally subject to the ruling powers, really have a republican form of government of their own, each village having its senate, courts, judges, etc. The details are, of course, crude. It is also to be noticed that they alone, of all Mohammedans, do not accept the Koran as containing everything essential, for they have also a code of civil laws. Again, they are not fanatical in their religious observances, and are tolerant of other sects.



Kabyle.

The numerous Berber tribes cannot be mentioned here, but the Kabyles should be noticed as numerically the strongest in Algiers. They place their villages on the tops of the hills. Their houses are substantial structures of brick or stone. Several houses will be surrounded by a high wall, through which there is but a single entrance, the houses in such a court usually being occupied by related families. Each house has a single door, and some very small openings for windows. Inside, the finishings and furniture are simple. Usually there are but two rooms, one for the men, the other for the women and children. Each village contains two public buildings, one for worship, the other for courts and public meetings.

Another tribe, the Beni-Mزاب, are noticeable from the fact that they countenance no commentary on and will not listen to the interpretations of the Koran by the Marabut. Though strong Moslems, they still have many customs evidently derived from the Christian and Jewish churches. Among these may be mentioned excommunication and confession. Their priesthood is organized much like that of the Roman Catholic church. Their political power extends only to the village, but there they act as judges, register births and deaths, preside over public meetings, and perform such other duties as might be expected of a superior or better-educated class. For greater sins the punishment is excommunication, for minor ones the bastinado. Excommunication is a serious affair, for the unfortunate one becomes henceforth a stranger. The priesthood have large possessions, and all must pay them tribute. Each town is walled, and is under a special officer. He looks after the streets, and sees that armed men are in the watch-towers, for no one knows when the Turie may make a descent.

Physically the Beni-Mزاب are rather small. The education of children is carefully attended to. For several years they are kept at school, where they are taught to read, write, and reckon, and also the principles of their faith and the elements of the laws. Like all Berbers they live in monogamy; the wives are never bought. Their ruling business is trade, and this brings them in contact with people from all directions. First a person serves an apprenticeship of several years in the shops of Tunis, Algiers,



FIG. 169. — Kabyle woman.

or some other city, and, when fully conversant with the details of business, he begins for himself. This commercial life has given the tribe a position such as is enjoyed by no other tribe in the region. They occupy an intermediate position between the civilization of Europe and the barbarism of the south.



FIG. 170. — Arabian peddler.

Indeed, many of the most flourishing cities of the Sahara owe their existence to mines of this article. The way in which European wares reach central Africa is complicated. They are carried from the shore, and sold at the first town. Then another carriage is made, and they are sold again, and so on. As each person makes his profit, it is needless to say that eventually our cheapest articles become high-priced.

Our account of the Berbers has incidentally introduced some account of the Arab population, but this we must supplement with some further remarks. The Berbers are sedentary, the Arabs nomadic. There are of course numerous towns on the north coast, but these are not of Arab origin. Most of these date from Punic or Roman times. Indeed, there is but one city (Kairwan) founded by the Arabs. They were and are not city builders. Despite the brilliancy of their civilization in times past, except as mixed with other blood,

they made no progress in this line. The Moors of North Africa are far from being pure Arabs. They are a mixture of Arab and Berber, together with every other blood which has occupied Africa since the times of the Argonauts (if indeed these early

voyagers went to Africa). They are a composite of Hamitic and Semitic, — Phœnician, Roman, Grecian, Vandal, Jew, Arab, and what not.

As might be expected, we find no one salient type here, but a varying one, according to the predominance of one element or another. As traders they cannot be compared with the Berbers. They have imposed their religion, their language, and their customs upon the native race; they are the conquerors, and hence the stronger, yet at the same time they are the inferior people. In their nomadic habits lies their strength and their weakness. This explains their wide distribution, their endurance, and their avarice, and at the same time their fickleness, their disinclination to do anything which requires stability or permanence, and their laziness. The absence of true civil government is another result. They are held together not by community of interest but by religious belief. It is not that they have no capacity for civilization; they do not want it. They need nothing better than what they have, and what they had centuries ago. What we prize, they despise. All the attempts of the French in Algiers to change the existing order of things have been fruitless.

They spend their lives in tents made of a cloth woven from camel's hair, or from palm-fibre. A post at either end supports a ridge-pole, and over this the cloth is hung. In summer the sides are held up on sticks to admit the breeze; in winter they are fastened down to exclude the wind and rain. Inside, the tent is divided into two rooms by a curtain, one for the adults and the other for the children and servants. The



FIG. 171. — Arab sheik.

common dress of the men is a turban of different colors, an embroidered jacket, a pair of wide and flowing trowsers, and a belt or sash around the waist. The principal garment of the women is made of fine linen, and over this a sack or cloak of cloth embroidered with gold, the pattern and detail varying with the wealth and taste of the wearer.

As a result of this tent life the head of the family becomes an absolute lord. The sons can look forward to the time when they will occupy a similar position, but the daughter has no vision of anything except a life-long subjection. A man is half divine, a woman a mere thing. The Koran itself teaches that woman is an incomplete creation, and treats her accordingly. The Arab tribe is only a larger family, the chief only a more influential father. His tent becomes the centre of a circle of tents, all inhabited by more or less closely related families. In this way bands of hundreds and

even of thousands arise. From this patriarchal system, war with another band of Arabs is not regarded as a civil war, but as one against foreigners. They are outside the family, and hence outside the tribe. The same system also produced a certain aristocracy. The power of the patriarchs became absolute and hereditary, and hence a nobility which is not excelled in power by that of any nation. The descendants of a saint hold the highest place, even though they themselves have no reputation for sanctity; next come the military nobility, descendants of Mohammed's warriors, and lastly the real nobility descended from the prophet's daughter, and from his uncle.

The tent of a chief is over-run with suppliants who claim or crave an audience.

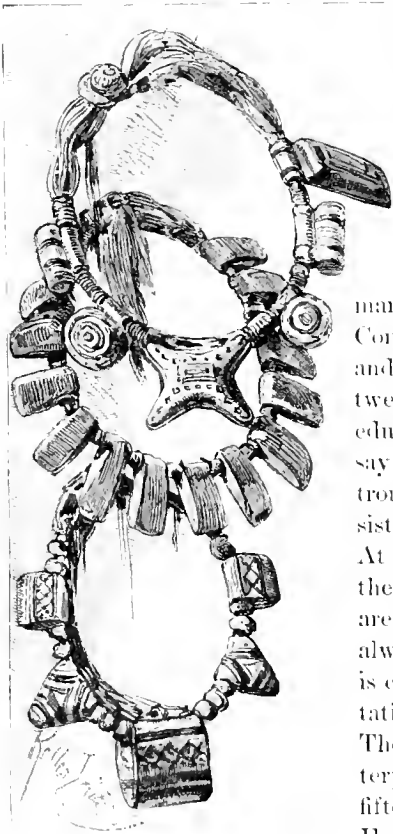


FIG. 172. — North African amulets.

Gravely seated on a carpet, the chief hears all demands and complaints. His greatest virtue is patience, and after this, justice. Besides acting as judge, he must see that no one about him hungers, and must above all be brave, or else his power is gone. Show is nothing; it is no disgrace to retire before superior numbers, or even from a weaker foe, if there is nothing to be gained by the conflict. Every battle must be for some practical gain.

Let us now glance at the life of the Arab nobleman. When a son is born there is great festivity. Congratulations are tendered, and presents brought, and the hospitality of the happy parents often lasts twenty days. As the youth grows up he receives an education, is taught to read and write. "Formerly," say they, "we could live in ignorance, but in these troubled times we have to bring knowledge to our assistance." Nor is riding and the use of arms neglected. At sixteen or eighteen years old, when he has studied the Koran, he is married. Up to this time his habits are carefully watched. He is never left alone, but is always accompanied by teacher or servant. The bride is carefully chosen for him, — good family, good reputation, and, if possible, great beauty being requisites. The law allows a man four wives, but convenient interpretation often increases the number to twelve or fifteen. After marriage the man begins a new life. He is not entirely free until his father dies, but still he has rights which he had not before. He is classed

among the men of arms, and of council. At first he is gay, but years make him more sedate. Family cares and tribal duties make more demands on his time. If his band goes to battle he goes with them, and deems it a privilege to die before the enemy. Certain families are highly esteemed because within recollection no male member has died in his tent.

One of the most important Arab tribes in northern Africa is the robber band of Beni Hassen in Morocco. Among them a son is prized in accordance with his ability to steal. Stealing is even reduced to a science, and its various departments classified. There are cattle thieves, grain thieves, horse thieves, and so on to the end of the list. The tribe of Sidi Hassan, also in Morocco, has a purely military organization. Every



Moorish woman.

male is obliged to become a soldier. In Algiers the number of Arab tribes is large, as is also the case in Tunis.

Everywhere in northern Africa one finds Jews, but without those race characteristics so prominent in the Israelites of Europe. Their immigration into Marocco took place before our era. They speak the Berber language, and are independent of the Marocco government. They are said to know nothing of the books of Moses, and to have left Palestine before the Babylonian captivity. Besides these, there are other Jews who have entered the country at a later date. All are despised by the other inhabitants, and many are the laws for their repression. They can neither own nor till the land; can never ride a horse, but must mount an ass. When meeting a Musselman the Jew must turn to the left, and, if he be mounted, must dismount. Their costume is like that of the Moors, except that the turban, and some other articles, must be black. Some have completely adopted the customs of their Berber neighbors, and, indeed, often act as the financial agent or trader of the tribe.

Negroes are not wanting in northern Africa; we find there numbers of the Hausa, Songhay, and other tribes of the south. They intermarry freely with the Arabs; indeed, the whole family of the Sultan of Marocco, and all the best sherifa families, have as much negro as Arab blood in their veins. The Berbers of the same state, on the other hand, think an alliance with the negro degrading. In Algiers the negroes have formed themselves into a secret order. The men are the same careless people that they are the world over; the women do most or all of the work, and support their lords by

acting as servants, washerwomen, and bakers. Many profess a knowledge of the healing art, and are patronized by the Arabs, who place great faith in their charms and herbs. Should the sickness prove refractory to treatment, certain mystic rites are performed, which are supposed to strengthen the medicine. These rites consist principally in wild dances, followed by the slaughter of a hen, a cock, and a calf. The more slowly these victims die, and the more they suffer, the better it is for the sick person.

When we enter the valley of the lower Nile, we have to do with a people of whom the historical accounts are far more complete than of any which we have so far met in our survey of the races of man. This very completeness, and the familiarity with



FIG. 153. — Egyptian porter.

which the details are known to all, renders it unnecessary for us to even outline the history of the ancient Egyptians. We shall only refer to the inhabitants of Egypt to-day. The contrast between the civilization of the Ancient Egyptians and the degradation of their modern descendants is immense, and is the result of a complex series of circumstances. Without much doubt the Ancient Egyptians were a distinct branch of the Hamitic group, but the immigration of the so-called shepherd kings introduced a Semitic element. Later, with the Persians, Aryan blood came in, then Grecian, next Roman, and, still later, Arab conquest still further complicated ethnological relationships, while within more recent times the Turk has played his part in influencing the character of the population. Still, notwithstanding all these various immigrations, there is a close connection between the ancient and modern Egyptians. In the first place, the Copts have kept themselves tolerably pure. They are lineal descendants of illustrious ancestors, and still use their language, of course in a modified condition, in their religious ceremonies. Then again, descendants of the Ancient Egyptians may be found in the long-suffering Fellahin. In the cities their blood has been polluted with Arab, but in the country it is more pure, and there to-day the traveler can trace features strikingly resembling those carved in rock so many centuries ago. Still, language, customs, religion, and the like, are all Arabic. The Arabs of Egypt are much like those we have already met farther west, and also like those whom we are soon to meet in Arabia, and hence we may dismiss them here. The Copts and the Fellahin deserve some attention.



FIG. 171. — Nile boatman.

conquest they kept themselves pure, and even since that time their Christianity, and their detestation of Islam, has kept them from any extensive amalgamation with foreign elements. The Coptic language, though written in old Greek characters, is very like that of the builders of the pyramids, and especially the Bashmuriic dialect, formerly used in the Delta, presented many points in common with the language of the hieroglyphics. This language is not used at the present time except in the churches. There certain portions are read in Coptic, but immediately after follows a translation and explanation in Arabic. Their type of face recalls that of the Ancient Egyptian even more strongly than does that of the Fellahin. Broad, low forehead; black, slightly crinkled hair; straight, sharply-cut nose, and black eyes, are the prevailing features.



Kavass in Cairo,

Many of their ceremonies are the same as those of their forefathers. They number in all about 200,000, being most numerous in Cairo and Alexandria. In middle Egypt there are many, but in upper Egypt there are comparatively few. Their religion is largely formal. They have many strict observances with but little true religious spirit, but an abundance of fanaticism. Though nominally Christians, and regarding St. Mark as the founder of their church, the Copts are sinister, mistrustful, and exclusive, grasping and avaricious in a high degree, false and knavish, harsh and domineering. They are merchants, laborers, and artisans, and have usually greater skill, and are more well-to-do, than the Arabs. They are usually distinguished by their love

for dark or black clothing. Monogamy prevails among them.

Modern Egypt affords a rare example, — a mixture of European and Oriental culture. Close beside the elegant European portions of Alexandria or Cairo is the dirty, one-storied, poorly-built Arab portion. Of course such a city presents quite a motley appearance. Here are all nationalities, dresses, languages, and customs: Europeans with modern fashions; Arabs with their peculiar turbans, jackets, and flowing trousers and mantles (the Copts dress much as the Arabs), and negroes with inharmonious colors. Innates of the harem are met with



FIG. 175. — Lemonade vendor in Cairo.

long dominoes, and other women with blue or black clothing and white veils. Egyptians of the upper circles usually wear over their skirts an ample cloak of European cut. All wear a fez or a turban. Especially noteworthy are the porters, the boatmen, the water-carriers, the dirty Fellah, the powerful "Kavass," the blind beggars, the unveiled women, and the naked children. Jugglers and scribes are also seen about the streets and alleys, and help to diversify the strange appearance of one of these eastern cities. Especially interesting are the bazaars, in which everything — from hardware to embroidery, from fancy ornaments to fruits — are offered for sale, and which present the liveliest scenes of trade and barter from morning to night.

With sundown the day ends in Egypt; and with darkness all life ceases in the streets until the *muëzzin* call the hour of prayer on the following morning. Then each one returns to the task of the day before. Five times a day these blind servants of the Koran call from the minarets, demanding the faithful to offer prayer, "There is but one God, and Mohammed is his prophet."

The Egyptians have two kinds of festivals. The first is purely religious (and therefore Mohammedan), and celebrates a prophet's birthday, or some similar thing. The second is of national importance, like the rising of the Nile, and is enjoyed by all elements of the population.

In Egypt extremes meet. Under the external culture of Europe slumbers barbarism. Islam and civilization are not compatible. The 'civilized' government of Egypt is no exception. Its officers are not good Mohammedans; they are materialists and fatalists. The highest positions are held by foreigners,—Turks, Armenians, French, English, and Italians,—but how feeble is their hold has been shown by recent events. This government is something apart from the common people, and is and can be supported only by foreign power.

Away down at the bottom of the social structure of Egypt stand the Fellahin. Their condition is indescribably sorrowful and hopeless, and one cannot regard them without a feeling of melancholy. Their villages are wretched groups of thick-walled clay huts, about which camels' dung is piled up to dry for fuel. Poorly dressed men and women, naked children,



FIG. 176. — Mu'azzin calling to prayers.

and yellow dogs, swarm about. Here are found men ploughing with the same rude plough that was in vogue centuries ago.

Along the banks of the Nile are found innumerable waterwheels, with their wooden buckets or earthen jars bringing up the water, which is conducted over the land. Men, women, and children make hollows for their gardens, and plant their seeds. Then the water is conducted into them to ensure a crop. To-day the Egyptians do and suffer what they did and suffered centuries ago. They stand with stoical indifference up to the knees in water, working at their irrigating, clad, perhaps, in but a single garment. The women come down to the banks of the Nile with their water-jugs, to do their washing, with their naked children at their heels, or on their shoulders. It is no uncommon sight to see a mother thus come to the river with a child at the breast, another on the right shoulder, a heavy vessel on her head, a smaller vessel in the left hand, and leading a child by the right, apparently devoid of the com-

mon comforts of life, and ignorant of what other peoples have done to enrich their lives.

Long years of oppression, sorrow, and need seem to have made the Fellahin cowards. Loaded with chains they will welcome acquaintances with a laugh. Everyone knows that he has committed no particular transgression, but a transgression has been committed, and everyone has to be punished for it. A Fellah will take a bastinado, and then boast of the number of blows he received, and how long it was before he could put his feet to the ground. He despises the government as his natural enemy, and the Khedive as a descendant of the freebooters who oppressed

his forefathers. He has no voice in the matter of taxation, and no course but to submit. He is hospitable, and, in his way, generous. His wants are few. Music he loves. He sings everywhere, — at work and at play, in the field and at home, at weddings and at funerals. His musical scale is different from ours, and Europeans find it a difficult matter to make harmony when playing Egyptian music.

The Fellah suffers much from cold in winter, as he has but one garment and no fire. He lives on the poorest of food, often subsisting for weeks on dried dates. His house is without a roof, or with one of reeds. At the door is a mat and a divan. Excepting her veil, his wife is as simply clad; his children go naked. Before the seventh year the mortality of the children is enormous. Medical aid is scarcely known. The position of the women is far below that of the men.



FIG. 177. — Fellah woman.

They say no prayers, as do their husbands; their faces are expressionless, and contrast strangely with the intellectual and noble faces of their husbands. Their highest ideal of life is to do nothing. They keep their daughters in the family as long as possible, as they think it a mark of respectability if this can be done till the fifteenth year. In Nubia, women have a better position. Their clothing, perhaps, is still more scanty.

but they have some idea of embroidery, and basket and mat making; their houses are kept in better order, and the floor strewn with yellow sand. The sad lot of the



FIG. 178. — Arabian musician from Cairo.

Fellahin is scarcely imaginable. Their part is work and privation till death ends their troubles, and they are rowed across the Nile, as their mummied forefathers were rowed across while the ferryman sang a hymn to Osiris, the judge of the dead.

MADAGASCAR.

The miniature continent, which, as we have seen in the preceding volumes, is so peculiar in its fauna, has also interesting ethnological relationships. Though separated from Africa by the Mozambique channel, only two hundred and fifty miles wide, its human population differs greatly from that of the continent. Indeed, when we seek the origin of its inhabitants, we must turn to the far east. Language, customs, and physical structure all point to the fact that the Malagassy are offshoots from the Malayo-Poly-

nesian group of people. Of course some African elements exist, but these are of very inconsiderable amount. The same race of sailors that peopled the isles of the South Seas furnished the colonists of Madagascar.

Several tribes exist, but only three demand mention, — the Betsimisaraka, on the east coast, numbering about 300,000; the Sakalava, on the west coast, 500,000; and the Hova, the dominant people, principally occupying the interior, and embracing some 1,700,000 souls. All speak essentially the same language, with only dialectical differences. Before the advent of missionaries this had not been reduced to writing, but now a Malagassy monthly and a quarterly magazine are published. There are names for numbers up to one million, a fact which speaks for their intellectual ability. The language is rich in proverbial expressions derived from daily life. Thus the term for divorce is 'thank you'; the husband thanks the wife for the past, and lets her go. Hypocrisy is intended when the expression, 'his goodness has a mat over it,' is used. The custom is not to clean their mats, but, when dirty, to put a fresh one over them. The outside is clean, but below is filth; hence the force of the expression. The whole tendency is to bury everything in euphemisms and clouds of words. The grammatical construction is simple, and the language is easily learned.

The three chief tribes seem to correspond to three separate immigrations, the Betsimisaraka retaining, more than the others, features in common with the Polyne-



Egyptian water-carriers.

sian branch. Their traditions as yet have shown nothing relative to the times or circumstances of their immigration. The natives of the east coast are best known, and are also the most modified by foreign blood. Even the Hova have not kept themselves pure from Arab and African mixture. The Betsimisaraka are the lightest colored, the Sakalava the darkest. The darker the complexion the better the form, is the rule in all tribes. Many have good moustaches, but the other hair on the face is poorly developed.

James Mullens, an English missionary, describes the Hova as capable, hospitable, honest, and religious. The dominant religion is Presbyterianism. The missionaries began their labors in 1820, but their fortunes have varied. At first they were on the high road to success, but in 1835 they were expelled. For a time the island was closed to Europeans, and the native Christians were persecuted, but later (1869) the queen was converted, and Christianity was again in favor. At

the death of Queen Ranavalona II., in 1883, even further advances were made. With their conversion their progress in civilization has been rapid. Schools exist in every community, and there is a theological seminary at Tananarivo. Their printing-offices are well-equipped, and turn out good work. Still their advance is not so marked as it would seem. Roads and bridges are unknown, and as yet three fourths of the people are heathens.

The government is simple. The Hova are the dominant people, and the other tribes are more

or less subject to them. The king has a cabinet to assist him, and all the machinery necessary to carry on the government. The laws have been codified and printed, taxes are carefully levied, and in 1879 slavery was abolished. School-teachers, and all the State officers, are paid for their services. A nobility exists, composed of the descendants of former

chiefs. They are accorded certain privileges, but the saying, 'as poor as a noble,' would seem to indicate that they do not prosper in worldly affairs. Some whole villages are composed solely of the nobility and their servants. Besides this, a nobility of actual worth has been recently established.



FIG. 179. — Malagassy toilet utensils.

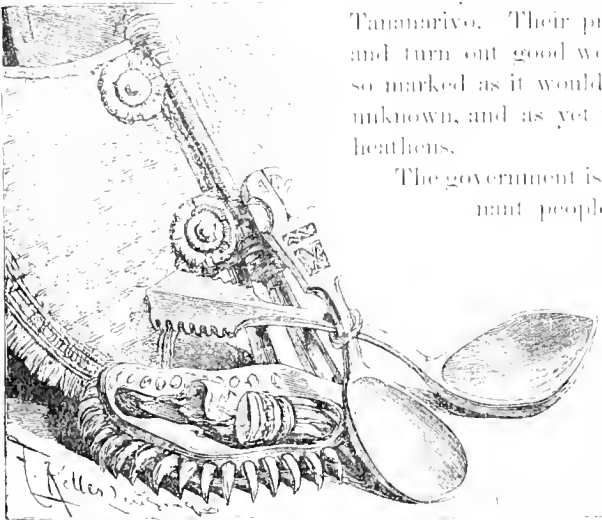


FIG. 180. — Wooden spoon, necklace ornamented with silver claws, and plated straw amulet from Madagascar.

Kings and queens are crowned, and the installation of high officers is accompanied by ceremonious proceedings. Scarlet is the imperial color. One ceremony — the ‘blood brotherhood’ — is worthy of notice. This is an alliance by which two people pledge themselves to an eternal friendship. The essential part consists in drawing a little blood from each of the contracting parties, and mixing it in a shell with certain ingredients. Each then drinks a portion of the mixture. A poison test, to detect crime, is also in vogue. The suspected person drinks a poison draught, and if he be unharmed he is innocent. In minor affairs the potion is administered not to him, but to his dog. Another test is as follows: The accused person is made to eat a large quantity of rice, and then to swallow three pieces of hen’s skin. An emetic is now administered, and if all three pieces of skin appear in the rejectamenta his innocence is proved.

With Christianity the condition of the Malagassy has been much improved. Terribly cruel punishments are no longer in vogue; polygamy is abolished, immorality is lessened, and the sanctity of marriage and the worth of chastity are recognized. Both sexes are regarded as equal; but infanticide still prevails, about a fourth of the new-born children being sacrificed. Among

the different tribes some one day is regarded as unlucky, and every child born on that day is taken to the woods, and left to its fate. If born at midnight, between a lucky and an unlucky day, its fate is settled by leaving it in a cow-path. If the oxen turn aside to pass it, well and good; but if they touch it, or step over it, it is killed.

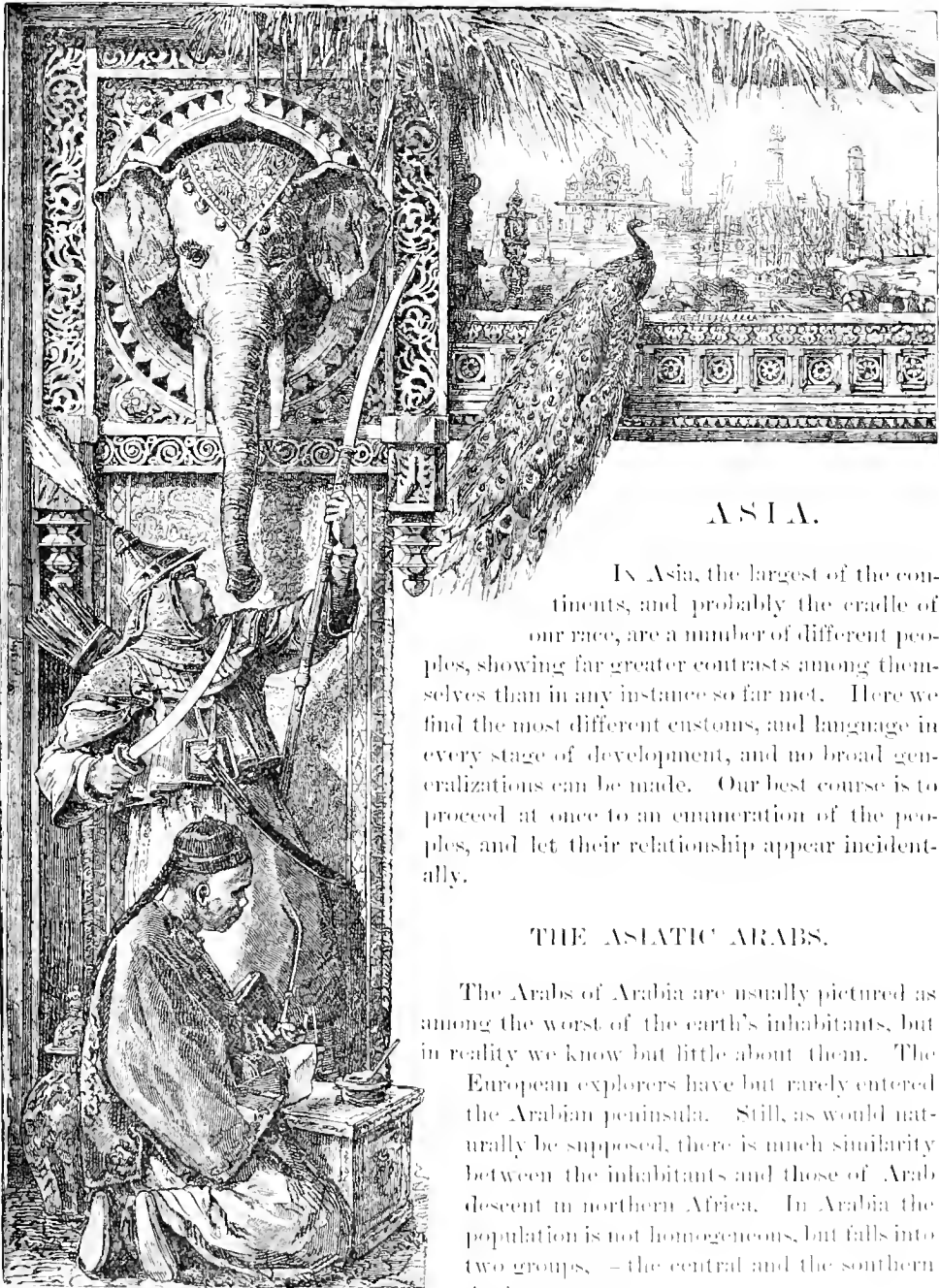
Christianity has not yet become sufficiently established to root out these and other superstitions. The old heathen religion was never



FIG. 181. — Sesando.

reduced to a system. There were neither temples, priests, or religious services. Every man was the priest of his own family, and possessed his own idols. Their views of immortality were rather shadowy. A man, they say, ‘vanishes in air,’ ‘becomes a god-head,’ — an expression implying a pantheistic tendency. Still they give the dead clothing, ornaments, and utensils, and perform certain ceremonies at the grave that seem to indicate a life beyond.

Rice, potatoes, and meat are the staple food; liquor is almost unknown, except in the coast towns. The dress is simple, and is woven by the women from fibres of plants. Their houses have walls of earth and roofs of grass; the floors are covered with mats. Recently houses of European pattern have been introduced. In manufactures, especially in metal work, they show considerable skill. As a musical instrument they have the sesando, the construction of which can be seen from our illustration.



ASIA.

IN Asia, the largest of the continents, and probably the cradle of our race, are a number of different peoples, showing far greater contrasts among themselves than in any instance so far met. Here we find the most different customs, and language in every stage of development, and no broad generalizations can be made. Our best course is to proceed at once to an enumeration of the peoples, and let their relationship appear incidentally.

THE ASIATIC ARABS.

The Arabs of Arabia are usually pictured as among the worst of the earth's inhabitants, but in reality we know but little about them. The European explorers have but rarely entered the Arabian peninsula. Still, as would naturally be supposed, there is much similarity between the inhabitants and those of Arab descent in northern Africa. In Arabia the population is not homogeneous, but falls into two groups, — the central and the southern Arabs.

These differ in many respects, — language, customs, appearance, and the like, — but, owing to the influence of the Koran, the northern group have become the more prominent, and its language has an extremely wide spread. Still, there are even in Arabia several dialects, while it should be mentioned that the language of Malta is a mongrel of Arabic and Italian. The southern Arabian tongue, the Himyaritic, is still pre-

served in some names. It differs much from that of the north, and shows more affinity with some of the African languages.

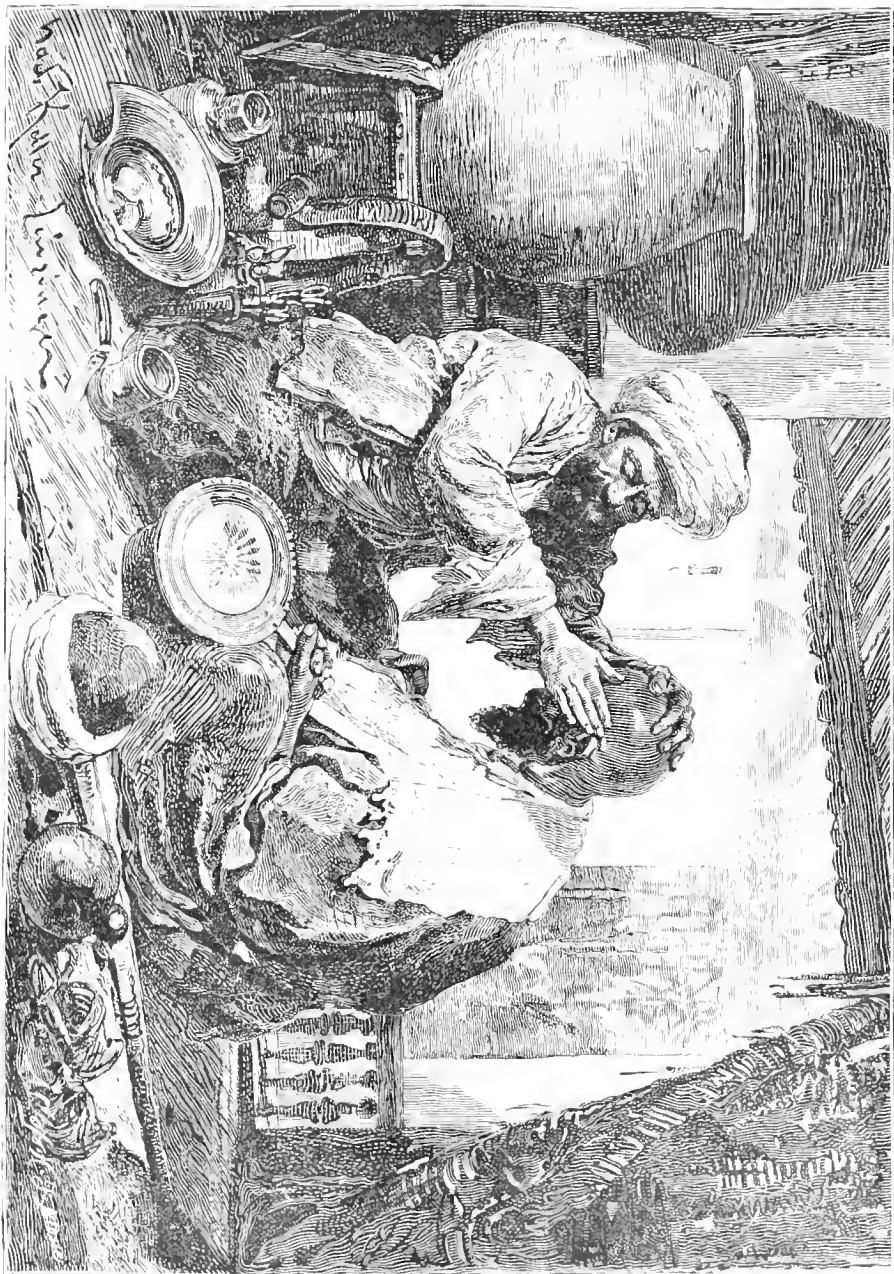
The southern Arabs are as dark as the Abyssinians, but in bodily form they are seldom surpassed. Though they go nearly or quite naked, and lead the roughest lives, both fat people and thin are rare. They have nothing that we would consider luxuries, except in the line of weapons. Their richly ornamented guns, often inlaid with gold, and their carved dirks, are their pride. Many an Arab has the most beautiful arms, but that embraces the whole schedule of his property. His food is simple: durrak bread and sesame oil compose his bill of fare; wheat bread and meat are for the sultan alone. The headquarters of the southern Arabs is in Yemen and Aden, near the shore.

Behind them are independent tribes, under the rule of petty sultans or chiefs. In eastern Arabia we miss the roving Beduins of the north, and find in their place a settled people and real cities. Where they occur in the southern part of the peninsula, the Beduins are less nomadic than elsewhere; but still they are the real lords of the land.

The Arab has often been described, and the accounts agree well. He is a dark brown, muscular man, with long black hair, sparse beard, bright eyes, and a mouth and nose which express his contempt for everything which approaches civilization. His clothing consists of a sort of apron about the hips, reaching barely to the knees. His girdle supports a crooked dirk and his powder-flask, while his gun is always ready for use. His plighted word is inviolable, not on religious or moral grounds, but because the honor of the tribe demands it. He can be trusted as the guide of a party of traders; but he acts as guide, not as servant. The contract is completed by the following ceremony: The employer dips his finger in saliva, and, writing his name on the brow of the guide, says, "My name is written on your brow; may you never more be seen among your tribe if you prove false to your trust." The guide then replies, "If this occurs, may my brow never more be seen." Tribes also form alliances with somewhat similar ceremonies. A fire is kindled, and a branch of a tree is held over it and dried; prayers are repeated, and the words "As this branch is dried up, so may our enemies be dried up" are used. Then the branch is sprinkled with blood, with the formula, "Whoever holds back in the hour of danger, and deserts this branch, our banner, may he be withered as this branch is withered." Similar formulæ bind every transaction.

The customs of marriage are peculiar. Accompanied by his fellows, the groom goes to the house of the girl and demands her. The reply is to the effect that she has fled. Then the men seize their arms and search the premises. They finally find the girl secreted in some corner, and protected by a band of her companions. The girls greet the wedding party with a volley of stones, but at last surrender the girl to her lover.

The women in the country wear a simple costume, consisting of a brown woolen dress, reaching to the ankles behind and to the knees in front, and gathered around the waist with a belt. The arms and legs are ornamented with brass rings, around the neck are strings of beads, and the nose and ears are punctured for rings. The feet are bare. In the towns the clothing is essentially similar, but of a better quality. The color of the dress is usually bright blue, with a green border, often richly embroidered. Considerable attention is paid to the hair, and the exposed portions of the body are stained yellow or red, the eyelids blackened.



Arabian harbor

The southern Arabs have some complicated burial ceremonies. The corpse is laid on a cloth, with a vase of incense beside it. Two priests sit at the foot and read from the Koran, while others cross the hands and tie the toes together. Little wads of cotton are placed in the eyes, ears, nostrils and mouth, and between the fingers and toes. Next, the cloth is wrapped over the body, and tied, and then the whole is ready for burial. It is carried to the mosque and there placed in a niche, and branches and a mat placed before it. Then each of the mourners throws in a handful of sand, and the grave-digger fills up the rest. The Beduins have a different procedure. The corpse is stripped and washed. Then the body is so bent that the knees touch the chin, and it is buried in the sand, with the face toward the east, — possibly a relic of some former religion, as the Mussulmans turn the face of the dead toward Mecca.

In settlements of disputes two methods are in vogue. Where a sultan or petty chief rules, the law, as detailed in the Koran, is meted out in the most impartial manner. Among the nomad tribes, which, though nominally under a sultanate, are really independent, each man takes the law into his own hands, and proceeds on the doctrine that might makes right. Sometimes both exist side by side, and endless difficulties result. In even the best governed regions, the law "an eye for an eye, and a tooth for a tooth," is found. Murder is a capital crime, and the murderer is killed by stabbing. Theft is punished by cutting



FIG. 183. — Arab girl from Aden.

off the hand. To stop the bleeding, the stump is dipped in boiling tar, a procedure which is not always efficacious. A repetition of the crime causes a loss of the other hand, and for a third offence the punishment is death.

The sense of freedom is always spoken of as characteristic of the Arabs, and yet we find among them three classes, or castes, existing without any differences in religious belief. Usually where all are 'orthodox' there is equality, but not here. The southern Arabs accepted Islam, but with it they became subservient to their conquerors from the north. The name *Achdam* means servants, and characterizes their position. Occupations which the higher class despise, — washing, slaughtering, pottery-making, etc., — are turned over to them. They may enter the mosques but not the houses of the Arabs. They largely lack the pride of tribe common to most Arabs, but they have not lost it all. They usually pass themselves off as Beduins, and in

turn look down on the *Shmur*. This last caste only exists in Yemen, and its members usually follow some musical calling, playing in the streets for their livelihood. The *Achdam* are a lower caste by virtue of occupation, not from birth; the *Shmur*, on the other hand, are subordinate by birth, not by profession. Both, however, have a certain compensation for the social stigma placed upon them. They are exempt from taxation and tribute; and while an Arab of the higher class deems it a disgrace to receive anything from one of the lower, he considers it a matter of honor to give them alms and gratuities.

Besides these divisions of free and servile castes, there also exist well marked social ranks. Of these, among the Hadramaut, there are five. The highest is the *Sherifa*, the descendants of the prophet; next the *Anudi*, the descendants of *Isa ben Anud*; third the *Beduins*; fourth the settled population, the peasants, and lastly the *Zabih*. In other places the divisions are different and the number varies. Everywhere the *Sherifa* hold the first rank; and in some places, as in *Nejd*, the sultan and his family rank below them. The *Sherifa* are, or claim to be, lineal descendants of Mohammed; their numbers are considerable and their influence great. In southern Arabia we notice, however, a striking difference from what obtains in Africa and farther north in the Arabian peninsula. Fanaticism is not so exalted, and, outside of the larger towns, the mass of the people know almost nothing of the Koran, and neglect the duties, prayers, etc., required by Islam. Even the *Beduins*, elsewhere so strict, are here lax in their observances. One would expect to find in Arabia, if anywhere, a pure Mohammedanism; but such is not always the case. Among the disciples of Islam there are almost as many sects as among Christians. Some are very strict, while others are mere formalists, obeying a few commands as to outward observance, but utterly neglecting the real essentials of the Koran.

From this laxness resulted the *Wahabi*, a tribe of Central Arabia. They recognized the low condition of the Moslem religion, and began a crusade which brought all the surrounding country back to the true faith. So fanatical or so strict were they, that they deemed none but themselves worthy to make the pilgrimage to Mecca. Many an expedition has been sent to crush them, but they remain to-day the dominant people in Arabia. An enumeration of the articles of their belief would be but the statement of the tenets of the Koran. They object to fine clothing and gaudy apparel. Smoking is an abomination in their eyes, while the worship of *djinns* or *genii*, which has so wide a spread in the birthplace of Islam, rouses them to the greatest fury. In short, they are an exponent of pure Mohammedanism and a protest against the innovations and heresies which have crept in. It is needless to say that they are a great obstacle to what we regard as civilization.

These *Wahabi*, as well as all the Arab inhabitants of central and northern Arabia, offer a marked contrast to those of the south. They are almost all nomads, settled life being almost wholly confined to the west coast and to the cities of the mountainous regions of *Niged* or *Nejd*. Even *Medina* and *Mecca* can hardly be regarded as cities. Never has a more unpromising country given birth to a great religion. Deserts of sand, mountains of bare rock, an absence of streams are the prevailing characters, — features which render only a nomad existence possible; and yet here arose a religion which only a few centuries ago threatened to dominate the whole world. While we mention the religious views of many savage people, we cannot here describe the features of a religion which, like Mohammedanism, is so well known, and which has played such an important part in the history of the world. As we have said, however,

there are a large number of sects among the Moslems even in Arabia; and we also find that here the people differ much in customs. Some are settled; others are Beduins, or nomads. It is certain that the settled people were originally Beduins, and that mixture with Abyssinians and with negro blood has had much to do with their adopting a sedentary life.

The Beduins (the word Bedawi means dwellers in the desert) are divided into numberless bands, and in northern and central Arabia number, according to Palgrave's estimate, exclusive of the Anese tribe, about 120,000. The Anese alone are estimated at about 300,000. A free life has given the Beduin a fine physique. His complexion varies from white to chocolate, the latter prevailing in the coast districts. The face is strong, the features regular, the hair black, and the beard sparse. They are, as we have so often said, nomads; and yet it must not be inferred that they roam about constantly without aim or object. They really have their summer and their winter camping-places. When on their travels they never use their tents, but simply roll themselves up in their blankets, under the open sky. The romance which surrounds them vanishes upon closer acquaintance. They have, indeed, many excellent qualities which are lacking in the Arabs of the towns. They are moderate in eating, independent and courageous, qualities which are increased by their mode of life. Yet they never attack a caravan unless from a superior position or encouraged by superior numbers. They are not simple robbers; they are loyal to those who intrust their interests to them. Their hospitality is largely a fiction; they never give without expecting a return; enpidity forms a large element in their character; they are never satisfied with the recompense for their work. Their uncleanness is proverbial; clothing is usually worn until it falls in pieces from the body. Of education they know nothing. Though in many respects blind followers of the prophet, in others they neglect without scruples the religious observances of their creed.

Their general characteristic is lightheartedness. They bear pain and privation without a murmur. Their language is carefully selected and their manners courtly. Thieving and lying among themselves are almost unknown. Their worst side is seen in their treatment of their parents. As soon as the youth is arrived at the age when he may marry, he goes his own way, and never troubles himself about his father or his mother, even though they be in destitution.

The general type of clothing is somewhat as follows: A long, originally white, shirt, with open sleeves, covers the upper part of the body, and is fastened about the waist with a girdle. Over this is a cloak of goat or camel hair, while on the head is the fez or turban. Sandals protect the feet. The women tattoo the chin, and cover the face with a veil. A piece of wide blue cloth, a string of beads, and one or two bits of bright metal, complete the costume. Children go entirely naked except in bad weather, when a bit of goatskin protects them.

The sheik is a most important personage among the Arabs. He is the judge who settles all disputes; but among the Beduins he is shorn of a part of his power. They have no criminal law except in case of murder. Then the nearest relative takes the law into his own hand and kills the murderer, unless, of course, the deed has been expiated by a pecuniary method.

At the age of seventeen the Beduin begins life for himself. Then he takes his wife, and from that time forth, no matter how much other matters claim his attention, his family and his freedom are the dearest things on earth. For his wife and his horse he has the fondest terms, while the unfettered life is better adapted to develop

the noblest affections between man and wife than is the restricted life of the harem. He realizes what love is and what matrimonial loyalty is; and this forms the cornerstone of the family, and on family depends the tribe. It is the family which keeps them together. Among the different bands of Beduins different marriage ceremonies are in vogue, in most an essential part being the payment of money to the father of the bride.

In the cities the position of woman is far from happy. The Oriental cannot conceive of an equality between the sexes. He repeats the old thanksgiving, 'Lord, I thank thee that I am not a woman,' and despises a person who will even mention his own wife or inquire after the wife of another. The peculiar social conditions are, of course, at the bottom of all this, but the current views of the life in the harem are said to be far from true. The oft-described luxury does not exist. All the wives, mistresses and slaves live in one large room, out of which open a number of small sleeping-rooms. In this large room they eat, drink, play — do everything. The man is lord of all. If one momentarily find favor in his eyes, jealousy bands all the rest into the closest intimacy. On the favorite the master bestows jewels and costly robes, but here the luxury ends. While her neck is hung with jewels, and her shoulders are covered with costly Persian shawls, the rest of her body is clad in rags. Her food is poor, she is constantly watched, she knows nothing. A moment's pleasure, heightened or embittered by the jealousy of her companions, and a long life of neglect, — this is Oriental luxury.

A curious anomaly is noticeable in Arab life. Woman is degraded almost to the level of a thing, and yet the family is regarded as the bulwark of social life, and the death of a wife or a child is deeply mourned.

In Arabia there are some Jews, but these share the lot of the lowest caste, and are hardly more than chattels of the noble, to whom they attach themselves. Disease has decimated them, and their life of subjection has broken their spirit. The house which a Jew builds is not his own, but becomes the property of his lord. Between Jew and Arab there is the bitterest hate, arising partly from a difference in faith, and partly from the fact that for many of the necessities and all of the luxuries of life the Arab is indebted to the Jew. The most miserable Jew can read and write, but the Arab who has similar ability is a phenomenon.

SYRIA AND MESOPOTAMIA.

That portion of Asiatic Turkey embraced in the region rather vaguely included under the names Syria and Mesopotamia formerly possessed one language, the Aramaic, with various local dialectical differences. All these peoples called themselves Aramaeans, while the Greeks called them Syrians. Since the advent of Christianity, the latter name was first applied to the whole, and later restricted to the western division. It was the language of these latter which was all but universal in Syria at the time of Christ. To-day the Aramaic language is all but extinct. Around Lake Urumiah, in the remote mountain districts of Kurdistan, and in two or three villages of Syria near Damascus, dialects of the old Syriac still persist. To-day Arabic is universal, but still it is written with Syriac characters.

There is, strictly speaking, no Syriac nationality. The old Aramaeans, like the Arabs, were of Semitic stock, but belonged to its northern branch. To-day the term Syrian embraces all (except Jews) who have descended from those who spoke Ara-



Bolun from Cairo.

made at the beginning of our era. These Syrians form the bulk of the Christian element to-day, though many early accepted the Moslem religion. Some are now Nestorians, some Monophysites, while others belong to the Greek church.

The Syrian Christians are very intelligent, and capable of culture. They are enterprising, make good merchants, and have a peculiar fondness for travel. Their life is a patriarchal one. The women are pretty, and, though without much of what we call education, they make good housewives and kind mothers. The Syrians have good schools, and devote much time to educational affairs. The peasantry, on the other hand, resembles in several points the Fellahin of Egypt. Their condition is not much better; they are but tools in the hands of the officials. Their language is Arabic, their religion Mohammedanism, a few only being Christians or Jews. Their villages are miserable collections of clay huts, each furnished with a few mats and cooking-utensils, but with nothing else. Outside the villages are the gardens and fields. The men till the soil, the boys tend the cattle, while the women perform the domestic labors. Their food is all but exclusively of vegetable origin, meat being a rare luxury.

The peasant wears a turban, which is never laid aside in public, but at home it is taken off, exposing the clean-shaven head. A long sack hangs from the shoulders nearly to the ground, and is girt about the middle with a sash, and over it is thrown a mantle. The feet are encased in shoes with pointed toes. The



FIG. 184. — Syrian.

women add beads and jewelry to the costume. Local differences in the pattern of the dress occur, but this general account covers all. As a sign of joy, the nails, fingertips, and palms of the hands are stained with henna, a practice which seems to have lasted from remote antiquity. The Christians are distinguished by brighter-colored clothing and the absence of the turban.

In the midst of the Syrians are found the remnants of a curious people, the Samaritans. In their religious observances they present many points of similarity to the rabbinical Jews, and hence have been subjected to the same persecution. Their numbers to-day are quite inconsiderable.

In the Lebanon range there exist a number of religious sects, each holding its own views as to heaven, the perfect life, and the like, and each hating its neighbors in the most unchristian manner. Of them we may mention the fifty thousand Greek Chris-

tians, divided into two portions, one recognizing the patriarch of Constantinople, the other the Pope, as the head of the church. The Maronites, who accepted Christianity in the days of the Apostles, and who, although greatly reduced in numbers, still embrace nearly 300,000 souls, are the largest. The Druses number about 80,000. It is not in our province to detail the tenets of these various faiths, but still a few words must be said.

The Druses are the most interesting. Their history and their religion are surrounded with a certain mystery. To-day they are spread over the southern portion of the Lebanon range from Beirut to Damascus. Their origin is probably somewhat as follows: The basis is formed of Kurds (Cuthites of the Bible) who were introduced into Samaria and the mountains to the north after the second captivity. A thousand years later, the Mardi, a tribe of Persian descent, were brought in to withstand the Arab invasion; while later, Arabic elements were introduced, and also, it is thought by some, considerable blood of the crusaders flows in their veins. Still others think that another branch of the great Aryan family wandered here. From this complex origin has descended the modern Druse. They are a fine race, differing greatly from all the other Arab-speaking tribes of Syria. Blue eyes and reddish blond hair are frequently seen, and the type of face is very unlike that of their neighbors. They speak Arabic, but have a most composite religion, which apparently is most like that of Islam, but with evident extracts from the Pentateuch, the Christian Gospels, and the mysteries of the Sufi. On this point, however, information is difficult to obtain, on account of their religious organization. This divides them into two groups, the *Acals* or the initiated, and the *Djahils* or the ignorant. The former, embracing about a fourth of the people, are alone initiated into the mysteries of the faith, and form a sort of secret order. There are no priests, the whole of the *Acals* fulfilling their functions. Every Wednesday they unite in a religious conference, guards being placed to keep out the other caste. The *Acals* do not adorn themselves, live moral lives, but are said to have neither prayers, circumcision, nor fasts. They drink wine and eat pork. One feature of their belief demands notice. They believe that the number of



FIG. 185. — Syrian merchant.

souls is always the same, and that when a man dies his soul will enter some other human being, occupying a rank corresponding to the behavior of its former owner. But while they believe in transmigration to this extent, they also think that after the lapse of ages the soul will become purified, and then will enter on a period of endless rest. The Djahils have no religious duties.

The Druses are hospitable, and in their greetings are very courtly and formal. Though they have many schools, they are not well educated. With incredible toil they have carried soil up the mountains and laid out terraces where they plant the mulberry (as food for silkworms), the olive and the vine. Their principal export is silk. English missionaries have made many attempts to Christianize them, but too often the conversions are mere mockeries. They readily accept the Bibles given them, only to dispose of them at the first opportunity to the Jewish peddlers. The gift of a gun or a shawl will lead them to the true faith; but as soon as an emissary of another creed appears with his presents, the new religion is eagerly accepted. It needs but a new inducement, appealing to their lower wants and desires, to make them cast off the old faith and put on the new. They are really pious chameleons, changing their color with their environment.

For many years the Druses lived at peace with their neighbors the Maronites, but in 1840 a war broke out between the two, which lasted for twenty-seven years, and which was characterized by the greatest cruelty. In 1867, owing to the interference of the Porte, it came to an end.

The Maronites are Syrian Christians, with a hierarchal government, with patriarchs, bishops, and priests, but still recognizing the authority of the papal see. Though they are thus to be regarded as a member of the Roman Catholic church, they retain many features of their own. They have numerous monasteries and nunneries. Their clergy, if married before ordination, retain their wives; and as they usually have large families, the revenues of the church are not sufficient to sustain them, and so they are compelled to engage in manual labor. All of the people are very religious, and strictly obey the rules and regulations of the church. Their politi-



FIG. 186. — Maronite priest.

cal government is partly elective, partly hereditary, four sheiks being at the head. In their manner of life they differ but little from their neighbors. Their villages are usually placed on a hillside, and consist of stone houses with flat roofs.

There are, besides the Druses and Maronites, about fifteen thousand Mohammedans and the same number of Metuoli in the Lebanon range. These latter may be termed Swedenborgian Moslems. They are, as their name implies, 'explainers' of the secret allegorical meaning of the Koran, of which they accept nothing literally. One custom is common to all creeds in this region, that of tattooing the face in various patterns.

Northern Syria, especially around Antioch and Latakia, is inhabited by the enigmatical tribe of the Nosairyer.

They never quit their native hills, where they live an agricultural life. They speak a dialect of Arabic and in their religion they are a sect of Mohammedans. By the real Mohammedans they are thoroughly detested, and they return the feeling with interest. They have the reputation of being inveterate robbers, and traveling in their country is a dangerous undertaking. Like the Druses, they shroud their religion with mystery. They have their own peculiar exegesis of the Koran, their own forms and ceremonies, all of which they strive to keep as secret as possible. At the age of eighteen the boys are initiated into the religious order, swearing oaths to keep its secrets inviolable. In praying they face either the rising or the setting sun, and every prayer ends with a



FIG. 187. — Syrian woman.

request for the destruction of the Turkish dominion. They have numerous feasts and fasts. They have a high-priest and numerous subordinate clergy, all of whom may marry. They are very superstitious, and their saints are numerous. The women are excluded from most of their religious rites.

In clothing, white, the sacred color, prevails. Both sexes dress alike, except that the women are veiled. The husband buys his wives, of whom four are allowed, but divorce is not permitted. The Nosairyer are a strong, well-built race, with lighter complexions than the people around them have.

Throughout the whole of Syria, Arabic customs and mode of life prevail. Everything bears an 'oriental' stamp, a result doubtless due to the rule and spread of Islam.



Irregular Soldier of Asia Minor.

The streets of the towns are narrow. The houses are built of stone, one story high, and with flat roofs. The door is small and iron-bound, and there are no windows on the outside. On entering a house the shoes or sandals are removed, a custom which doubtless had its origin in the poor condition of the streets and a desire to keep the floor clean. Roads, bridges, and other conveniences of travel are unknown. One will toil day after day over obstacles, without any thought of removing them. Every inclination towards progress is lacking, among Christians as well as among Moslems or Druses.

In Mesopotamia, or El Jezirah, the territory between the Tigris and the Euphrates, conditions are about as they are in Syria. In the few towns—the few remnants of human life in a region once so populous—races and creeds are uncommonly mixed. Here we find Chaldees, Arabs, Persians, and Turks; Moslems, Jews, and Christians. There is much toleration for other sects, the Jews alone being fanatical, a fact which renders them hated by the other elements of the population. The Arabs are divided into numerous tribes. In the coast and swamp lands they serve as boatmen and agriculturists; but on the steppes they are Beduins, like their brothers in Arabia.

THE KURDS.

Kurdistan, the land of the Kurds, is an ill-defined region lying to the north and east of Mesopotamia. Here is the principal body of the family, but from this central point they stretch north to the Caucasus and south to the Persian gulf, thus coming under the dominion of Persia, Turkey, and Russia. Their language, closely related in its grammar to the Persian, shows them to belong without doubt to the great Aryan stock, and the probabilities are that they are the descendants of the old Medeo-Persian peoples. Still, various admixtures have entered their composition; their language shows many foreign words, and is broken up into several dialects. On account of its abundant gutturals it is far from pleasant to the ear, and is lacking in that harmony and music characteristic of the Persian. The literature is limited to popular songs, biographies of the saints, and a few religious works.

The Kurds are a well-built people with light hair, gray or blue eyes, and frequently a clear rosy complexion. Among them, however, we find two castes, which possibly may represent two distinct stocks. The first of these is the warrior nobility, with strong features and deep-set eyes. The other is the pitiable agricultural caste, which in every lineament betray a softer spirit and often have what might be regarded as Grecian features. It may be that the warriors are of Arab origin and have become Kurds after conquering them.

The warriors are robbers; they have herds, but their chief means of existence is by plunder. In religion they are Mohammedans, but still they hate their Turkish brethren of the faith as much as they do Christians. Even among themselves sects are numerous and here the feuds rage, and combats with their own flesh and blood are numerous. In their social relations a communistic tendency is marked. They live a half-nomadic life, living during the warm season in tents and during the winter in quickly erected huts; some, however, have flat-roofed stone houses for cold weather. When going from one place to another their huts or tents are transported.

The Kurds are bold riders. They are rarely seen on foot, and never unarmed. They are, rather, armed to the teeth; a long, strong lance, a pair of pistols, a sabre, and a round shield, are the ordinary equipment; guns are rarely seen. Their cos-

tune, with its bright colors and almost universal gold embroidery, and the enormous parti-colored turbans, is decidedly picturesque.

As to their character there is much difference of opinion. All agree that they are a thievish lot; some regard them as the most warlike people under the dominion of the Porte, while the Russians, who have come in frequent contact with them, set them down as cowards. A hand-to-hand conflict they avoid; they only fall upon peaceful inhabitants or small bands where they incur no danger. An aggressive movement on the part of a much smaller body puts them to flight. All, even the rich, are noted for their meanness. The women have more freedom than their neighbors east or west. They move about freely among the men, and know nothing of the restrictions of the harem. They marry between the tenth and twelfth years, the husband always buying his bride. Polygamy is allowed, but only the rich indulge in a plurality of wives.

Their weak side lies in their division into bands and religious sects, which prevents any tribal unity. Only a fraction are strict Moslems, the majority have incorporated many heathen practices in their belief. A peculiarity is that many of their religious ceremonies take place at night, and are so wild in character that they fall little short of Bacchanalia.

THE ARMENIANS.

Armenia, the table-lands on the southern slope of the Caucasus mountains, is now divided between Russia, Turkey, and Persia. The Armenians, like the Kurds, belong to the Iranic class of the Aryan family, and their language, though better than that of the Kurds, is still far from agreeable. The old Armenian, the language in which their books are written, is no longer spoken. The new Armenian, of course from the same base, has incorporated in it many words and grammatical constructions from the Turkish and some from other languages. The old literature was written with thirty-six letters, and on account of the multiplication of consonants has a harsh sound.

Physically the Armenians, when pure, are among the finest of the Aryans; and intellectually they take a high rank. But centuries of oppression, and mixture with Greek, Turk, Jew, and Kurd, have not had an elevating effect. They are strong, tall, and well built, with black hair, and a complexion inclining to copper color. They are moderate and diligent, and in their daily lives they show those features which we call practical, and a concentration of the energies to accomplish a definite end, in a marked degree. Agriculture and trade are their principal occupations, and throughout the east they are noted for their thrift and sharpness at a bargain. They know when to domineer and when to yield, and this pliancy of character, this subordination of self to the end sought, shows itself in many proverbs, such as 'When you see the water does not follow you, follow it,' and 'Begin with the little and thus attain the great.'

Generally speaking, the common Armenian is an honest man, well disposed toward the world; but woe to him who falls into the hands of one of the educated class. He will not escape until he has lost his all. The lower classes are the best, owing, doubtless, to their religious training. From the fourth century the Armenians have been Christians. They are Monophysites, believing that Christ has but one nature, and that the Spirit proceeds from the Father alone. To this day they observe the rites of the early Christians, together with others of doubtful authenticity. In all religious affairs they are strict, and, although often tempted, they have never been led to acknowledge the authority of the Church of Rome.

They love education, and wherever there are a handful of Armenians one can find both school and church. It is said that no other people send proportionately so many students to the universities of Germany and France as they. Still, when educated, they show no inclination to develop new lines of thought, but rather evince a conservative spirit. They excel, however, in the journalistic world.

Their domestic life is simple. Immorality they detest. In the larger towns they live comfortably; but the peasant class, scattered over the country, lead an unenviable life. They live together with their herds in miserable stone or mud houses, and stand in constant fear of bands of plundering Kurds. The family is strongly patriarchal; father and mother are honored, the father being frequently almost a deity in the eyes of the rest. Woman here holds a high position, and her treatment presents a marked contrast with that seen among other eastern peoples.

Various elements have conspired to break up the Armenian nationality, though the national spirit is strong. The Armenian is always an Armenian, and never denies his race or faith. They are, however, scattered over the world. Russia contains many of them (about half a million); Persia contains a full hundred thousand; while in Asia Minor, near Constantinople, there are two hundred thousand. Here they have great business houses, and live in true oriental style. The Turks hate them, but still cannot get along without them.

THE PERSIANS AND THEIR NEIGHBORS.

With regard to the population of Persia the wildest estimates have been given. About the beginning of this century Sir John Malcolm quotes a native estimate of two hundred millions. In 1868, Roland Thompson, who was familiar with every part of the country, set the number of inhabitants at between four and five millions. That this is within reason is shown by many facts,—the inhospitable character of many parts of the country, its despotic government, and the insecurity of life and property.

The settled population are chiefly Tajiks, descendants of the ancient Persians, a people who are also scattered over much of the surrounding country to the north and east as far as Cabul and Bokhara. These, like their ancestors, speak a language of the Iranian branch of the great Aryan family of language. Those in the present limits of Persia bear the old name of Farsi, *i. e.*, Persians, or, as they call themselves, Irani. They are much mixed, and it is language chiefly which shows them to be members of the Aryan family. There is, however, a small remnant, numbering only about five thousand souls, settled in two communities at Yazd and Kerman, who retain a pure blood and the old faith. These are the Parsees or Guebres.

The Guebres or Ghebres (the name is variously spelled) are physically a fine race, but intellectually they are below the other Persians. In morality and honesty they far surpass their neighbors, and the same is true of those of the same faith who, unwilling to stand the oppression of the conquering Arabs, emigrated to India. They still hold to the old religion,—the so-called worship of fire. Time has modified their creed, and the pure monotheistic religion of Zoroaster has almost been lost. The old creed is, however, noticeable from the evident influence which it has had on Judaism, and through it on the Moslem and Christian religions. To-day the ceremonies are performed by priests who combine judicial with religious functions. The temples of fire are simple courts in one corner of which is the fire, the object of adoration. Six times a day the people assemble and repeat prayers from the Avesta, each being girt

about the loins with a belt of seventy-two strands, with which are connected certain observances and ceremonies.

Among the practices is that of never eating anything cooked by a person of another religion, and that of never marrying outside of the creed. The dead are not buried, but are placed in the 'towers of silence.' Here, high up in the air, the bodies rest upon iron gratings, exposed to the atmosphere and to the birds of the air. As the bones, cleaned and bleached, fall down through the bars, they are carried and placed in some subterranean cavern.

The bulk of the Persian people are also a beautiful race, with dark complexion, smooth, dark-brown hair, and interesting faces of almost perfect Caucasian type.



FIG. 188. — Persian.

Of their character as they exist in their native land, no very flattering account can be given; but when they leave their country, and come, for instance, under Russian influence, their good qualities appear. Vambéry, who has traveled extensively in Central Asia, regards them as the Japanese of the region, and thinks that they may become the means of introducing the civilization of the west into the interior of Asia. No matter how we look at the extension of the Russian rule into Central Asia, the fact remains that they there do much good. Next to the Chinese, the Persians are the most courtly people of the east. Their language abounds in poetic expressions, but at the same time is full of exaggerations and untruth. Actions belie the words. Their language contains no words for thankful-

ness, honor, conscience, or repentance. The face betrays nothing. A Persian readily conceals his emotions until the time for his revenge arrives.

They are poetical and musical, but in their songs thought is often sacrificed to rhythm. They learn quickly, but have not the mental capacity to originate; imitation is their forte. A lack of perseverance is also noticeable, while a sensual nature is highly developed. The love of money is prominent. They are fond of theatricals, dances, and the like, and it may be that this desire for spectacles and festivity has led them to place the great religious holidays a month earlier than the rest of the Moslem world.

They rise with the sun, sleep away the midday hours, and only live again in the

evening. For this reason their visits, or calls, are only made in the cooler hours of the day. At these times host and guests sit in a circle, drink black coffee, and smoke, the pipe being passed from mouth to mouth. Their uncleanness is incredible; knife, fork, and spoon are unnecessary at the table, while combs and soap are refinements of which they have not the slightest conception. Dirt has no terrors for them; but no matter how foul they be, they cover everything up with gay clothing. Most important of the articles of dress is the turban, for to receive a guest bareheaded would be a great impropriety. This, like the trousers, vest, cloak, and coat, must be of some bright color, blue and purple being especial favorites. The women are especially fond of ornament, and love to fill the hair with gold, silver, and gems.

In family affairs Mohammedan models are followed. Wives are purchased, and are kept in a harem. Polygamy is the rule, even the poorer classes having several wives as a matter of policy. The more wives a man has the more work will be done, and so he can more nearly approach his ideal of a life without work. After the ninth year no girl must be seen out of doors unveiled, for now she is ready for marriage. The reason for this haste in matrimonial affairs is that the girl is so much capital, and her marriage brings her father the money he loves so much. By Moslem law a Persian can have but four wives; but marriages are easily made, and as easily set aside. Besides, there is a peculiar custom of marriage on time. On account of the hardships of travel, a Persian cannot take his harem with him on a journey, and so the law allows him to contract a temporary marriage wherever he may stop. A woman, too, has certain similar privileges. If she desire to go on a pilgrimage to Mecca, and her husband cannot accompany her, she may lawfully take a temporary husband who is willing to go.

The government of Persia is despotic; the Shah, or 'Padishah,' holds all his subjects, from prime minister to the lowest peasant, under his absolute power. It is indeed true that he has a cabinet, modeled after those of the west, but all the officers are mere puppets in his hands. The only restricting influence is the fear of an insurrection (a not unknown circumstance) if too harsh measures be adopted. The government is in the hands of foreigners, all from the Shah down being Turkomans. In the cities society is divided into various classes — priests, officers, warriors, merchants, artisans, and luti ('loiterers').

The clergy stand at the head, and have great influence. They teach the law, both civil and religious, as it is laid down in the Koran. Among them are to be numbered the dervishes, or wandering preachers. In many respects they correspond to the monks of the Roman Catholic church; but they are most shameless beggars; indeed, poverty is one of their vows. In their customs many differences exist, each order having its own rules. While Persian custom demands that the head be shaved, the dervish lets his hair grow as long as it will, but carefully plucks out his beard. Some, from their performances, are commonly known as 'howling dervishes,' others as 'whirling' or 'dancing dervishes.' They travel about from place to place, narrating their sacred legends, with gestures, contortions, and howlings which to us seem but the vagaries of madmen.

The official class may always be recognized by the writing materials which they carry stuck in their girdles. They fill the most various offices; and as they are well educated and keen, all their transactions are influenced with a due regard for number one. They are consummate intriguers, and woe to the man who falls in their clutches. To their superiors they are as worms, but to those below them they are tyrants.

The merchants, mostly of Tajik origin, form a marked contrast, for they are mostly honest. The artisans live in communities, and have their own quarters. Silk-raising is the great industry of the country, but large quantities of cotton and woollen goods, carpets, shawls, felt, and the like are manufactured, and have a reputation known to all. Their machines are primitive, but the skill and the patience of



FIG. 189. — Dancing dervish.

In the centre of each village is the cemetery, a field covered with triangular heaps of stone, each showing the resting-place of a former villager.

Pilgrimages are one of the most important features in a Persian's life. Their religion makes it a duty to visit some holy spot. Mecca, if possible, is the objective point, but those who cannot make so long a journey go to some nearer holy city, the grave of a saint, or the like. Not only do the living make these pilgrimages, but

the operatives produce fabrics which demand the highest prices in the civilized world.

The Persian army nominally consists of 200,000 men, but really it is very much smaller. The irregular cavalry is highly praised, and is said to excel the Turkish Bashi-Bazouks, and to equal

the Cossacks in the Russian service.

The army officers are ignorant and inefficient, but the soldiers are obedient, sober and intelligent. The luti correspond nearly to our criminal classes. They live by theft and other crimes; and when it is desired to put an enemy out of the way, they are hired.

Outside of the cities about half of the people are settled. The villages always lie near a water-wheel, while right and left run irrigating canals. Each village consists

of clay huts, and is surrounded by a high wall, for protection is needed against the numerous nomad bands. These villages have in some respects a feudal aspect, each having its protecting lord. The villagers as well as the nomads belong to the Shiite sect of Mohammedans, and are firm though not fanatical in their faith.

Their mosques are but humble affairs, and they celebrate the festivals of their religion each in his own house. Their New Year's day (March 21) is the most important. Even public funerals do not exist. The mourners do not go out of doors, and the dead are buried in silence.

even the dead are embalmed and packed in the most costly spices, and carried long journeys, so that they may rest in sacred ground. Large caravans of camels, each bearing a body on its last journey, cross the plains and deserts, and while we fail to see the utility of the practice we cannot but recognize and respect the spirit which prompts it.

A love for mystery, enigma, and speculation is characteristic of the Persian mind. Every secret society has its special interest, and every new religious dogma soon finds numerous followers. Among the Persians of to-day no sect is more powerful than that of the Báb, which, between 1847 and 1852, spread all over Persia. Its founder, a learned seid (descendant from a prophet) called himself Báb ed Din, the Gate of Faith. He denied the Koran, advocated communism of goods and the emancipation of woman, and taught that whoever dies to promulgate the faith he proclaimed would be immortal, and in the moment of death would live again in another place.

The nomad inhabitants of Persia belong to four distinct races — Turkomans, Kurds, Arabs, and Liturs. They are divided into tribes, or *eylats*, each with a hereditary chief and an organization very much like that which formerly existed among the Scottish clans. The Liturs are of nearly pure Persian blood. The native Nestorian Christians, about twenty-five thousand in all, are agriculturists.

The name Tajik is most usually used to indicate the people of Persian descent and language who live in Turkestan. Many of them are now greatly mixed with Turkish blood, and have incorporated many Turkish words in their language. These mongrels are called Sarten, a name meaning settled. Tajik and Sarten together number about a million, and have their centre on the Sea of Aral and its affluents. Here they live, sometimes in small villages, sometimes in larger towns. In religion they are Sunnite Mohammedans, a fact which is productive of no little trouble with the Shiite Moslems of Persia. They are good natured, and at the same time treacherous and avaricious. Many of them are engaged in agriculture, while others follow trade, in which as a people they have scarcely an equal. Their manufactures are also numerous.

Another Iranian tribe is the little known Gatcha of the central Asiatic highlands, divided into several bands, each speaking a dialect of the Persian, and being either Sunnite or Shiite Mohammedans. Farther west are the agricultural Guran and Tat. They are mixed with the Kurds, but speak a modified Persian.

The Afghans as a nation and the Afghans as a race are not identical. Afghanistan is inhabited by a number of people of diverse origins. Of the total population of about six millions, three and a half are Afghans proper and Pathans; a million are Tajiks; the remainder is made up of Hindkis, Hazaras, Kataghans, Kizbashes, Baloches, Badikshis, Kohistanis, and Siah-posh. The last three of this list are of Aryan origin; the Kizbashes and Kataghans are Turks; the Hazaras, Mongolo-Tartar; the Hindkis, Hindu; and the rest are Iranian.

With this diversity of origin, diversity in religion and a lack of common interest go hand in hand, making the government far from stable, except as it is upheld by British power and British gold. At the head is the Amir, or Emir *par excellence*, with his residence at Cabul, while each tribe has its own amir, whose power depends merely on his favor at court. A strongly democratic spirit exists, and the amir is an absolute ruler only so far as circumstances will allow. Just so long as England thinks it necessary to keep Afghanistan out of the hands of the Russians, just so long will the amir hold his power.

The Afghan Tajik are known under the name Pársiwán. They still speak the mother tongue, and preserve the genuine Persian type. They are Sunnite Moslems, and are diligent, well-to-do people, living a settled life. Most of them occur north of a line drawn from Cabul to Herat, but there are many in Cabul itself. The Kohistani are a bold, warlike people, speaking a dialect of the Persian which contains a number of words not occurring in the modern language of Iran.



FIG. 110. — Afghan in the Russian service.

The Afghans proper, or, as they call themselves, the Pushtun (plural, Pushtánah), speak an independent language, of the Iranian stock. Their home is south of the Pársiwán, but some of them extend over the Soliman mountains, and live on British soil, especially about Peshawur and farther south, west of the Indus. Linguistically they may be divided into two groups, an eastern and a western, but the differences are not so considerable that the members of one cannot understand the other. They use characters of Arab-Persian origin. Physically they are a fine race of men, with Aryan features, a dark skin, thick black hair, and large black eyes. Each tribe has its peculiarities of dress, — all, however, based on the Persian model. Possibly the turban is the most picturesque article of their clothing.

In legal matters a democratic feature appears. Instead of an amir acting as judge, they have a jury of graybeards, who base their decisions upon the Koran. In educational matters they stand low;

only priests and merchants can read and write. Faith in magic, witches, astrology, and the like is widespread. Agriculture or grazing is the most important business, but from the unsettled condition of the country every Afghan is accustomed from youth up to horses and the use of arms, — a fact which makes him a good soldier, as the English have often learned to their cost. Polygamy prevails, especially among the wealthy. The wives are purchased, and from that day their prison-life begins.



Cashmere soldiers.

The lowland tribes of Beluchistan are also of Iranian descent, but in the highlands we come upon members of the Indian races, mostly Brahoes. The Iranian element are the Beluches, speaking a language related to the modern Persian, but still a dialect of the Kurd is widely distributed. The Brahoes are apparently related to the Dravidian races of southern India, whom we shall shortly mention—a fact which would indicate that they are the oldest inhabitants of the region, and the Beluches are new comers. The Brahoes are the ruling people, the despotic khan being of their number. All of the inhabitants—Brahoes, Beluche, or Luri (a pariah tribe of Luristan)—are Sunnite Mohammedans.

THE PEOPLE OF INDIA.

In no part of the world of equal extent can one find such a diversity of peoples as in India. They range from the coarsest savages to a cultivated race but little inferior to the best that Europe can show. Among the lowest we have every sort of superstition, while among them only recently has human sacrifice been partially suppressed. In the hill country are numerous tribes, each speaking its own idiom, and each distinct from the other equally numerous tribes of the plains. Three distinct groups of peoples may be recognized. The Mongol branch embraces those speaking the Tibetan, Birman, and Tai or Siamese tongues; the Dravidian branch includes the Kola, the Dravida proper, and the Singhalese; while the Aryan may be divided into two groups—first, the rude tribes of Dardistan, and, second, the Hindus, embracing the more cultivated people of the Indian peninsula. The more prominent subdivisions of these great groups will be mentioned more at length in the subsequent pages.

THE DARDU PEOPLES.

Immediately north and south of the great mountain range of the Hindu Kush are a number of settled tribes of the Aryan family, which are grouped together under the name of the Dardu Peoples. Many of these tribes are but little known, and may be dismissed without even mentioning their names; others are more important. In this group two distinct divisions may be made, an Iranian and an Indian, according to their present tendencies; but probably in the Dardu proper we may recognize the modern representatives of the stock from which all sprang. The Dardu, in this narrower sense, are inhabitants of the mountain lands of Shinaki.

The two groups indicated above are distinguished physically, as well as by language. The Indian division have the body hairy, the head small, and the hands and feet delicate; while in the Iranian division the hair is less developed, and the limbs and features are large and coarse. Among some of the Indian tribes red hair occasionally occurs. In religion great diversity is found. In some places the Mohammedan religion has obtained a foothold; in others the doctrines of the Rig-Veda and the other Vedas reign; while in others the old heathen superstitions and rites still hold their own.

Among the Indian tribes (of which, on the whole, we know more than of the others), may be mentioned the Sib-posh Kafirs of Kafirstan, who, however, are not to be confounded with the people of the same name occupying the southern portion of Africa. The Kafirs are not a tribe, but rather an assemblage of tribes, among whom great diversity exists. Each tribe is distinct, and does not interfere with its neighbors. It is governed by its elders, and has its own laws and ceremonies. Among

them woman occupies a low position. While the man spends his time in hunting, the woman has to perform the hard labor in the fields. When a person dies, the body is carried to the centre of the village, and around it a dance is held for several days before it is buried.

Along both banks of the Indus, on its course between the Himmalehs and the Kuen-Lun mountains, are a series of tribes, perhaps the lowest of all the Dardu. In appearance they are far from prepossessing, and their agriculture only gains them a scanty subsistence. They are nominally Sunnite Mohammedans, but through the new religion traces of the old heathen customs and beliefs frequently crop out. Fire is believed to have a purifying influence, and is used on every possible occasion. Polygamy prevails, and every child has a formal christening. The women enjoy greater priv-



FIG. 191. — Cashmere carpet dealer.

ileges than among most Moslems, or among the Hindus. Contrary to Oriental custom, they eat with the men. Marriage is performed as follows: — The father of the bridegroom gives the father of the bride a woolen cloth and a quantity of wine. If the gift be accepted, the marriage is complete. The husband alone has power to dissolve the marriage.

East of the Dardu are the Bulti, a tribe speaking a Thibetan dialect, and professing the Moslem creed. They belong to the Aryan stock, but are mixed to some extent with Mongol blood. They are fond of sports, and are the inventors of the game of 'polo.'

THE INDIAN PENINSULA.

The Cashmeri, the inhabitants of the celebrated Vale of Cashmere, have a position intermediate between the Dardu and the Hindus of the lower countries. Indeed, among the million and a half of inhabitants, two distinct groups may be seen. The first are the Mohammedan Cashmeri, part Sunnites, part Shiites, who are a mixed



Woman of Cashmere pounding rice

race, the Aryan stock still prevailing over the introduced Mongol blood. They are strong and muscular, with dark eyes and straight nose, and a face which shows intelligence. Though the whole appearance is pleasing, the moral qualities which are joined to it are the reverse. The Cashmeri are cowardly, cringing, indolent, false, and thievish; but these bad qualities are partially offset by their skill in various handicrafts. Their carpets and shawls, their gold work, papier-maché, paintings, carvings, and the like, are among the finest which the world produces.

The other group are pure Hindus, preserving the Aryan type unmixed, and still worshipping after the manner of their fathers. Like the others, they are a fine race; but, unlike them, are morally much better. They are almost without exception educated, and gain a livelihood by trade, or by acting as scribes, or the like. None condescend to agriculture or manual labor.



FIG. 192. — Musical instruments from Cashmere and India.

The isolated position of Cashmere has had an influence on the people. None of the passes to their mountainous valley are accessible in winter, and the best of them, the Baramulla, through which the Jehm drains its waters, will not admit a wheeled carriage. The country is very fertile, and produces great quantities of rice, as well as a profusion of fruits. Yet occasionally famines occur, while earth-

quakes also detract from what is said to be the most beautiful valley on earth. The Cashmeri are excellent imitators, and are very fond of music.

In Hindustan, all the people belong either to the Dravidian or the

Aryan race. The former were doubtless the original inhabitants of the country, but were subjected and driven south by the Hindus fifteen hundred or two thousand years before the Christian era. The immigrant people apparently settled first near Delhi; but they rapidly grew, spreading in all directions, and absorbing the Dravida in the central portions, while in the south the Dravida, forming a compact body, have persisted less altered, as has their language, to this day.

The real Aryan Hindu has a slim form, oval face, and features much after the European type. The color ranges from a dark olive to a golden brown. To-day the Hindus occupy the northern plain of India in distinction from the southern Decan, which, together with the mountains, are occupied by the Dravida. Neither Hindus nor Dravida are homogeneous, but each is divided into a number of tribes, as well as social classes or castes.

Of the castes, the old Hindus name only three, — the priests, the warriors, and the peasants; the latter including also the merchants and artisans. These social distinctions were imposed on the conquered people; but, since the conquest, so many changes have occurred, — each district following its own type, — that in many respects the

people of the lower Ganges differ greatly from those farther up the river. Near the mouths of the Ganges the priests have less rank and purity of caste than in the north-west; and those of the latter region will not marry, or even eat, with their lowland brethren. Here, also, have the two lower castes so mingled with each other, and with the remnant of the Dravida, that a pure Hindu is a rarity. To this statement the Rajpūt, the oldest and proudest tribe of India, form an exception. With the

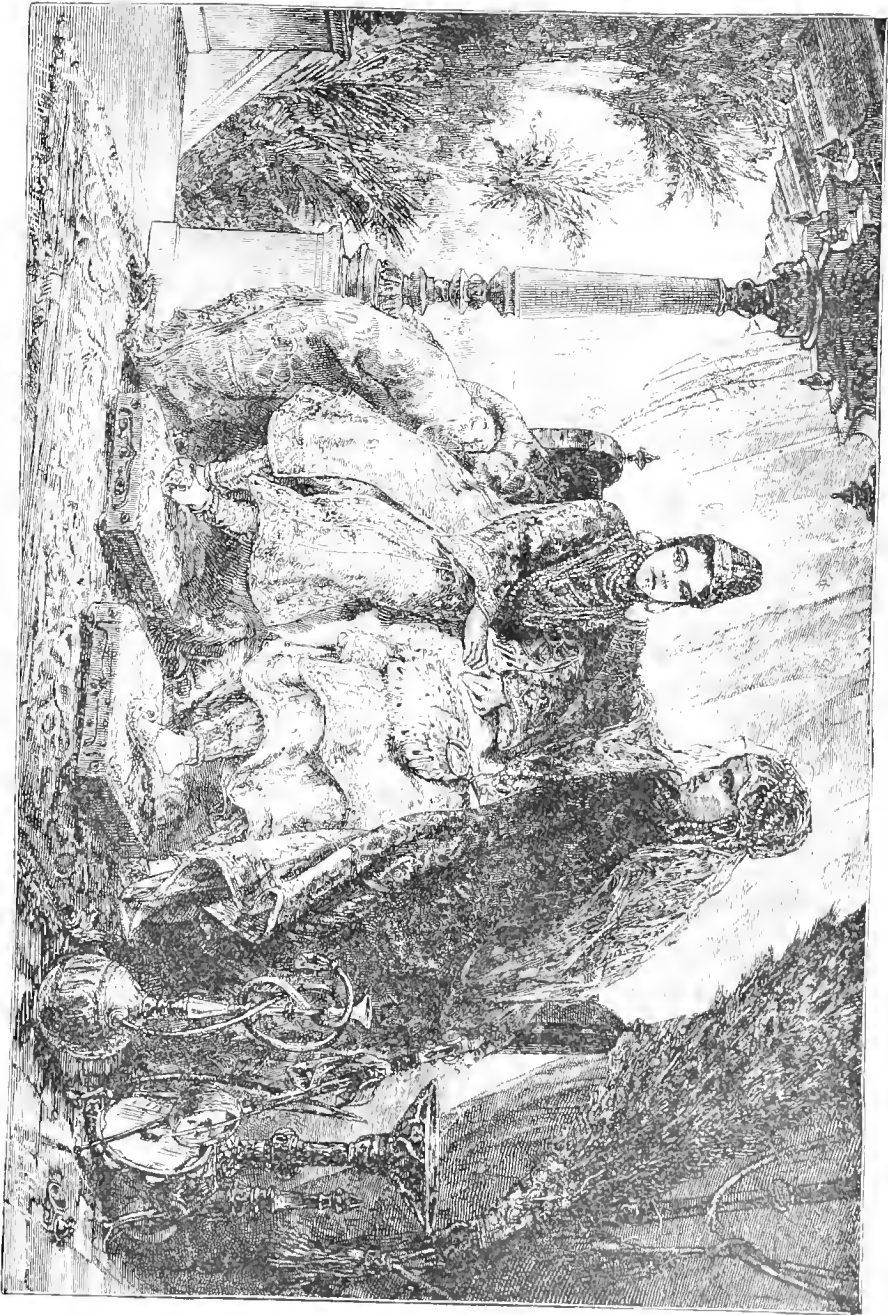
exception of the Jews, no people is so old and so pure as they. With this intermingling and breaking down of the old castes, new castes have been formed, so that now, in the northwestern provinces, there are no less than three hundred and seven of these social divisions, each with its name, while in Bengal the number is about a thousand.

This subject of caste plays such an important part in all Indian affairs that a word or two may not be out of place. To-day the Hindus may be divided into four great classes, — the Brahmins, or priestly class; the Chuttree, or military class; the Vaisya, or mercantile class; and the Sudras, or servile class. Besides these there are large numbers of Pariahs, or Chandalas, —



FIG. 193. — Brahmin from Cashmere.

outcasts. These latter are either descendants from the aboriginal people, or those who had forfeited their position in one of the four classes named. To touch one is to be defiled, and even their shadow passing over certain kinds of food pollutes it. Inside of these four great castes are minor divisions, mostly of the nature of trade guilds, or originating in some similar way. More recently our opinions of the regulations of caste have changed. Caste to-day does not bind a man to follow his father's business; it does not prevent his rising to power. A Brahmin may serve as soldier or cook, while a Sudra may hold high positions in state. The loss of caste is, too, not so terrible as has



Queen of Bhopal with her daughter.

been pictured. The unfortunate can in certain ways regain his position, or he may join another caste, and be received with the welcome due a new convert. Marriage outside the caste, however, entails disadvantages on the children.

Most important are the Brahmins, who sprang from the mouth of Brahma. They have preserved their purity more than the others. They read and teach the Vedas, and have a respect and an immunity corresponding to their sacred office. In the first part of their life they must assiduously study the Vedas, — those oldest of religious works, — and live a servile life, begging from door to door. Next they become teachers, living with their wives, and assisting at the sacrifices. In the third quarter they become recluses, spending their life in the woods, preserving silence, and living on fruits and berries. Lastly, they are released from all ceremonies and mortifications, and spend their time in religious meditation, until death ends all. In reality, the Brahmins are not the good people they pretend to be. They are rather a corrupt and morally degenerate class, who make their religious pretensions the means of gaining a livelihood.

The Chattri, the military class, sprang from the arm of Brahma. They are to give alms, make sacrifices, and defend the people. While the Brahmins make and interpret the laws, the Chattri are to execute them. They are the executive as well as the military class. The Vaisya had their origin in the thigh of Brahma. They are the traders and the manufacturers, and are to keep themselves informed on all practical subjects; while the Sudras, the servile class, springing from the foot of the divinity, are to serve the others, and especially the Brahmins. Their condition is not to be improved, and they are not to accumulate property.

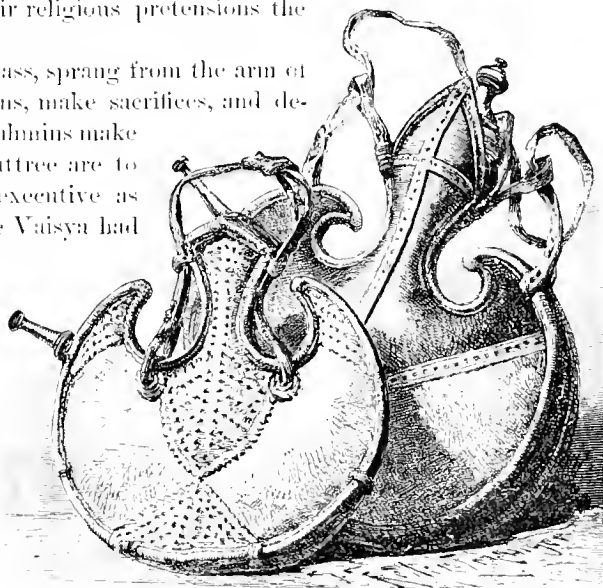


FIG. 194. — Leather water-bottles (India).

The Hindus are divided into a number of tribes, each speaking its own language, and having certain customs and tendencies peculiar to it. Of these languages, or dialects, some twenty-six are known, the list of which would prove dry reading. Of these dialects, the Hindustani, spoken by sixty millions, is the most important, and is used in all government affairs. Its basis is Aryan, but at and since the time of the Mohammedan conquest, large numbers of Arabic and Persian words were introduced. It had its development at the Mohammedan court at Delhi. Side by side with this popular language grew up a written one, the Sanscrit, the 'complete' tongue, and later, as outgrowths, the Prakrit languages.

To-day Queen Victoria is the Empress of India, and through a viceroy, governors, and the like, rules the greater part of the peninsula. Besides this there are several native states, which, like Nepal and Bhotan, may be entirely independent, or like Cashmere, Sikh, the Rajput states, etc., may be partially under the control of the Indian government, but still retain their native rulers, — rajahs, nawabs, khans, begums, maharajahs, nabobs, etc.

Of the history of India, its legends, its antiquities, and the details of its government, it is beyond our province to speak. All are so well known, and accounts are so readily accessible to all, that the space they would take here will be much better employed in treating of peoples not so well known. Volumes might be written; a few pages is all we can afford.

In religion, the great majority of the people, both Hindu and Dravida, are believers in Brahminism. This, with its hundred and fifty million



FIG. 195. — Kulu women from India.

followers, is one of the great religions of the world, and we refer the reader to any of the many accessible works for an account of its teachings. We must, however, say that at present it has but little to do with the old Aryan religion. The priests still recite the songs and verses of the Vedas, but without understanding them. Buddhism, an offshoot from Brahminism, although it originated in the Indian Peninsula, from causes utterly unknown became extinct there in the eleventh or twelfth century. In order to understand either religion, and also many of the peculiarities of the eastern



Bengali water-carrier.

mind, one must remember that the basis is the doctrine of the transmigration of souls. Of the followers of Brahma there are many sects, but the two most important are those which pay reverence to Siva and to Vishnu. These two typify the two poles of religious belief; one looks to a god, the other regards man and his deeds as the producer of all good.

Brahminism is not merely an expression of high moral truths; it is a system of philosophy. It has taken the coarse superstitions of the common people and moulded them into a better form, and supported them on a philosophical basis. Older than the Christian era, it still contains many of the main features of our own religion. Religious duties and ceremonies surround the Hindu from the cradle to the grave. On the fortieth day after birth the priest christens the child; at the fifth year his hair is cut; at from eight to twelve his head is shaved; at twelve or fourteen he marries; and every stage of this progress is invested with a religious significance. Marriage is performed with mystic and symbolical ceremonies, and, once performed, it is but rarely dissolved. After the marriage follows an expensive feast, which often lasts a week, and which often ruins a poor



FIG. 186. — Sipahi.

family. For this reason the birth of a girl is regarded as a misfortune. Custom rules here as strongly as elsewhere. The family cannot afford the feast, they dare not defy public opinion, and hence are driven to infanticide. In some districts this is carried so far that marriage guilds exist, who buy up children, and supply wives for the men.

Necessity makes the common Hindu frugal. His house is economically managed. The husband, as a rule, brings his wife to his father's, and here her lot is unenviable. She must not even speak to her husband in the presence of her mother-in-law. The women cannot eat with the men, but must crouch on the floor until they are through.

Polygamy is allowed, and every wife lives in the fear that another will be brought home to share the husband's affections. In former times, when the husband died, the suttee was the widow's fate. Now, this burning of the living with the dead is abolished; but it does not always ameliorate the condition of the bereaved wife, for, if her husband's parents are alive, she must continue to live with them, the slave of all. To elevate woman, many (two thousand) girls' schools have been established under the British rule; and when we think that the Hindus number hundreds of millions of



FIG. 157. — Fakir.

souls, and occupy a territory as large as the United States east of the great plains, we can only wish this good work Godspeed.

Next in importance to Brahminism in India is Mohammedanism, which there enrolls some fifty millions of followers. These are not gathered together in a mass, but are scattered through all parts of the empire, there being twenty millions in Bengal, and nine in the Punjab. Islam entered India at the point of the sword in the eleventh century, but so few, proportionately, were the invaders, that their influence only remains in the religion, not in the race. The present Mohammedans are not of foreign blood, but are Indians of the lower caste. In their religion they are far from pure. The sects are numerous and hostile, the Sunnites, however, greatly predominating. In Bengal, both Brahmin and

Moslem meet at the same shrine, and pray to the same object, only calling it different names. The Mohammedans are more ignorant than the devotees of Brahma, and readily yield to them in all except religion. The English government still continues the subsidies to the mosques, as well as to the Brahmin temples.

The Mohammedan, like the Hindu, marries at twelve or fourteen years of age, and at thirty is an old man. He can have four wives, but usually he is too poor for such a luxury. As a rule, he is dirty and his wife is immoral. When he dies, he is wrapped in a cloth and buried the same day, with his face toward Mecca.

The Sikhs, of the Punjab, differ chiefly from the Hindus in religion, but between the two there exists a cordial hatred. In their creed they try to reconcile two utterly unreconcilable things, — Mohammedanism, a theistic, and Brahminism, a pantheistic,



Indian conjurer with his boy.

religion. Owing to their later marriage they are stronger than the Hindus, and their warlike nature has made trouble for all with whom they have had dealings.

Among Moslems, Hindus, and Sikhs are numbers of 'Fakirs,' who lead a religious life at the expense of the laboring classes. Most of these mendicants are Mohammedans, but still Brahminism contributes its quota. They pretend to be people to whom piety is not enough; they must be sanctified; and this end can only be attained by self-abasement, torture, and the like. Their appearance is disgusting. Clothed in rags, and smeared with the dung of the holy animal, the zebu, they go begging from town to town, or expose themselves to self-inflicted tortures. Some will stand holding both hands aloft for so long a time that the cords contract so that they cannot be taken down; some keep the hands clenched until the nails grow through the palms; some hang themselves by hooks inserted through the muscles, while others tie their hands and feet together, and roll head over heels for hundreds of miles. And this is religion!

Though the Hindu intellectually takes a high rank, in many respects his character is far from praiseworthy. Centuries of degradation have done their work. The love of truth and the sense of honor are lacking; falsehood and treachery take their place. The great solicitude for animal life (a part of their religion) contrasts strangely with their cruelty to their fellow-man.

Among the Aryan population of India must be enumerated the Parsees, who, fleeing before Islam, centuries ago found here an asylum. To-day they stand at the head of the inhabitants of India. They have the best of reputations, and are the soul of all mercantile transactions. In fact, they stand next to, and but little below, the Europeans. Here they still retain their old worship of fire, and of the sun, and expose the dead, as did their fathers in Persia, to the birds of the air, in the towers of silence. They are strenuous opponents of Christianity, and some of the most caustic criticisms of our creed have come from Parsee pens.

As with the Hindu, so with the Drayida, purity of race is exceptional. The pure Aryan Indian must be sought outside of India, and the pure Drayida is found only in the mountains of the interior. Ethnologically, the Drayida falls into three tribes,

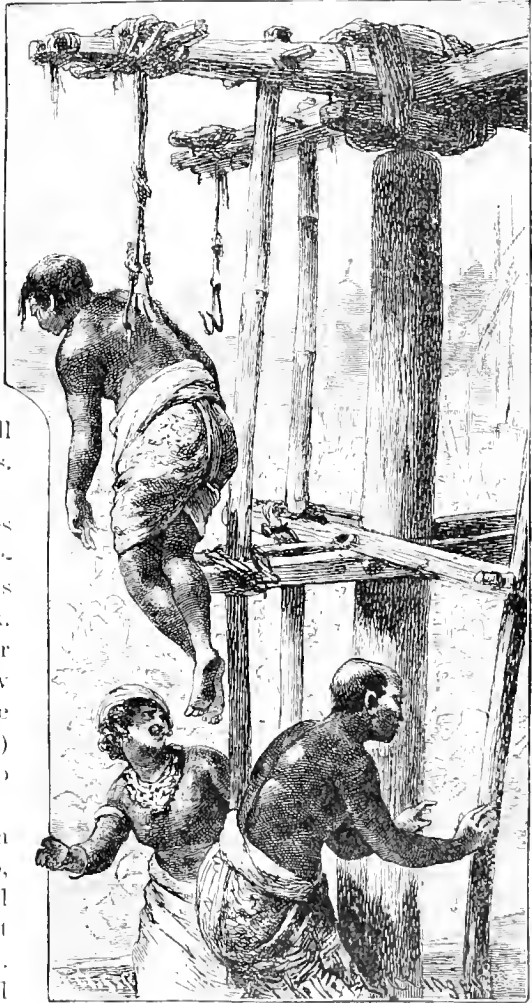


FIG. 188. — One of the religious tortures of the Fakirs.

In the north is the Munda, or Kolarian branch; in the south the Dravida proper; while the Singhalese of Ceylon form the third. Their languages contrast strongly with the Aryan, for, while these are inflectional, they have only reached the agglutinate stage, and hence stand on the same level with the tongues of the American Indians, and of savages in other parts of the world.

Each of these divisions embraces a number of tribes. Of the Munda, the Kol, to the southwest of Calcutta, are noticeable. In face, the greatest diversity exists among them, yet the Mongol type is still recognizable. They are mostly agriculturists, and have no books or written language. This fact has caused numbers of different dialects within a small distance, a fact productive of no little trouble to missionaries. They believe in a god, and in a future life, and a judgment day, and as a concomitant they are more truthful than the Hindus; but drunkenness, lack of thrift, and dirtiness



FIG. 199. — Fishermen of the west coast of India.

prevail. They are credulous and superstitious, and have a number of evil spirits, and to these worship is accorded. This is probably a remnant of the old religion of India which preceded Brahminism.

The Bheel are another important Munda tribe who have now largely adopted the language and customs of their more cultivated neighbors. They live largely by hunting and fishing, and are very warlike. In former times, their bloodthirsty spirit made no little trouble for the English; but at last the experiment was made of enlisting them in the Indian army, and thus giving them all the war they desired. The plan was effective, for in the earlier part of the century the condition of the country was far from settled, and war was the normal condition. Castes are foreign to the Bheel, and their religion is scarcely more modified from that of their ancestors than is that of the Kol, but a few have adopted some practices from the Hindus.

The Dravida, in the narrower sense, form ten linguistic groups. One of these, the Brahoes of Beluchistan, have already been mentioned. Of the others, the languages of the Tamil, Telinga, Canarese, Malayala, and Tulara, are spoken by cultivated tribes; the others by the rude peoples of the hill country.

Serpent-charmers of Madras.



The Tamil of the Carnatic number eight or nine millions of strong, energetic people, without doubt the best of the Dravida tribes, though they have the reputation of cruelty and dishonesty. Here caste rules as strong as among the Hindus. Their native religion recognized a god and numerous devils, but their worship followed (as does that of many other tribes) a thoroughly logical course: God could and would do nothing but good; the devils were therefore to be worshipped and propitiated. Later a modified form of Brahminism was introduced. The Tamil are, however, not confined to the Carnatic. The laborers in the coffee plantations of Ceylon are Tamil, and in the same island they occupy almost every position of profit and trust, to the exclusion of the native Singhalese. Farther east, at Pegu, Penang, and Singapore, representatives of this pushing tribe are frequent, and they also form the bulk of the servants in the employ of Europeans in the east.

Even more important are the Telinga or Telegu, who have recently come into prominence from the numbers of them which have embraced Christianity. Their home is on the shore and inland, from Madras northward. Formerly they apparently extended to the Sunderbunds, but were driven south by the Hindus. They number about twenty millions, and speak the Telinga, a dialect of the Tamil and bearing to it about the same relationship as Spanish does to Portuguese. Caste is not so strongly developed, while the doctrines of Islam have acquired considerable acceptance.

The Telegu loves to go armed, and carries five (five is their sacred number) weapons,—a flint-lock, two pistols, a sabre, and a dirk, all ready for use. Among them, as among many of their neighbors, polyandry is in vogue, but is confined to the lower classes. A girl of sixteen or twenty is married to a boy of five or six, but in reality becomes the wife of all of her husband's grown-up relations, while he has to assume the paternity of all the children. One cause of this doubtless lies in the fact that only one girl in a family is allowed to live. A result of this life is that descent and property follow the female line.

The Canarese, and their linguistic allies of the hills, are mostly agriculturists, dwelling in Mysore. Closely related to them are the Tuda, or Toda, of the Neilgherry hills, who have retained the race more pure than most of their neighbors. Though



FIG. 200. — Tamil woman.

clearly not autochthonous, their neighbors recognize them as the owners of the soil, and pay them an annual tribute. With this, and their sheep-raising, they support themselves. Though living in a country abounding in game, they have no hunting weapons; though themselves wild, they are not cruel. The marriage ceremony consists only in a symbol of the subjection of the wife, who thenceforth is the property of all the brothers. The religion is crude. The priests do not offer sacrifices, but have for their duties the milking of the sacred cows. Belief in evil spirits, magic, ghosts, and the like, prevails.

In Ceylon we find the Singhalese, the third Dravida family, but they are apparently not the aboriginal inhabitants of the 'Cinnamon Isle.' These must be sought in the Veddahs, the modern descendants of the Yakkhos, one of the lowest races on the face



FIG. 291. — Princess of Orissa.

of the earth. The Veddahs live in the eastern part of the island, and have preserved their ancient customs unaltered for two thousand years; but their language, if we can so call the few words they possess, is evidently related to the Dravida tongues, and especially to the Singhalese. There are two groups of Veddahs, called, according to their mode of life, the Rock Veddahs and the Village Veddahs. The former hide themselves in the jungle. They know nothing of agriculture, but live entirely on what nature provides. They cannot count, and have not the instinct of worship, or the idea of a God. They cook their meat in the crudest manner. Polygamy is unknown among them, and the sanctity of marriage is recognized, but the favorite choice of a wife is a younger sister. Castes are unknown among them. The Village Veddahs stand on a slightly higher plane, for they live in rude huts of bark and mud, but their intellectual endowment is very small. The Veddahs are darker than the

Singhalese, and are very active and muscular. Their face is regular, the nose a little inclined to be flat; the hair is straight, the beard short. The only article of clothing is the cloth about the loins.

The Singhalese, on the other hand, are a cultivated people, with a richly developed language, abounding in tropes and metaphors. They emigrated from the region of the Ganges, and settled in Ceylon about five hundred years before the Christian era. Later immigrations have destroyed their race purity. They are a well formed race, with however a tendency toward corpulency. The complexion is of every shade of brown, and the oval feminine face has something unpleasant, even sinister, about it; and this is borne out by the character, for they are cowardly and false. They have, however, a reverence for old age, and a strong affection for their relatives.

The costume is peculiar; the men wear the 'comboy,' or waist-cloth, very much like a petticoat, which barely covers the loins, and nothing else, except when they go to the towns, when they wind red cloth about the legs. The women add to the

comboy a muslin jacket, and quantities of jewelry. Children have simply a shirt, or go entirely naked. The religion is Buddhism, but in this they are not so strict as are their co-religionists of the continent. As a rule they follow agriculture, but their lazy disposition makes them far less valuable than the Tamil. Their huts consist of bark or clay, and are furnished in the most simple manner. Their aim is to do as little as possible, and a most bountiful nature assists them much in this.

The Kandyan or Highlanders are a much more sturdy race than the Singhalese. They for a long time withstood the efforts of Europeans to gain the centre of the island. The so-called Moormen, who share with the Tamil the reputation of being the best natives in Ceylon, are of problematical origin. Some regard them of Arabic, others of Persian origin. Of the Tamil we have already spoken.

The Singhalese of to-day are a degenerate race. No one would suspect them of being able to construct the cities and the temples which are scattered, in ruins, through the island, and yet there is abundant evidence that these were built by their immediate ancestors. One of the ruined relic-shrines, or dagobas, is still three hundred and sixty feet

in diameter, and two hundred and fifty feet high; while the ruined tanks, some of them colossal, are not paralleled elsewhere in the world. The details of the ancient history of Ceylon are far more accurately known than are those of India. One chronicle details the events of twenty-three centuries.

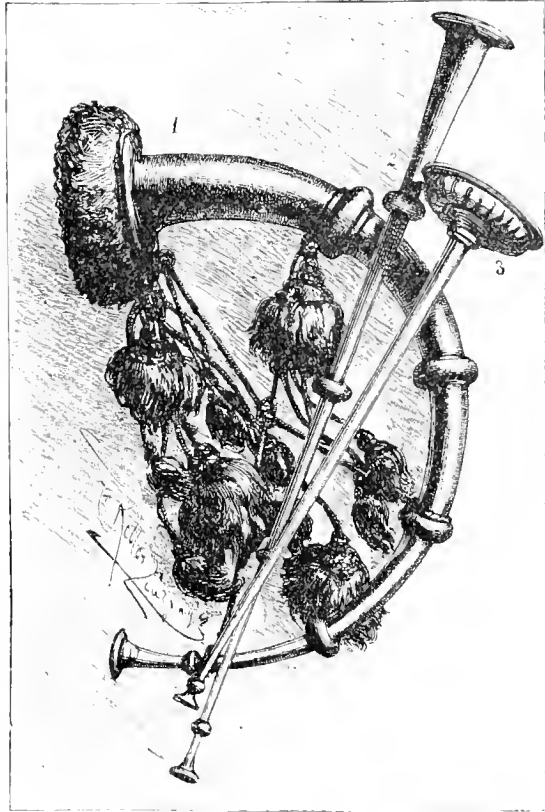


FIG. 202. — Hindu trumpets.

THE PEOPLE OF TIBET.

Bodyul, the land of Bod, is the native name of what Europeans call Tibet, or Thibet. The country is a high table-land, cut up by complicated ranges of mountains. The climate is cold and dry, and the vegetation is scanty. Here live a people of Mongolian origin, who speak a language of the so-called isolating group, the lowest stage of linguistic development. In many respects they differ from the Chinese and the real Mongolians, but still they have much in common with them. Small black eyes, prominent cheek-bones, flat noses, thin lips, are all common to Tibetan and Chinese. A larger frame in the former is however a distinction between the two.

The religion of the land is a modified Buddhism, known as Lamaism. Its basis

rests upon the sacred Buddhist writings, but numbers of other forms and doctrines have been introduced. Like ancient Buddhism it knows no worship of God, but has instead an adoration of saints. At the head of the ecclesiastical hierarchy stand two popes, of theoretically equal rank, the Dalai-lama and the Pan-chhem, but practically the former is much the more powerful; next come a number of officials who may be compared to the bishops and cardinals of the Roman Catholic church, and lastly are the priests. All these together form the saints to whom worship is directed, and here is, from the Buddhistic point of view, the most heterodox element in the faith.



FIG. 203. — Tibetan.

Even within itself, Lamaism is not homogeneous. There are two sects, one far more strict than the other, and as a consequence the whole people are divided into two factions, the yellow church being the strict one, and the red the more lax. This choice of colors affects the clothing and various other affairs. The yellow church predominates in Tibet. The priestly caste dominate the land. If one of them die, his soul immediately takes its way into a new-born child, who is immediately taken in charge, and brought up in accordance with the position of his predecessor. The decision of who it is that is inhabited by the soul of the departed varies according to rank, or in other respects. Sometimes, before death, he indicates the family in

which he is to reappear, or astrologers and the sacred books are consulted for guidance; but when one of the popes dies, all the circumstances of the child claiming to be the new-born lama are examined with great minuteness, and within the present century the Emperor of China exercises an important influence in discovering the direction of the metempsychosis. The re-born lama is questioned regarding his former life, and is made to recognize his former possessions before he is acknowledged as the head of the church.

Just as Mohammedans make pilgrimages to Mecca, so do the Tibetans to Potola, the residence of the Dalai-lama, to partake of his blessing. Priests are numerous: indeed it is estimated that two thirds of the total population of Tibet belong to the sacerdotal class. It is easy to become a priest. A father shaves the head of his son, gives him a suitable outfit, and he enters a monastery, to emerge in a few months a priest. He now has to pray constantly, but this is an easy task, for he has a praying-machine. This is a wheel, to which the prayers are attached, and by turning the crank they gain their efficacy. Another style is shown in our illustration. The prayers are placed in the box, which is turned by means of the cord. But this grinding out prayers by hand is tiresome work, and so the priest of the wealthier class runs his praying-wheel by water-power. This custom, senseless as it appears, has its origin in the fact that Buddha preached his gospel,

or, as the somewhat obscure language has it, 'turned the wheel of the law'; and a too literal interpretation of this has led to these machine-made prayers.

No layman in Tibet thinks of owning land; all belongs to the priests. A man hires a little plot, and erects on it his dwelling, which serves at once as house and stable. Its walls are of mud, or sun-dried brick, and the windows are covered with wooden shutters. If the house has two stories, the family live upstairs; but if only one, they share that with the cattle. The fireplace is in the middle of the floor, the chimney a mere hole in the roof. Chairs and the like are unknown. A mattress is at once seat and bed. In each house is an image of Buddha. Others, who wander about raising stock, have tents made of black cloth, woven from the hair of the herds. The clothing is either red or yellow, according to the sect. It consists of a toga-like



FIG. 204. — Lama priest with his mask.

garment, which leaves the right breast and arm bare. Arms are universal, swords being the most usual.

The Tibetans are brave warriors, and very suspicious of strangers; but when one gains their confidence, they are good-natured and frank, just so far as it does not affect their religion. Each one has the ambition to own the best house in the place. The dead are either cast into the rivers or exposed to the fowls of the air; the rich, however, are burned. Lamaism does not allow burial. The Tibetans have a script of their own, and even know of printing; but, like the Chinese, have no conception of movable types. The words are written, like ours, from left to right. When spoken,

the language is far from pleasant; witness the name of the convent in which the Pan-ehhenn lives: bKra Shiss Lhun po, near gShiss Ka rTse; and the 'three most precious jewels' of their faith, "dKon mChhog gSsune."

From Tibet as a centre allied peoples radiate in all directions; but while some of these are well known, others exist whom no European has ever seen. The explorer, standing at some village in the mountains of north-eastern India, can see with a telescope villages in the distance; but on asking the people around him about their neighbors, he finds that they know absolutely nothing of them. Many of these tribes, or bands, are extremely hostile, especially to Europeans. In fact, all that we know of a large part of Tibet itself is through the aid of educated Hindus (pundits), who, disguised as merchants, were sent by the Indian government to explore the country.

First to be mentioned of these Tibetan offshoots are the peoples of Nepal and Bhotan. Here Buddhism prevails, but in other respects the mixture of both Tibetan and Hindu is very evident. In Nepal there are many tribes, each distinguished by its own dialect or language, of which thirteen are already known. The most prominent tribe is the warlike Ghurka, which, however, inclines most strongly to the Hindu side, and traces its origin to the Rajpūt of the lowlands. In character they stand high. The Butija are nomad shepherds, while the small, half-savage Terai, who live in the thickets, are regarded as remnants of the primitive people. The Newars,

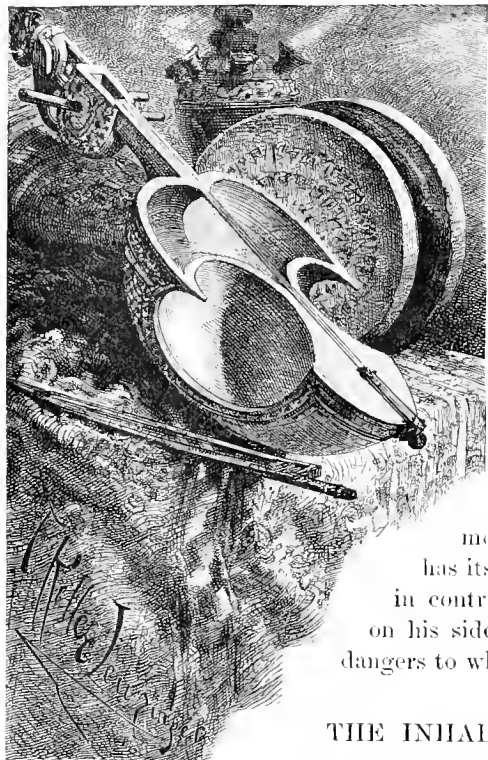


FIG. 205. — Tibetan praying machine.

second in numbers to the Ghurka, contain the most Tibetan blood, and are famed as artizans.

The Butija of Nepal extend to Bhotan, another independent state. They are large, strong, dark-complexioned people, who wear an apron and a mantle. The country is overrun with Buddhist priests, and the government is almost wholly ecclesiastical, the Dherma Raj, the nominal head of the state, being treated almost as a god. Both polygamy and polyandry are in vogue. All the brothers share the same wife, the eldest being regarded as the father of the children, the others as uncles. For weapons they largely use bows and poisoned arrows, and for protection they wear an armor and carry shields.

In Northern Assam are a series of wild tribes who have made no little trouble for the British, and the natives of the lower country, for their forests and mountains



PL. 206. — Sarinda (guitar) and double drum of Tibet.

afford them a safe asylum from pursuit. Of the many tribes existing here, only one, the Angami-Naga, are of special importance. They are very warlike and have often descended to the plains, killing hundreds of people. War is their delight, and their customs encourage the spirit. Each band and caste has its own tattooing, but not until the youth brings home the head of an enemy can his face be thus ornamented. A head is a *sine qua non*. It is immaterial how it is secured, whether by treachery or in open warfare; whether it be the head of a man, woman, or child. After this the youth is entitled to sit in the council. The religion

consists in the worship of a legion of demons. Every tree, every rock, everything has its particular devil, who spends all his time in contriving methods of harassing man, and man on his side must employ counter magic to avert the dangers to which he is thus exposed.

THE INHABITANTS OF FARTHER INDIA.

We know much less of the great peninsula of Farther India than we do of Hindustan. Some parts of it have never been explored, while others are well known. Among the inhabitants, however, we find the same contrasts as in India proper. Some are savage, some cultivated, while all the intermediate conditions are also found. Who were the primitive inhabitants is unknown, but various facts render it probable that they were a black, negro-like race. Further, nothing so far known shows any evidence of Aryan colonization. The people which we find as soon as we cross the mountain boundary of Assam are entirely distinct from those on the Hindustan side, and no transitional tribes occur. On the other hand, if we consider the evidence of language and of various customs, we shall come to the conclusion that the affinities of at least the greater part of the people are with the Mongolians.

In Burmah, the first of the states of Farther India to be taken up, we find several very distinct tribes or races. In the north, just across the boundary from Assam, we meet the Shan, or, as they call themselves, Pa-Yü. In appearance and in customs the Shan of the north are much like the Chinese, but as we go south we find them changing in character, but still, even as far south as Bangkok, being recognizable as Shans. In the north we also find the Shingpos and the wild Kyhens, and a number of other tribes, which need not be mentioned.

The Shan is rather small and delicate and his head better formed than that of the Chinese; his nose is straight, his dark eyes nearly horizontal; the complexion a light

brown, and as a rule the higher the family the lighter the skin. The men wear a jacket, and breeches reaching to the knees, cotton shoes with leather soles, and in summer a wide-brimmed straw hat, in winter a blue turban. The dress of the woman is much the same except that the jacket is longer and the head is covered with a band wrapped around it like a turban. Blue predominates in all the clothing. The Shans are earnest and quiet, they work at weaving, agriculture, and as silversmiths, their filagree work being of a high character. In religion they are Buddhists, but they have not the pure form of worship occurring farther south, but have mingled with it much superstition, apparently of Chinese origin. Monogamy is the rule, and the marriage ceremony is remarkably simple, consisting only in obtaining the consent of the bride's father. The dead are buried as among the Chinese, a mound and memorial tablet being erected. The great hostility to Europeans has prevented much exploration among the northern Shans, but the southern are better known. Recently a few Catholic missionaries have tried to enter the northern Shan states, but have not yet been very successful.

The Kyhen form quite a contrast to the Shan. They are small people with good faces, disfigured however by the practice of staining the teeth black. Their clothing is much like that of the Shan, but the hair differs in being cut into a 'bang.' Intellectually they are below the Shans, and also, it would appear, in morals. The men are lazy, thrusting the bulk of the work on the women, while they sit around and smoke. Their religion has nothing in common with Buddhism, but consists in a belief in a creator, in a heaven and a hell; worship is directed not to God, but to a protecting spirit. A Kyhen village presents a peculiar appearance, and consists of from three to ten wretched bamboo huts supported on piles.

The Lu-tsen are very rude and barbaric, except the few Christian converts, who have adopted Chinese costume and follow agriculture. The majority of the tribe are pure nomads, and wholly uncivilized. They build no houses, cultivate no fruits, but depend for their existence on plunder and the chase. Their religion is wholly heathen. They seem darker than the other natives, tattoo their bodies and faces in dark blue, and wear their hair long. Their costume is a simple girdle about the waist. Their arms are bows, poisoned arrows, dirks, and lances. The Moso are evidently the remnant of a once mighty tribe. To all appearance they are wholly Chinese. The men wear the blue woolen jacket and the short, loose trousers of the Chinese. The costume of the women is fantastic but graceful, essentially Chinese in cut and fashion. Huge silver earrings and other jewelry are highly prized. Their religion is a mixture of Buddhism and Chinese ancestor-worship. They have a language of their own, but Chinese is more taught and used than the native language. Their houses are mostly built of wood, and look like Chinese houses. The Ya-tsen, also, are distinguished in outer appearance from the Chinese only by the costume of the women. Religion, customs and the like are identical; and most of the people speak Chinese readily.

The chief people of the western part of Farther India, the rulers of the Irawaddy Valley, are the Burmans, who in the despotically ruled kingdom of Burmah have attained to no inconsiderable degree of civilization. In bodily appearance they are of short, compact but powerful build, with peculiarly formed legs and thighs, covered over and over with blue hieroglyphic tattooing. Many have figures on breast and shoulders as a sign that they belong to a high caste. A broad face with strong cheek-bones, a flat nose, full lips, small gray slanting eyes, and a yellowish complexion like

an unripe citron, are characteristic, and make no very pleasing picture. There is generally an expression of independent manhood about the old, and an air of joyous, careless jollity in the young. The women are of similar type to the men, only smaller and more delicate. Their dress is generally simple. The men wear the 'potgo,' a large cotton, woollen, or silk shawl, wrapped about the loins, with one end thrown over the shoulder. The head is covered with a colored silk cloth or head-dress. The women wear a single article, a large, square cloth of silk or wool wound round the body so as to fall from the waist to the ankles. Both sexes wash carefully their hair; the men bind it in a bunch on the head, the women wear it in a queue. The beard is poorly developed. All go barefooted. Their food is simple and healthy. Both sexes smoke cigars.

Concubinage is unlimited, but still the law forbids polygamy. Concubines who live in the house with a regular wife are bound by law to serve her as servants. Divorces are obtainable, but with difficulty. The Burmese woman is free to go about, to buy and sell, and take part in all the occupations of life. In the eyes of the law she is in no wise inferior to her husband. And reports agree that the conduct of the Burmese women compares favorably with that of the female sex in most countries. The Burmans are an open-hearted, hospitable, pleasure-loving though indolent people. Their great vice is lying. They enjoy a quiet, comfortable life, smoking, gossiping, sleeping away the day, singing and listening to music half the night. Bright and lively, they easily forget trouble. If they do show little patriotism, they yet show attachment to their home and family. Though ignorant, they will investigate things so long as it requires no great exertion. Moderation, toughness, and endurance are characteristic of them. In trade they have developed much sharpness. With weapons they are not skilful, and in battle they are not brave and determined. Still they have a sort of indifference to death. The Buddhist teaching of the migration of souls breeds an indifference to the destruction of human life. The Burmans have a system of education according to which every boy is obliged by law to spend three years in a religious house under the instruction of priests. Thus all male children can read and write, and often show marked proficiency in other branches of learning. The usual time of a scholar in the cloisters is ten to thirteen years. After this it is determined whether he shall become a priest or go into active life. Girls, on the other hand, receive no education. As a rule the Burmans are extremely tolerant or indifferent to religious convictions. In their character they have much in common with the Chinese. They are sharp and enterprising, but lazy. Free from caste distinction and race prejudice, they recognize the supremacy of the Europeans, and are anxious to learn from them. Indeed, they willingly give their daughters in marriage to the Europeans, that they may enjoy superior advantages. Most authorities class the Burmans with the Mongolo-Chinese tribes. Like the Chinese their language is monosyllabic, but it is much richer in word-roots, if the term roots may be employed. Their writing runs from left to right, and their alphabet has forty-four letters, composed of circles and parts of circles. Printing is unknown among them except as introduced by Europeans. Their books are inscribed on long strips of palm-leaf and the literature is chiefly of a religious nature.

Closely related to the Burmans are the inhabitants of the coast district of Aracan. These principally belong to the Mugh, the natives of the country. Besides these, we may mention the Little Bamma and the immigrant Mohammedan Mugh. All of these speak a language allied to, but coarser than the Burman. A little back from the

coast are a series of mountain tribes grouped by ethnologists under the name Lohita tribes, Lohita being another name for the Brahmaputra. They are also allied to the Burmans in language and customs. Most of these Lohita tribes are in a savage or semi-savage state. They go nearly or quite naked, but the males from childhood up carry a wooden shield covered with metal, the size increasing with the growth of the person. They use spears, and bows and arrows, and are good marksmen. Some of them are very hostile not only to the whites but to the neighboring tribes. Feuds are handed down from generation to generation, the original dispute being frequently lost in a remote antiquity.

One Lohita tribe, the Karén, living in eastern Burmah, south to Pegu, are worthy of mention. The name Karén is of Burman origin; they call themselves Kaya. They are divided into a number of bands, which from similarity of appearance and identity of language are seen to be of common origin. The labors of missionaries have resulted in converting large numbers of them to Christianity. The native religion is mostly of a negative character. They are very superstitious, believing in magic and demons, but having no regular form of worship. Regarding immortality, they take an agnostic position — ‘regarding it we know nothing; we only know we came into the world and must depart from it.’ The Karéns are well built, though not so strong as the Burmans. Their faces have a Mongolian cast, but their cheek-bones are less prominent, the eyes less oblique, and the complexion less yellow than in the typical Mongol. They tattoo themselves. Each village has its ‘Zokay,’ or chief, whose rank is hereditary, and all of these are under a ‘Zokay-Hyuk,’ or chief of chiefs; but the Zokays derive but little advantage from the office. A Karén village consists of a long house with a passage through the middle and rooms on either side, a condition which reminds one of the similar arrangement among the North American Indians (vide p. 166). The men spend their days in farming, the women in domestic duties, and in weaving, at which they are very skilful. All, however, are rather lazy, and very dirty, wearing their clothes for months without a change. The clothing is simple, consisting merely of a couple of cloaks. In all pleasures — smoking, chewing betel, drinking, and the like — there is no distinction in sex.

In Pegu, we meet the Moans or Telaings, who, when Europeans first visited the country, were the prevailing people, but who are now confined to southeastern Burmah, and south into Tenasserim. In appearance and dress they are much like the Burmans, but they are strongly distinguished by their language. The two races now intermarry to such an extent that the time is not far distant when the Telaing race and language will be swallowed up in the Burmese. The Telaings are Buddhists, and follow much the same educational system as their northern neighbors.

In Burmah, as we have said, the Buddhist religion prevails, and in great purity. Temples and shrines are innumerable, and the monastic system is well developed. The pon-gyees, the members of the monastic order, are monks rather than priests, preaching, but not interfering with the worship of the people, and subsisting on charity. One of their religious festivals has been described as follows: —

“Arrived at the shrines and temples, the people suddenly turn from pleasure to devotion. Men bearing ornamental paper umbrellas, fruits, flowers, and other offerings, crowd the image-houses, present their gifts, make their *shuk-jo*, and say their prayers with all dispatch. Others are gluing more gold-leaf on the face of the image, or saluting him with crackers, the noise of which in no wise interferes with the serenity of the worshippers.” Again: “The umbrellas brought as offerings were so numerous

that one could with difficulty thread a passage through them. Some were pure white, others white and gold, while many boasted all the colors of the rainbow. They were made of paper, beautifully cut into various patterns. There were numerous altars and images, and numberless little Gautamas; but a deep niche or cave, at the far end of which was a fat idol, with a yellow cloth wrapped around him, seemed a place of peculiar sanctity. This recess would have been quite dark had it not been for the numberless tapers of yellow wax that were burning before the image. The closeness of the place, the smoke from the candles, and the fumes from the quantity of crackers constantly being let off, rendered respiration almost impossible. An old pon-gyee, however, the only one I ever saw in a temple, seemed quite in his element. His shaven, bristly head, and coarse features, looking ugly enough to serve for some favorite idol, and he seemed a fitting embodiment of so senseless and degrading a worship. Offerings of flowers, paper ornaments, flags, and candles, were scattered about in profusion. The beating a bell with a deer's horn, the explosion of crackers,

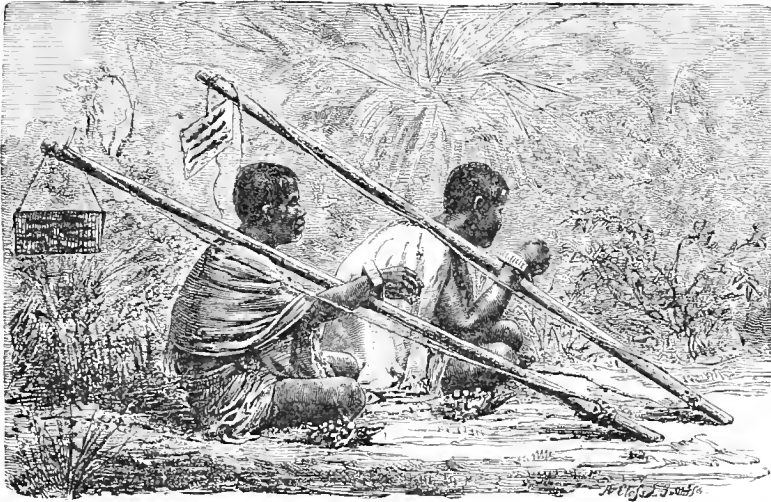


FIG. 207. — Captives in transport (Siam).

and the rapid muttering of prayers, made up a din of sounds, the suitable accompaniment of so misdirected a devotion."

We find in the east of Burmah, and extending thence over the greater part of the peninsula, a number of tribes grouped under the name of the Tai people. One of the divisions we have already mentioned under the name of Shans; the others now demand a moment's attention. They are the Tai proper, or Siamese, the Laos and the Aliom.

The Siamese form about a third of the population of Siam. They are a race of slender, but strong people, with homely and expressionless faces, and a sluggish bearing. "They are gentle, timid, careless, and almost passionless." The children alone are pretty. At first the stranger has difficulty in distinguishing the sexes, for men and women wear the same costume, — a cloth wound around the hips and brought between the legs, while the shoulders are covered by a jacket. Both sexes chew betel nut until the lips and teeth are black. Slavery exists among them, three classes of slaves being known. First are those captured in war; second, those who lose their

freedom by getting in debt; and lastly, those who were sold by the parents. A man has a perfect right to sell his children, and among the lower classes they are regarded as mere goods and chattels. Still, the domestic relations are good, and the women are well treated and enjoy much freedom.

The Siamese show considerable intellectual ability, and are favorably disposed toward European culture. Still, they stand at present about where Europeans did in the middle ages, before the reformation. Their culture has its origin in Buddhism, and their books pertain largely to religious subjects. The labors of missionaries have been almost, if not entirely, fruitless among them. They love music, and have numbers of native instruments as well as those of European manufacture. The government of Siam is thoroughly despotic, and is administered by two kings, one of whom, however, has not much except the title. Everywhere there are nunneries and cloisters; but these here, as in Burmah, do an immense good in educating the people. Every boy has to enter them, and later he can, if he wishes, return to civil life. Buddhism recognizes no caste, and in Siam any one, even a slave, may become a priest. The religion here is not as pure as in Burmah, but has incorporated with it many superstitious beliefs and usages from India and China. The Siamese pantheon is crowded with all the crooked-legged, horned, and hairy idols, sirens, giants, spirits, and what not of Brahmin and Chinese mythology.



FIG. 208. — Siamese actress.

The Chinese form a second third of the population of Siam; but as they here differ but little from their brothers farther north, we dismiss them with this mention. In northern Siam, and extending into the Shan states, are the Lao, who seem to have originated in the eastern highlands of Tibet. In language they differ but little from the Siamese. With the Siamese, the land of the Lao

is a sort of holy land of religious wonders, and to it they love to point, in their traditions, as the place whence they derived their birth. At present the territory of the Lao is divided into a great number of provinces, and the government has something of a patriarchal cast. The Lao have made much progress, and show considerable capabilities. In religious matters they are very tolerant. The northern Lao, distinguished from the Burmans by their lighter complexion, have a proud bearing, and are more quiet and industrious than their southern brethren. The northern Lao are very mistrustful toward strangers, but are very industrious and enterprising. They have a passion, however, for gambling. Their music is harmonious and sentimental. The houses are usually surrounded by gardens. Rice is the staple of food. As in Siam, the houses are built on piles, as a protection against dampness, snakes, scorpions, etc. The household utensils

are simple, mats and pillows predominating. Weapons, such as lances and flintlock muskets, stand in the entrance. The dress is the same as that of the Siamese. The Lao are well formed and powerful, often hereclean. The expression of face is a mixture of fierceness and indifference. The hair is cut away, only a tuft remaining on the crown. Bright colors are usually chosen for dress. They are very fond of jewelry, which is worn as protecting amulets. A cigarette is always stuck back of the ear. The Lao tattoo the belly and the thighs, though this custom is not so common in the south. The women are sparingly clad, a sort of shawl being wound about the

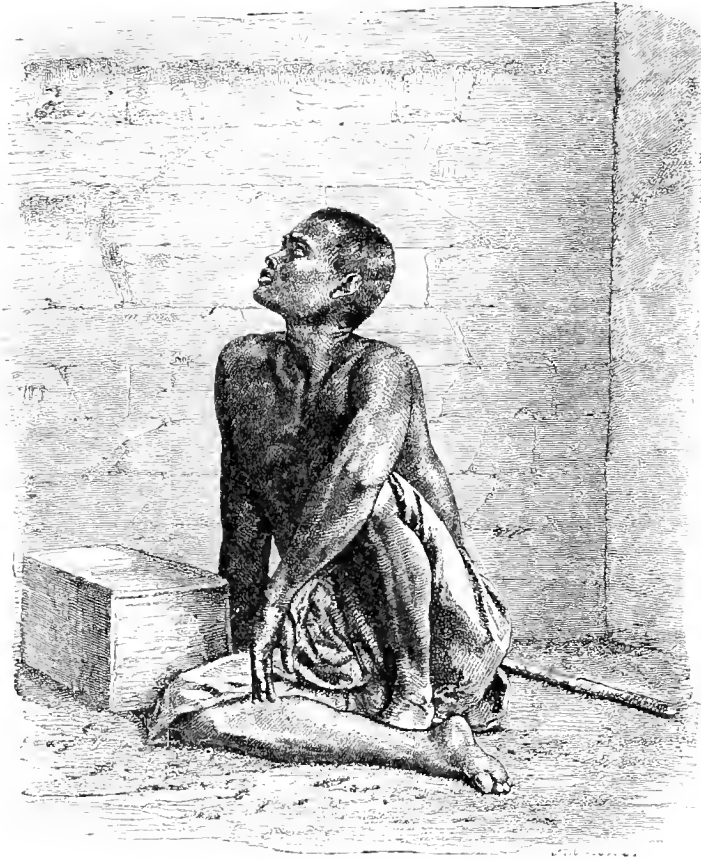


FIG. 209. — Lao from the interior of Siam.

waist, and falling to the knees, and a piece of cloth being cast over the shoulders. Their magnificent black hair is carefully tended, and even a European could find many a really handsome girl and woman among them. Polygamy appears only among the rich, monogamy being the rule. Slavery is common, the majority of slaves being savages who are brought from the mountains. The Lao is lazy, and when he has no slaves his wife has to do the work.

The land of the Lao extends south as far as Korat. There we find a number of tribes, of whom we can tell little save their names. The Cambodians, the inhabitants of the swamp districts about Lake Tuli-Sap, have the body disproportionately long, the short legs being thick and crooked; the mouth is wide, the forehead promi-

ment, the nose flat and stumpy. In personal appearance there is, of course, a wide variation. Their religious faith is Buddhism. All these wild mountain tribes are named differently by different peoples, and it is an endlessly difficult task to classify them, and point out their ethnic affinity. Among the Annamites they are called Moï, and this is the name we shall adopt for them. There is an uncertainty about them that makes it next to impossible to give them any definite ethnic position. It is clear that the Moï are not the same people as the Lao, and perhaps it is best for us to take this fact, without further conjectures as to their origin. The Moï, so far as we can learn, live in villages, and in the southern districts are little more than slaves of the settled Annamites. In morals they are comparatively high, and in religion super-



FIG. 210. — Annamite child.

stitions. The separate tribes of the Moï are differently characterized. Many of them are highly upright, diligent, family-loving, and right-respecting people; and others are quite the reverse. Between the language of the Annamites and that of the Moï there is a wide difference. We know that the Moï divide the day into hours, and make use of the decimal notation. To designate the time required to do anything, they point to the sun, and trace its course down the heavens. The dwellings of the Moï are simply and uniformly built on piles, and accommodate fifteen to twenty persons. In the family, the men have their work, and the women, who are highly respected, theirs. Polygamy is very rare, and polyandry rarely appears. The child, who is lovingly cared for, is the true lord of the house. Slavery in a mild form exists, the slaves being usually bought in childhood and

brought up in the family. The slave can marry, even the daughter of his owner. In fact, the slave is scarcely regarded as a chattel, but as a helper in the family. When a daughter marries, her husband must enter her father's family, unless he is rich enough to furnish a slave in pay for his bride. Thus a man who has a number of daughters has a very good property. Men and women go almost naked.

North of the Moï extends the country of the already described Lao. On the east, the nameless mountain chain which separates Annam proper from the interior of the peninsula forms the boundary of the Lao lands toward that part of the Annamite kingdom which is specially called Tonkin. The whole territory is very mountainous. Here alongside of the Lao we find a few villages of Meo. These Meo shave the head, leaving only a queue, marry only among themselves, and have an ancestor-wor-

ship. They live in complete independence, and are distinguished from all their neighbors by their customs. They are very strong and very intelligent; they devote themselves chiefly to agriculture. Still, they are skilful tradespeople. Their language is to be classed with the Miao-tse of Southern China.

The different peoples of Tonkin offer physically and morally great differences. The population is not homogeneous. In the plains are settled the Annamites, who are the rulers of the land, and the Tonkinese, who form the mass of the population.

These Tonkinese are a different people from the Annamites. They have high business talent, love gain, but are prodigal — great careless children, fond of spectacles, festivities, ceremonies, and the like. Otherwise their character resembles that of the Chinese. They are of sociable, warm, and impulsive nature. All this makes them sympathetic and pleasant with the Europeans. Christianity has had a wide spread among them. As regards outer appearance, the nose is less flat than in the Chinese, and the cheek-bones less prominent. The limbs are weak, the beard sparse, the complexion olive. The men are somewhat angular, but the women are plump and round. Their stature is rather small. A peculiarity of the people is to exchange gifts on every occasion. In opposition to Chinese, the Tonkinese desire foreign improvements. They live in villages constructed chiefly of bamboo, follow numerous professions, and are all full of hate toward the Annamites. In the mountains live tribes of larger natives, of lighter complexion and simpler character than the Tonkinese. Many are nomads, living chiefly by stock-raising. They move about from place to place, stopping barely long enough at one time to grow a little rice. At the head of the different tribes stands a chief, whose rank is hereditary. Their language is almost identical with that of the Annamites. Many regard these people as aboriginal races from whom the Annamites descended, the latter having been modified by the acceptance of Chinese blood and culture. This, however, is only a conjecture.

The real Annamites (Chinese Nyan-nan) are closely related with the Tonkinese, but they are strongly distinguished from their western neighbors, and attach themselves in religion and customs to the Chinese. Their faith is not Confucianism, but Chinese Buddhism. The Annamites are small, spare men, with tolerably brown skin, straight smooth hair, thin beard, a piping voice, and a stupid appearance. Both sexes, in short, are described as being very dirty and very ugly. Their morals are bad, the women being as shameless as ugly. Their dress is essentially after the Chinese cut; Children run naked till the fifth year. The hair is cut from the head with the excep-



FIG. 211. — Hand of Annamite noble.

tion of a tuft on top. The Annamite is fickle, weak, cowardly and cruel, given to thieving and piracy. A couple of European soldiers could put a whole village-full to flight. They can do nothing in the open field. They are dangerous only when they can strike in the rear with overwhelming numbers. Among their virtues are tenderness and sympathy in misfortunes, thankfulness for kindness, teachableness, and obedience if well treated. They are intelligent and comprehend easily. Though fickle, they are rarely conceited. As artizans they are very skilful, learning most trades even without masters. Though avaricious, they are often generous to prodigality. As merchants they are very sharp and capable, but their trade is limited to the interior. In spite of their ancient culture, the Annamites are behind most nations. Their language is so different from that of the Chinese, that the two nations cannot understand each other, but they use the same script. Still, from China they have borrowed almost everything. Buddhism is widely spread, but does not form such a hierarchy as in China, India, and Tibet. It exerts no great influence, and is not fanatically followed. In fact, there is a sort of indifference to the faith. The cult most observed is that of protecting spirits. Every village has its spirit and every spirit its temple. Of course with this worship there is no unity. Finally, magicians, witches, soothsayers, jugglers abound, and do the most astounding things. The people live in villages which are surrounded with bamboo hedges as protection; and every village forms, so to speak, a little republic. The greatest part of the people are farmers. Great villages built on rafts are often seen



FIG. 212. — Annamite children.

by the banks of lakes, and the inhabitants of these live by fishing. Villages are seen whose inhabitants are all devoted to the same pursuit. Certain classes show great honor and simplicity; others show the reverse. The best class are the farmers; the worst, the mandarins. Of course there are exceptions, but the higher classes are given chiefly to wine, gaming, opium, the theatre, and the like.

MALAYS AND NEGRITOS.

Under the name Malays we include the light-colored, straight-haired population of the islands of the Indian Archipelago, and the South Sea, from Sumatra on the west to Easter Island on the east, and from Formosa and the Sandwich Islands on the north to New Zealand on the south. With them also must be classed the inhabitants of the coast of the Malacca peninsula, at least in part. The Malays fall into two great divisions, the eastern and the western, or the Polynesians and the Malays in



Dancers at Singapore.

the narrower sense of the words. We have to do here with the western division of the Malay people only, their chief abode being the Malacca peninsula. Nowhere are the speech and manners of the Malays purer than here, where they have founded several independent states and developed their own culture and literature. With the Malays are to be classed the interior tribes, whom the Malays call Orang-Benua. These are evidently Malayan tribes still uncultured and speaking a language free from foreign elements. Whether these immigrated earlier than the others, or are a mere segregated branch of them, it is difficult to say. Next to Malacca we find Malays in all the islands of the East Indian Archipelago, in India itself, and in Ceylon.

The Malay tribe, so far as we have here to do with it, is thus described: The skull is of equal length and breadth, the back being short and angular. The cheek-bones are prominent, the lower jaw heavy. The nose is flat, the nostrils large. The eyes are a medium between the Aryan and the Mongolian. The eye is black; the mouth large, with thick lips; the complexion a copper brown. The beard is almost entirely wanting, the hair straight and coarse, the color being black with a tinge of brown; the legs are poorly developed, as are also the breasts of the women. In character the Malays are exclusive, stern, and deeply earnest, and very jealous of their liberty. They abound in ceremonial observances. They have always been characterized as born sailors. They are very observant and readily adopt strange customs and usages. The feelings and virtues of domestic life are tolerably loose. Infanticide is prevalent and old people are ill-treated. Parents have but little authority over their children. The love of gain is with them a passion. For pay they will do anything, even to murder. This, too, makes highway robbery and piracy so common. As warriors they are brave and daring. Silent and reserved before superiors, harsh toward inferiors, generally stern and cruel, the Malay is always tender toward children. The deep religious spirit of the people appears in usages and legends. Their intellectual ability is not inconsiderable. The continental Malays differ considerably from the island inhabitants in intellectual and moral qualities. The clothing of the men consists of short trousers reaching to the knee, a sort of tight vest, and an open kamisol; on the feet sandals, and on the head a turban or a straw hat. Among the richer, yellow silk, and among the poorer, blue cotton is used. The women's costume is not essentially different. Ear-rings, finger-rings, and arm-bands are highly prized. At the age of puberty both sexes file the teeth, stain them black, and often insert little pieces of gold. The houses are built of wood and on piles, the space under the house being used for a stable. The furniture is of the most meagre sort. The food of the Malays is chiefly vegetable; meat is used only on festive occasions. Salt for cooking is not generally known. Tobacco is used only here and there. There are two meal-times, about 10 A. M. and 7 P. M. Fishing and trade are the chief occupations. Agriculture also engages many. The industries are numerous and skilfully carried on. Their boats, constructed with no other implements than a hammer, an



FIG. 213. — Malay anchor.

axe, and a handful of nails, are quite remarkable. The foundation of the Malay government is the family. At the head stands the "Panghulu," or chief, whose rank is not hereditary. In his hands is practically the whole power of the government. In the matter of inheritance, a woman's property passes to her own children, but a man's property passes not to his own children, but to his sister's, or in the second line to his brother's. In marriage, if the bride's family is rich, the groom need pay nothing for his wife, but he forfeits thereby all rights to the children; if he gives a gift for his wife, which goes for the marriage expenses, each parent has equal right over children and property; but if a man buys his wife, children and property belong to him alone. Polygamy is allowed by law. Malay wives, as a rule, enjoy a high reputation for loyalty and thrift. The national weapons are the sword, the kris or dirk, of which there are several forms, the lance, the club, and the blow-pipe, with little pointed

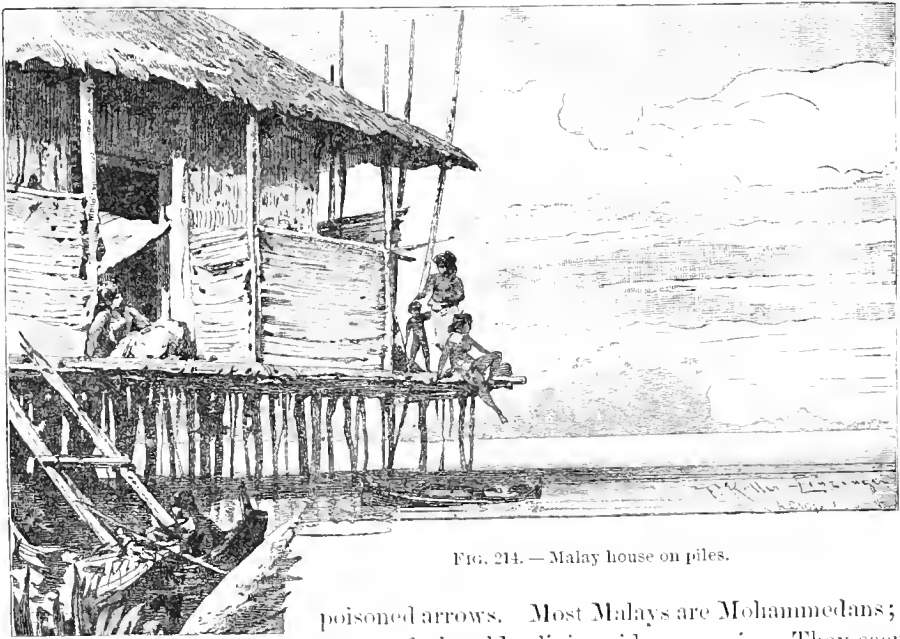


FIG. 214. — Malay house on piles.

poisoned arrows. Most Malays are Mohammedans; few traces of the old religious ideas remain. They seem to have believed that the spirits of the dead passed into tigers, which were regarded as sacred. Brahminism and Buddhism have both deeply influenced them and left their traces; but since the advent of Islam nearly all traces of the old faiths have been destroyed.

Another step east brings us to the East Indian Archipelago and the Philippines. Here we find two great Malay tribes, the Sundanese and the Javanese. The former, living in western Java, form a sort of intermediate member between the continental Malays, the Javanese, and the Battak in Sumatra. The Javanese, on the other hand, live about the centre of the thickly peopled island. They are the most cultured tribe of the whole Malay race. To the Javanese belong the Balinese and the Madurese, the inhabitants respectively of the islands of Bali and Madura.

The Javanese are lighter than the other islanders, though their complexion varies from light to dark brown. Their dress is similar to that just described. All but the highest officers go barefooted. About the head a cloth is wound so that the knot is not

seen. In working they go almost naked. The court dress of the Javanese princes of course is much more elaborate, very costly material being used. The general cut and appearance cannot be better described than by fig. 216. The women love to decorate themselves with flowers and jewelry. The Javanese houses are built of bamboo and covered with palm-leaves or grass, the projecting roof forming a sort of veranda. Often a ladder is needed to enter; in this case, the space beneath the house forms the stable. A sort of bedstead, cooking utensils, a mortar for grinding rice, a spinning-wheel and a loom for weaving are always found within. Rice, maize, and sweet potatoes are the chief articles of food. Flesh is reserved for festive occasions. Several liquors are



FIG. 215. — Javanese dancing girl.

made by them. Betel-chewing is common, and lately tobacco and opium are much used. Agriculture stands high, and agricultural implements are excellent. Many articles of European comfort and luxury may now be seen. The Javanese villages are all more or less alike. In the middle is a free spot, on which stand a few trees, a mosque, and a schoolhouse. About the village is a thick bamboo hedge as protection against sudden attacks. The cities show about the same characteristics as the villages. The palaces of the princes are often large enough to accommodate fifteen thousand persons. The heavy work is performed exclusively by men. The Javanese women are not rarely well formed. They walk freely and naturally, perhaps because

from youth up they carry their burdens on their heads. The people spend more of their time on the street than in their half-open houses. The people are quiet and reserved, and their daily life partakes of the same features. Polygamy is allowed,

but rarely appears, because divorces are more easily and conveniently obtained. A divorce costs merely half a guilder. Girls are commonly betrothed before they come to maturity. Women and children often powder themselves white, the better to bear the sun's heat. Children run naked till the fifth year. Marriage customs differ according to the district, but on the whole are very ceremonious. According to the old Malay family constitution, above mentioned, the Javanese fall into definite families, with a chief at the head. The family live together on a tract of land, till it in common, and pay one-fifth to the prince as tribute. Javanese society falls into two ranks, viz., nobles and commoners. The former is a blood nobility, founded on relationship with princely families. From this rank all officers are chosen. Between these two ranks definite rules of intercourse exist. The government is purely despotic. Old custom requires the young to meet the old, the lower the higher, with certain marks of deference. Every weapon-bearing man is bound to military service. Their industries are numerous, and very skilfully carried on. The trade of the Javanese, with the exception of the inland trade, is inconsiderable. Since the fifteenth century Islam has been the dominant religion of the Javanese. Still, they have incorporated a large number of forms from the Brahminic and Buddhist religions, as well as many Indian culture elements.

A peculiar Javanese musical instrument shown in our illustration needs no further explanation. One very original invention of the Javanese is the dove whistle. From a very light wood they carve whistles similar in principle to the familiar willow whistles of our boyhood. These they fasten to the tail feathers of their pigeons, which are then set free to



FIG. 216. — Malay courtier.

make music as they fly. The dances and the ruined temples scattered through the land show many evidences of Indian influence.

The Batta or Battak in the interior of Sumatra stand very low. There are three dialects of their language. The name Batta is really a nickname of contempt, given

them originally by their enemies and oppressors, the Mohammedan Malays. Related to the Batta are several tribes who inhabit neighboring islands. The Batta are smaller and more delicate than the Malays of Sumatra, but in no wise weaker. Well proportioned, broad-shouldered, with small hands and feet, they are not only very strong, but agile and tough. The face differs from that of the Malays still more than the body. The eyes are rounder, the distance between them greater, the nose broader and more stumpy, the complexion darker, — in short, the whole appearance, even though the woolly hair is wanting, recalls the negro. Some are free and some subject to the Dutch. They are subject not as serfs, but in the sense that they fight under the Dutch in war times if the Dutch will only let their religion alone. This religion is a highly developed fetich-worship, and has a powerful priesthood. All the Batta can read and write, since this comes in as a part of their religious education. Indeed, they have native books carefully inscribed on bark, and bound in a peculiar way so as to form a volume. The writing looks like Chinese, the last page of the book being the title page. They have also great skill in metal work, especially articles of ornament and arms. Their weapons are purely a result of their own ingenuity. Their

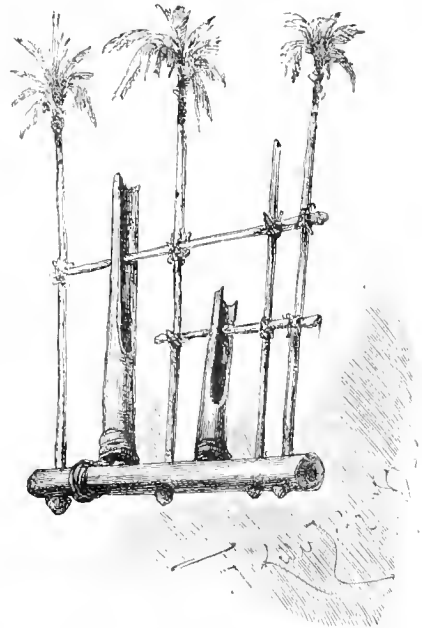


FIG. 217. — Anklong, Javanese musical instrument of bamboo.

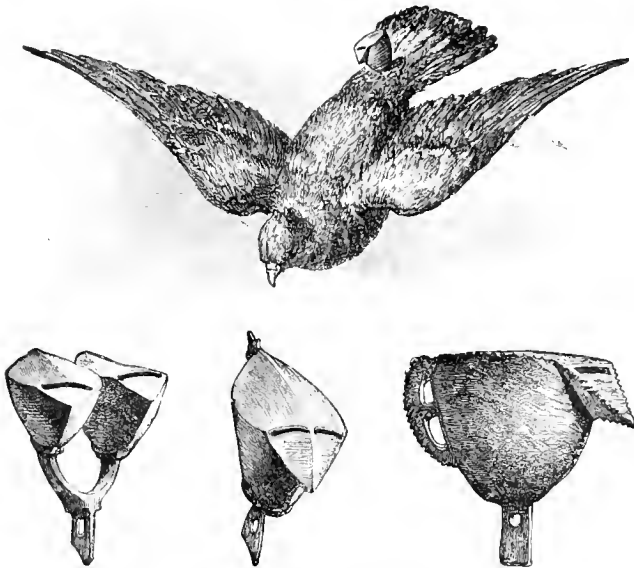


FIG. 218. — Dove whistles from Java.

swords are short, with broad, rounded points, and are particularly a thrusting instrument. Their guns consist of a long barrel with a heavy ironwood stock and a firepau. No

wad is used; the bullet comes in direct contact with the powder; and it is necessary to carry the muzzle higher than the breech, to prevent the bullet from rolling out. In hunting the elephant, tiger or rhinoceros, they use, however, a bolt two or three inches long instead of a bullet. In aiming, the Batta grasps the gun firmly in his left hand, without putting the gun to his shoulder, as this would probably break his collar-bone, lights the powder with his right hand, and then, to neutralize the effect of the recoil, turns around a couple of times on his left foot. This requires no little skill, but will excite a laugh from a stranger. Some tribes of the interior carry bows and poisoned arrows, which, though not so highly prized, are more terrible weapons than their guns. Their pipes, too, are often beautifully and skilfully made. Hunting and agriculture divide their time. The free Batta live in little villages. With the exception of their princes, they live in monogamy. Family feuds and blood revenge often extirpate whole families. In some tribes cannibalism is met, and this practice is based on the religious ideas that have come down to them. In fact, their whole state

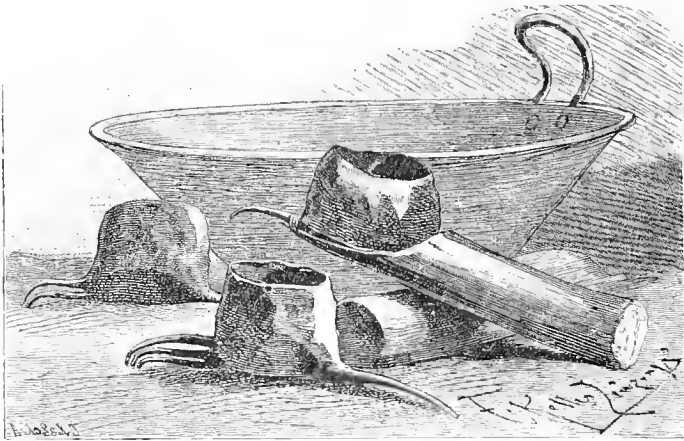


FIG. 219. — Copper vessels from Java.

life is dominated by laws of reputed divine origin. In case a person is accused of misconduct, he is judged by a sort of council, and exculpated or condemned, the judge drinking a glass of palm wine or some other drink as a sign that nothing further is to be done. After a few days the condemned man is brought out and tied to a stake. The aggrieved party chooses a tidbit from his body, which is cut off with a sharp knife, treated with salt, pepper, and betel, and eaten. If no artery has been severed so that the victim bleeds to death, he remains there till he dies of sunstroke. The body is then buried; the priest takes the post into the woods, and there cuts from it a fantastic spear, which he carries in war. A piece of the victim's hair is tied to the spear. In some districts the finale of the ghastly tragedy is more humane; the presiding judge cuts off the victim's head, thus ending his sufferings at once. The head is hung up, the brain removed, and the remainder is cured by smoking it. This is preserved as a magical means. The terrible ghastliness and cruelty of these cannibal practices are almost too revolting to mention. The flesh is eaten either cooked or raw, and the blood is drunk either clear or mixed with palm wine. It is worthy of notice that the heathen population of the island of Nias have much in common, not only as to weapons, usages, and customs, but in character, with the Batta. There is also a great similarity between the Batta and the Dyak of Borneo, whom we shall now consider.

These Dyak of Borneo, or, as they call themselves, Olo-Ngaju, are divided into the Biaju of the south coast, between the mouth of the Berito River and the Kota-Waringin Mountains, and the Ot-Danom in the interior, and the Dyak-Paré on the east

side. In stature the Dyak are small, though larger than the Malays. The body is well and strongly built, muscular, and of good proportions. Dwarfs, cripples, and deformed people are met among them. Albinos are frequently seen. Their hair is light brown, the eyes gray, the complexion a light brown, the women being lighter than the men. Old people become gray, but never bald.

The hair is black or dark brown; the sparse beard is plucked out; the eyes dark brown or black. The cheek-

bones are high and the nostrils large. The dress of the men is simply a strip of cloth drawn between the legs and wound several times about the body. The women wear a sort of short skirt. Arm, leg, and ear rings of various materials are used. Against sun and rain they wear a large hat. Every warrior carries a talisman for protection.

The Dyak dwellings are little huts built on piles. In southern and eastern Borneo the houses are often quite large, and in this case are divided in two. In every village there are houses in which the captured skulls of enemies are kept, and in which the young unmarried men sleep. These houses are considerably larger than the others. In some tribes they have a sort of agriculture. Their domestic animals are hogs, dogs, and hens. Morally, the Dyak stand tolerably high. Robbery and thieving are unknown among them. In-



FIG. 220. — Javanese manufactures.

tellectually, they are equal to the Malays. They are cleanly, diligent, and open, respect their wives (of whom they have but one), and love their children. But these elements of civilization are darkened by the custom of head-hunting, to which they are all devoted. No festivity, birth, marriage, death, but must have its quota of heads. Foreign influence has tended to lessen this evil, but the practice will not be

abolished till the Dyak are extirpated. These heads are not obtained in open conflict, but by sly, foul means. The head, no matter whether of man, woman, or child, is cut



FIG. 221. — Shield and weapons from Nias.

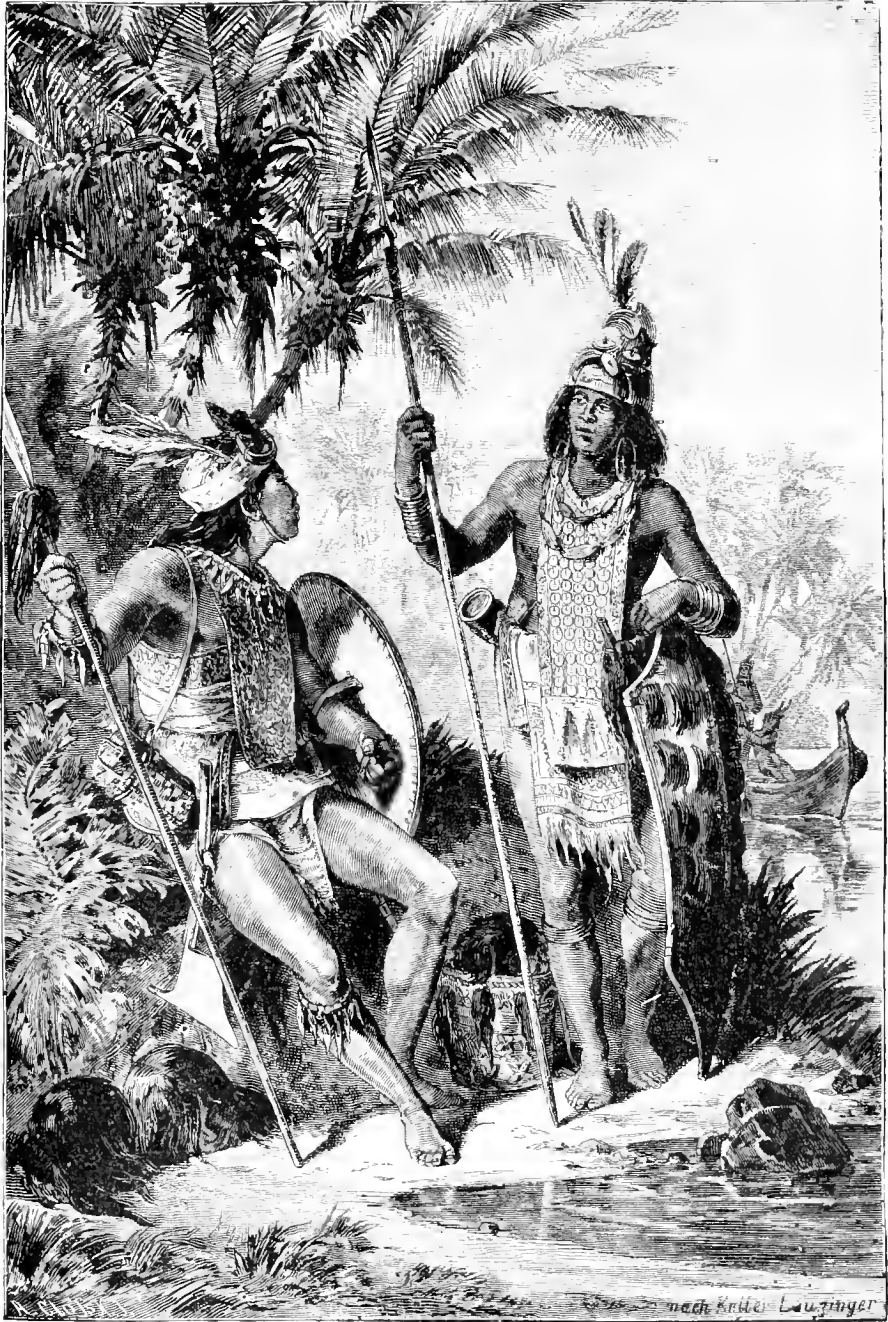
off and carried home with rejoicing, and then either mummified and painted, or stripped of the flesh and engraved. Often the skin of the forehead and the heart are given to the boys to eat, that they may be brave and bold. Bathing, smoking, and gaming are passionate amusements. The passions of these people are often so aroused that they run "amuck" in the streets, cutting and slashing at random.

The usages, legends, religious ideas, and ritual of the Dyak are of a sensuous nature, but are not so simple that their culture stage must be deemed low. Their physical agility is very great, and their skilfulness and inventiveness evince themselves in many ways. In the corner of every house, beside the fireplace, are found handsome porcelain vases, which are regarded as sacred, inasmuch that they protect the house from evil. The government of the people is identical with that of the Malays. The independent villages are under a general chief. Still, this chief's power is nominal, in that all important matters come before a council of the people. Right with them is traditional right. The Dyak are a warlike and brave people. Their weapons are numerous: shields of wood, swords, spears with barbs, bow and arrows, and blow-guns. Their arrows are poisoned. As smiths the Dyak are quite noted. Formerly the dead were often burned and the ashes preserved in vases. Now they are usually buried; sometimes, however, kept above ground, in the woods, in wooden boxes. To their religious ideas belongs the belief in the spirits of the dead. Little food offerings are made to them. The abode of these spirits is the

mountain district; and on weighty occasions the people are wont to fast three days and nights, calling upon these spirits. Many tribes of the east worship the sun, moon, and stars. In general, different godheads prevail among different tribes.

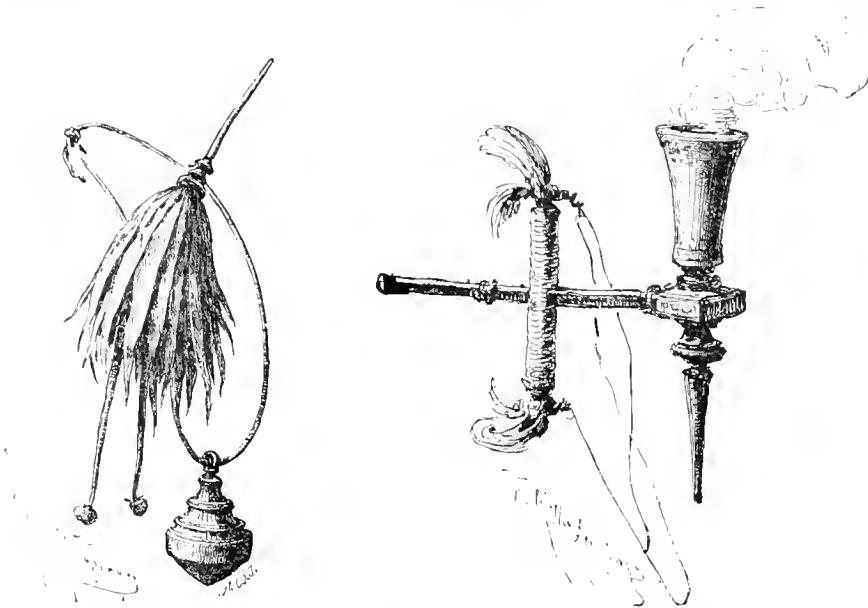
Besides the Dyak there are in Borneo a mass of smaller tribes, whose ethnologic position is undetermined. In part at least, they belong to the Malay circle of tribes.

In the great island of Celebes we find two chief tribes, the Mankassares in the southwest, and the Bugi in the southeast. The languages of these two are scarcely dialects of the same language; yet they have a strong connection. To the Bugi probably belong also the inhabitants of the neighboring islands on the south. The Bugi are proud, warlike, and revengeful. They never forget an injury, and will avenge themselves after years. Still, they are hospitable, trusty under good treatment, and willing. They are the most enterprising people of the archipelago. With them, too, gaming



Head-hunting Dyaks of Borneo

and smoking opium are passions. They often run "amuck." The Bugi are perhaps the boldest riders on earth; they spring on the wildest horse and guide him with a



FIGS. 222 and 223. — Ear-ring, ornament for the hair, and tobacco-pipe from Mentaway Island.

light rein of reeds. They capture these animals with a sort of lasso, which is fastened to the lowest part of the lance. They are also bold, brave sailors. Their dress is similar to that of the rest of the Malays. The Bugi are seldom seen without arms. The women are not excluded from social intercourse. They are handsomer than the Javanese, having black hair and eyes, and brown complexion. In youth the teeth are partly filed off, and the rest are stained black with betel. Men buy their wives from their parents. The houses, mostly built of bamboo, stand on piles. Trade and agriculture are the chief occupations. The Bugi are very moderate, upon the whole; they are powerfully and well built, and of clear complexion. Their faith is Islam.

With the Malays, F. Müller classes the Alfures of the north of Celebes and the neighboring islands. Their language has many dialects. Many Dutch scholars think that the name 'Alfures' has no further significance than that it designates a social condition, *i. e.*, coarse, uncivilized, heathen tribes. Mohammedans and Christians are never so designated. There are, therefore, different grades of Alfures, according as they stand higher or lower in the stages of barbarism. In Ceram the Alfures represent probably a mixed race of Papuans and Malays. While they resemble the former in appearance and character, they belong

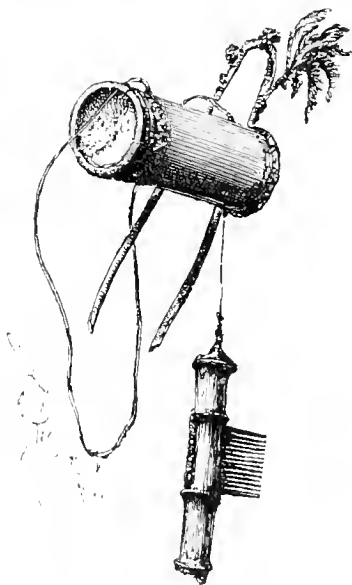


FIG. 224. — Bamboo box and comb (Mentaway Island).

by language to the Malay race. A similar mixed race peoples the northern peninsula of Gilolo, the islands of Buro, and Timor, and many others. All these tribes have



FIG. 225. — Watch-tower in Borneo.

been differently designated as Malays and Papuans. They have the Papuan features and hair, are large, slim, and strongly haired, but of lighter complexion than the Malays. In Ceram, on the coast, the Malay type prevails. Here Islam has obtained a footing, but Christianity has gained little entrance. In the interior the natives live free and untrammelled.

The Alfures are divided into two great confederations, the eastern and the western. Each tribe chooses its chief, who is also high-priest. In personal appearance the men are often of blameless form, and the women, a little smaller, are often exceedingly pretty. The hair, which in children is brown, grows to a great length; it is carefully dressed and bound in a mass on the left side, which gives the people an interesting look. The hair in grown persons is black and wavy, never crinkly like the negro's. The eyes are large, brown or black. Most grown men have full, heavy beards. The complexion is dark brown, the cheek-bones are prominent, the mouth broad, the lips thick, the teeth stained with betel, the nose prominent and of Jewish type. Frequent use of coco oil gives them a strong odor. On reaching maturity a tendency to corpulence is often manifested. The most essential article of clothing is a long strip of cloth brought between the legs and wound about the waist. Both sexes wear such a mass of beads, rings, and the like, that the impression of nakedness is removed. These personal ornaments, of which they are very fond, are often quite rich and beautiful, mother-of-pearl, birds of paradise, and the like being used.

The Alfures build their villages in the neighborhood of a brook or a sago grove in the forest, their houses being frameworks of bamboo covered with mats, and without win-

dows. A sort of bedstead of sago-palm branches is the only article of furniture. All young people sleep together in the large public buildings, which often contain hundreds of berths. Among the Alfures also prevails the custom of head-hunting, this being done in the same sly, unmanly way as among the Dyak. Before reaching the vil-

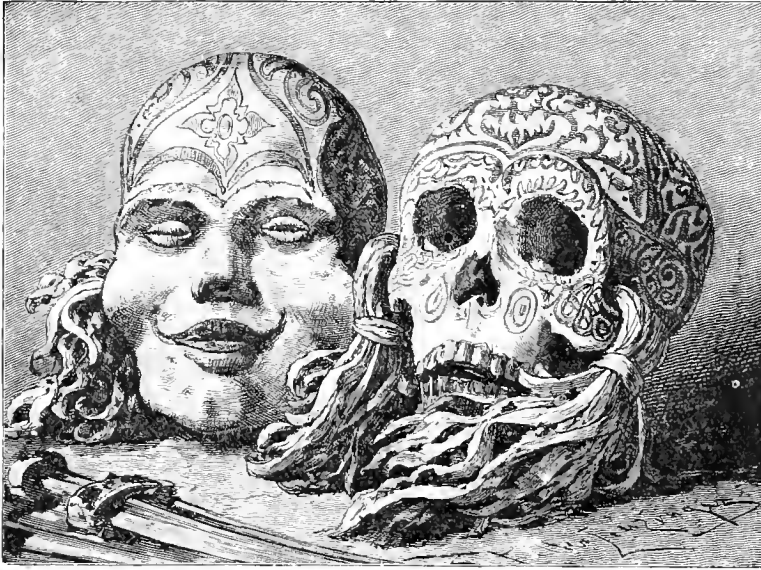


FIG. 226. — Heads as prepared and ornamented by the Dyaks.

lage, the warrior bringing the head announces the fact by blowing on his bamboo reed; and young and old, men, women, and children, assemble to celebrate the occasion with song and dance. Then follows a feast. The warrior keeps the hair or the lower jaw

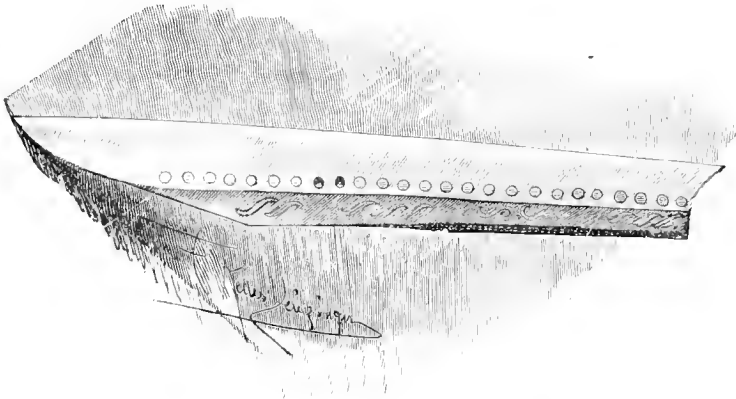


FIG. 227. — Blade of Dyak sword, with holes bored in the blade, which are to be filled, one for each head taken. Two holes remain unfilled.

as his private trophy; the rest goes to the public archives. At fifteen years of age the youth puts on his girdle with certain formalities, and his business henceforth is to obtain a head. Their weapons are bow and arrows, lances, light darts, and, above all, a knife. A narrow shield is carried for protection; the braver the warrior, the smaller

the shield. Besides war expeditions the men devote themselves to hunting, fishing, and obtaining sago. Sago is the chief diet of the Alfures, and its acquisition is their chief occupation. Morning, noon, and night this article is eaten in some form or other.

Slavery no longer exists. The functions of the priests are limited chiefly to prophesying, driving away sicknesses, and conducting ceremonies. Mystery enters as a large element into their doings. The Alfures believe firmly in the devil and in evil spirits, and as protection wear little amulets of stone. The dead are wrapped up in mats, carried into the woods, and put in a tree to dry up, or they are buried without ceremony. Their character seems to be good, open, honorable. They are fond of



FIG. 228. — Dyak swords.

hunting, music and dancing. As musical instruments they have horns, a sort of primitive fiddle, gongs, and triangles. Their songs, mostly choruses, are pleasing.

The Alfures of the coast who have been converted to Christianity seem not essentially different in appearance from the savages in the interior. What difference there is, is chiefly a difference of dress. Of course in their villages we miss the skull repository or 'baileo,' but in none do we miss the church. The conversion of these people has done much good in removing the fierceness and cruelty from their character, and eliminating many objectionable practices. But with it has also

come in the grossest immorality. Free-love exists among them; indeed, the parents do not like to have a daughter marry, for they then lose her assistance. One traveler declares that the best feature of these Christian Alfures is that they are good shipbuilders and sailors.

In the Philippine islands there are many tribes of Malay origin, one author enumerating no less than fifty-one. These tribes are political rather than ethnological, for the differences in language and customs are very slight. Such being the case, we select the most prominent as the type of all. This is the Tagala tribe, the members of which have a well-proportioned body, but are somewhat smaller than the Europeans, though larger and stockier than the Javanese and Sundanese. The complexion is never darker than copper red, and is often a straw yellow. The hair is black, smooth, glossy, and luxuriant. The beard is weak. The brow is low, the eyes are large and mild. The nose is flat, the mouth large and furnished with dazzling white teeth, which, however, they file and stain with betel. In delicacy of hands and feet, beauty of outline, the young women may be called almost classical. They are the mildest, tenderest, and truest of companions. But they age very fast, and corpulency destroys the beauty of their forms. Uncleanliness and the chewing of betel often makes them offensive to the nose. The dress of the women is simple and attractive, and almost of transparent texture; a sort of chemise, and a skirt reaching from the waist down, both of pure white. Narrow sandals are bound on the feet. A hat, a shirt, a pair of

trousers, and sometimes a jacket over the shirt, constitute the male costume. The people have a passion for gambling. Thieving, highway robbery, and piracy are perpetrated by the gamblers. Another national vice is opium-smoking. They are mild, reserved, retreating, but in no wise cowardly. As sailors they are not so good as the Chinese. They never exhibit surprise or wonder, but bury all behind a placid exterior. As a whole they are a good-natured people, having certain evil tendencies, but when rightly treated are among the most true-hearted people in the world. They have in their deportment something prepossessing and fine; a certain natural inborn culture. In all their subordination to a higher society they show a large degree of pride and nobility, observing carefully the rules of etiquette and taste. The chief occupations of the Tagala are handicrafts that require little bodily exertion. Still, they are good hunters, fishers, and farmers. They have great ability in acquiring arts. In wood and ivory carving they are excellent. Their gold and silver works could scarcely be equalled in Europe. Their copper and iron works too are fine. The women are especially good in weaving and embroidery. The Tagala are especially fond of music, and have many simple, melodious songs. The song is accompanied with beating on a flat metallic drum. The dance, performed by one or two persons, consists of graceful inclinations and turns of the body, accompanied by corresponding movements of the arms and the head. Nearly all the Tagala can read, write and reckon, show great aptness for art and handiwork, and have marked ability in abstract intellectual science. Their language is very musical and pliant, and has a simple grammar.

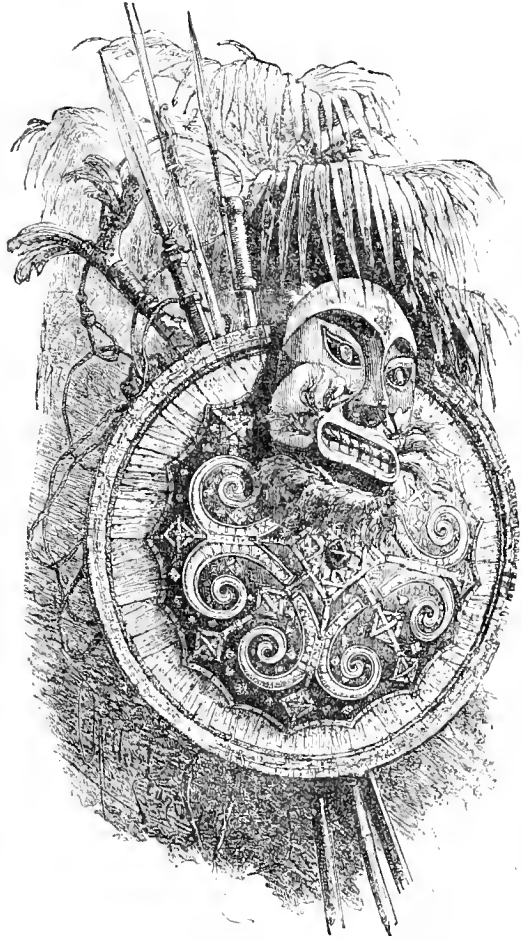


FIG. 229. — Hat, mask and weapons from the Malay Archipelago.

With the Tagala are to be joined the inhabitants of Formosa; at least, they are very closely related. Even the inhabitants of the Sulu Islands seem to be of the same race with the Philippine Islanders, though apparently at an early day mixtures with the Dyak, and later with the Malays, took place. They are incorrigible pirates, and fanatical Mohammedans, and are distinguished from the Malay tribes by the feudal system that prevails among them. Polygamy is allowed by Islam, but rarely appears, though the sensuality of these pirates is boundless.

Not much better are the people of Formosa, who enjoy the reputation of being

robbers and cannibals. The eastern half of Formosa is in possession of the natives, but the western part has been settled by Chinese. Intermarriage between these has developed a half-breed tribe. The real natives live chiefly by hunting and fishing, but are in endless feuds. Every tribe has its own name and speaks its own language; and since there is no one name for them, Dr. Schetelig has adopted the Chinese division of them into Shekwan and Chinwan. The former are the natives of the coast, who are frequently in intercourse with the Chinese. The latter are the barbaric inhabitants of the woods and mountains of the interior. Their hair is straight and not so stiff as the Malays'. The men have fine slim figures, dark brown or black eyes, thin lashes and brows, thin lips, beautiful teeth, and well formed noses. The complexion is reddish brown, that of the women being lighter, often a yellow. In spite of the high cheek-bones, the face is not unpleasant. Many girls are decidedly pretty. Both sexes strongly resemble the Japanese. They are strong and healthy. The beard is exceedingly weak; children's hair is cut away in the

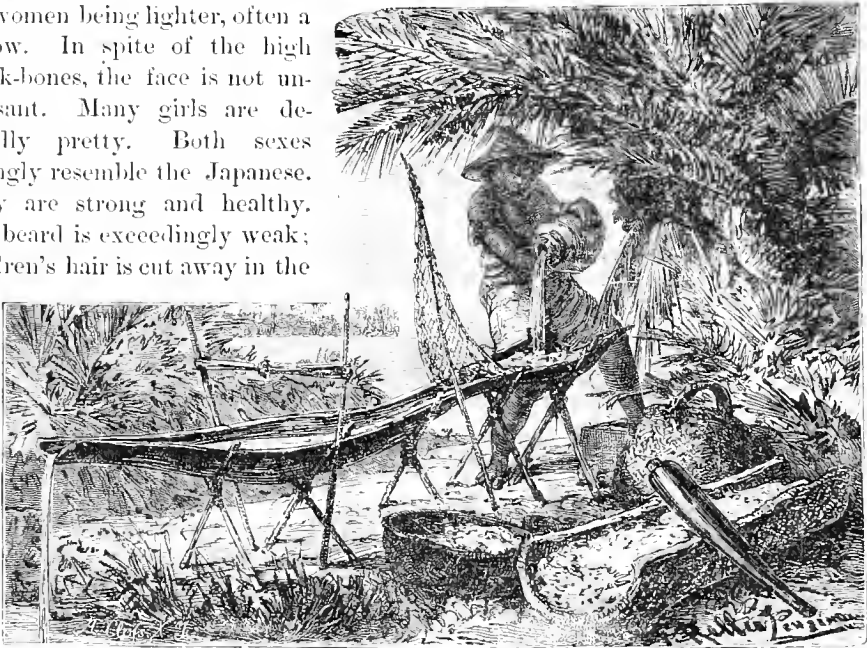


FIG. 230. — Preparation of sago.

nape of the neck and on the brow, but allowed to grow later. Both sexes let the hair fall over the shoulders, and tie it with different colored ribbons. Both sexes are tattooed, the men chiefly on the forehead, the women on almost the whole face, and the girls have two upper teeth knocked out. In summer the only clothing is simply a strip about the waist. In wet weather they wear a sleeveless jacket, and often a sort of toga. Their weapons are bows and arrows, long lances, and Chinese flintlocks. They also carry a sort of bag in which are kept pipes, tobacco, flint, and the like. Both sexes love ornaments, strings of beads, shells, pieces of metal, etc. They have a few musical instruments, love to sing in chorus, but know nothing of dancing.

Their villages are built on hills in the woods. Their houses are usually of bamboo, with high, broad doors and straw roofs. In the middle of the floor is the fireplace. A bamboo framework covered with mats serves as a bed. The sexes share the work, the men hunting, fishing, making weapons, etc.; the women gardening, weaving, and tending to household duties. The food is generally divided equally between women

and men. Both sexes smoke almost incessantly. All unmarried men and women sleep together in the public buildings which serve as the skull repository. They live in almost perpetual war, their special delight being head-hunting—no sly course



FIG. 231. — Malay plough (Celebes).

being considered dishonorable in this. Monogamy prevails, but divorces are easily obtained. Blood revenge is in full vogue. Their religious views are very primitive. There are neither gods nor temples; but totemism prevails, as in North America. Every village has its protecting animal. Old women take the place of priests, and exert a great influence. Their character is described as good-natured.

Turning back to the Philippines, we meet scattered over the whole archipelago, chiefly on the northern coast of Luzon, among the Malays, a dark, probably autochthonous race, called Negritos. They belong to the Papuan race and have preserved their race characteristics. Still, this is strictly true only of the numerous bands of Luzon. The Negritos are also called *Aetas* or *Itas*; they have a language of their own, which, however, has been greatly influenced by the Malay dialects. The *Aetas* are small and weak,



FIG. 232. — Young man from Timor.

with poorly developed legs. The head is negro-like, the jaws being prominent, the lips slightly prominent, the nose flat, the hair woolly, thick, and black, and always lustreless. The beard is poorly developed. As a rule, their bellies are very large. Their temperament is active, and their mental gifts not slight. Some have settlements and follow agriculture, and others wander about the woods as nomads, having no protec-

tion against the weather but a sloping screen of woven palm-leaves. To the age of puberty they go naked; then they don a strip about the loins. Ear, arm, leg, and neck bands abound. Tattooing is practised, and some tribes stain the teeth. Marriages are contracted immediately on attaining to puberty. Monogamy is the rule. The wife has to bear the burdens of life; the husband, who has unlimited power, devoting himself only to the chase. Bows, arrows, and knives are their weapons. Of their religion we know nothing.

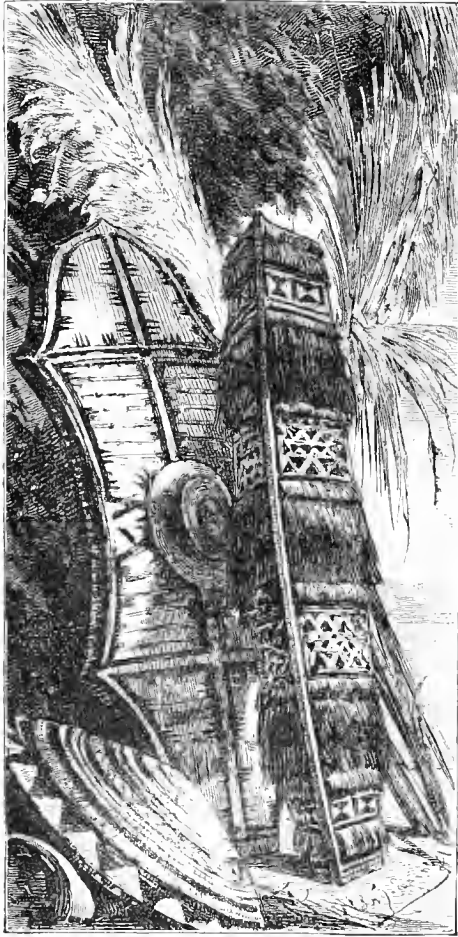


FIG. 233.—Wooden shields (one ornamented with human hair) and a straw hat from the Malay Archipelago.

The Semang of Malacca are doubtless pure Negritos, having all the characteristics just described. They all live by hunting, make huts of branches, and make their scanty clothing from bark. Apparently, they worship the sun. The Malays say that they eat their dead, burying only the head, and hold their women in common. As little known as the Semang are the Jakums. Small in stature and wild in character, they have neither huts, religion, laws, nor government. Their language is unknown. They are charged with cannibalism. They go almost naked, and carry bows and poisoned arrows.

Different from these, but still related to the Papuans, are the Mincopies, of the Adaman Islands. These are a race of dwarfs, well proportioned, with black, shiny skin, well-formed forehead, lips and nose, and delicate ears. They have great strength. Men and women wear scarcely a shred of clothing. No trace of a beard can be found. Parents show the greatest affection for their children. They wander about in bands of ten to three hundred, building the simplest kind of huts for protection. Still, they are so skilful that even the Chinese can learn of them. As bowmen they are very accurate. The dead are buried

in a sitting posture; and after the flesh has decomposed, the bones are dug up and distributed among the mourners, the widow receiving the skull.

The ethnological position of the Nicobar Islanders is doubtful, though they present many similarities to the hill tribes of Formosa. Their language seems exceedingly harsh and unpleasant. We need not, however, tarry with them; for to give their physical characteristics, character, state of culture, and the like, would be but to repeat what has already been said about the aboriginal inhabitants of the islands of the east. Both Mincopies and Nicobarese are, however, highly interesting from one point of view, already hinted at in the introduction to this volume (p. 3). The supposition that here may be found the least altered descendants of primitive man, has con-

siderable probability. If we accept the former existence of a continent in what is now the Indian Ocean, and assume that there was a centre of distribution not only of many of the higher animals but of man as well, it will explain many problems otherwise almost inexplicable.

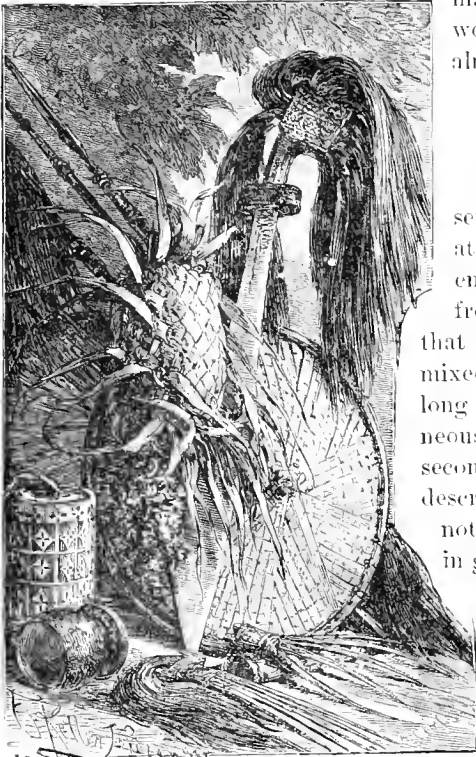


FIG. 234. — Sword, hat, comb, bamboo box and cup from Timor.

THE CHINESE.

We employ the term Chinese to include the settled agricultural people of China in general, at the same time recognizing the fact that this embraces in reality a people having its origin from many distinct bands; in other words, that the Chinese people do not form a pure, unmixed race, but rather a composite one, which by long residence has become more or less homogeneous. The Chinese, with their high culture, second only to the Japanese in Asia, have been described so often that we can give the reader nothing new. We content ourselves, therefore, in giving a general sketch of these people, leaving the reader to consult the special detailed works on China for the minor points.

The present Chinese belong to the Mongolian, or more properly the high Asiatic, race, and, according to tradition, immigrated in primeval times from the west or northwest into the basin of the Hoang-Ho and the Yang-tse-Kiang, where they proba-

bly overcame their relatives, the Miao-tse. Miao-tse is the generic name for the numerous tribes which occupy the mountains in the northwestern angle of the province Yunnan, extend through the southern part of the province Kwei-Chow and a part of Quang-Se, then gradually lose themselves in the plains of Quang-Tung. On the islands of Formosa and Hainan also live numerous tribes of the former primitive population. In outer appearance, the mountain classes differ little; but between their general physiognomy and that of the Chinese there is a wide gap. They are smaller, darker, and have sharper features than their neighbors. In their ways they are set and immovable. The men, as a rule, wear a turban, and always carry a knife, which is deemed indispensable. Marriage ceremonies are unknown. The young man chooses according to his taste. At New Year's the young people visit the fair or market together, the youth proposes, they go into the temple and pray, and go straightway to the bride's parents, where the necessary documents are drawn up privately. The husband dwells with his wife's parents seven to ten years, and is then at liberty to return to his own father's. The first child is formally presented to the husband's parents as a gift, the second to the wife's. Of course, these rules are not without exceptions; and in different clans there are slight variations. Most tribes decorate the dead with flowers, and carry it through the principal street of the village where the deceased lived to the place of burial. In winter, this takes place after three days;

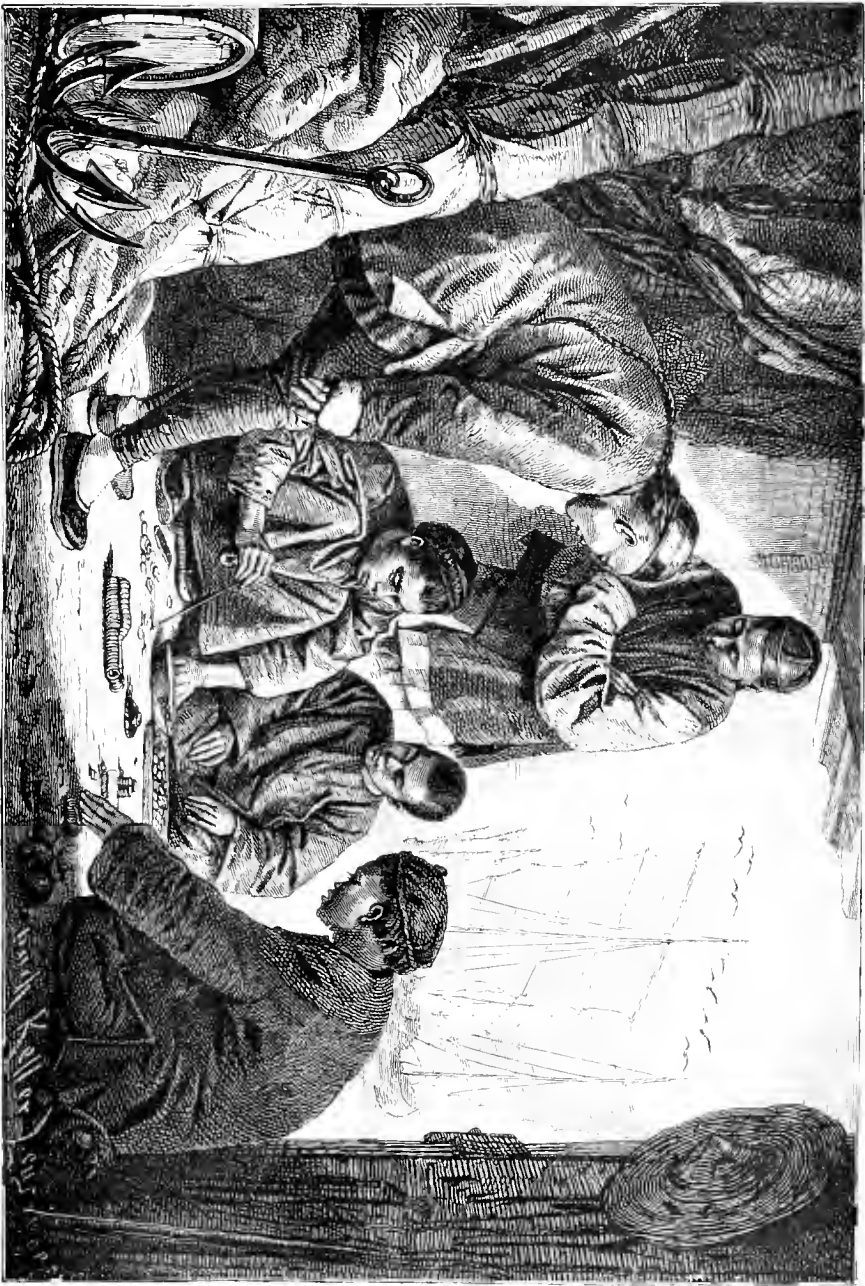
in summer, after one. After a time the corpse is exhumed, that the relatives may see the face. If it is well preserved, they think the lot of the dead is happy; if not, they think it sad. There are little local differences among the different clans. Four of these, whose names are unspeakable, do not bury, but burn, their dead. One tribe, the Shurri-Kia-Mian, one of the wealthiest of the primitive tribes, has a remarkable religious ceremony. They have a great temple in which is kept an idol of a dog. Only once a year is the temple opened, when a man is sacrificed to the dog-godhead. This is done with the man's consent, in consequence of a considerable sum of money to be paid to his family. The people, as a rule, are very superstitious, and have various means — such as smearing the face with paint, going through a



FIG. 235. — Girl from Shanghai.

hoens-pous of hand movements — to protect themselves from evil. Most tribes celebrate in the third month a great festival, the destruction of all the sorrows and misfortunes of the past twelve months. A large vessel is filled with powder, stones, and bits of iron. It is then buried; a fuse is attached and ignited, and a great explosion follows. The scattered stones symbolize the dissipated troubles of the past, and the explosion the inauguration of a better time. This celebration is usually united with drinking and feasting. Most primitive tribes in China have the reputation of being good farmers and stock-raisers. With these few remarks we pass from the autochthonous tribes, of which our knowledge is limited, to the real Chinese.

The real Chinese are doubtless a mixed people. They have grown up from the fundamental stock which immigrated in primeval times into this land, by the gradual



Chinese gamblers at Hong-Kong.

incorporation and assimilation of a mass of foreign elements. Although they have an ethnological unity in a certain sense, they fall linguistically into several divisions, which, even in daily life, have little or no immediate intercourse with one another. Still, in spite of local differences, we may draw an essentially simple and complete race type.

The Chinese are small and undersized, but still well built. The face is round, the eyes are small and widely separated, deep-set and oblique, black and glittering. The lids are without lashes, but the brows are thick. The cheek-bones are prominent, the brow low, the nose small, the lips thick, the hair black and coarse. The beard is poorly developed and the complexion yellow, often in the south dark brown. The



FIG. 236. — Woman of the higher class (Shanghai).

expression of the face is empty and lacking nobility. To a nobleman belong, according to the Chinese conception, a thick body, long nails, and small feet. The ideal of beauty requires a large head, thick cheeks, small eyes, a compact form, and especially small feet. In the custom of crippling the feet by encasing them in small shoes, the Chinese stand alone. This custom is supposed to have been adopted in the tenth century of our era; but of this we are not certain. This encasing of the feet is common, not only among the noble, but among the commonest people. Morally, the Chinese are diligent, skilful, crafty, provident, in general very moderate, but at the same time unreliable, avaricious, cowardly, and very immoderate in the use of opium. They are very courtly, and proud both of their old culture and of their land. Chinese history begins with a well-ordered state of affairs; of a state of barbarism there is no mention in the oldest legends. Their state life is well organized, and on it they have

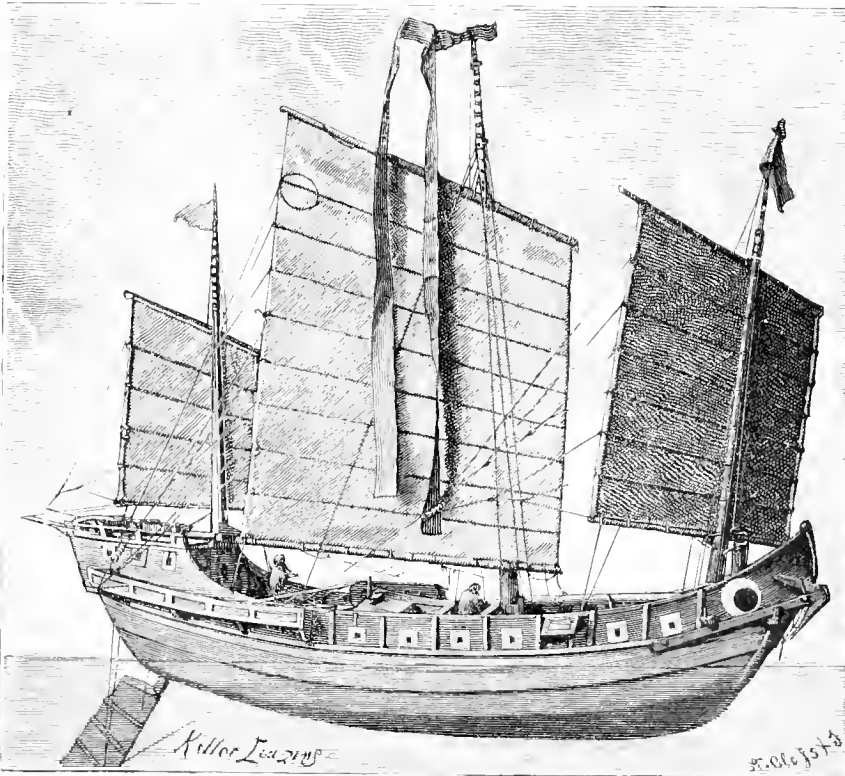
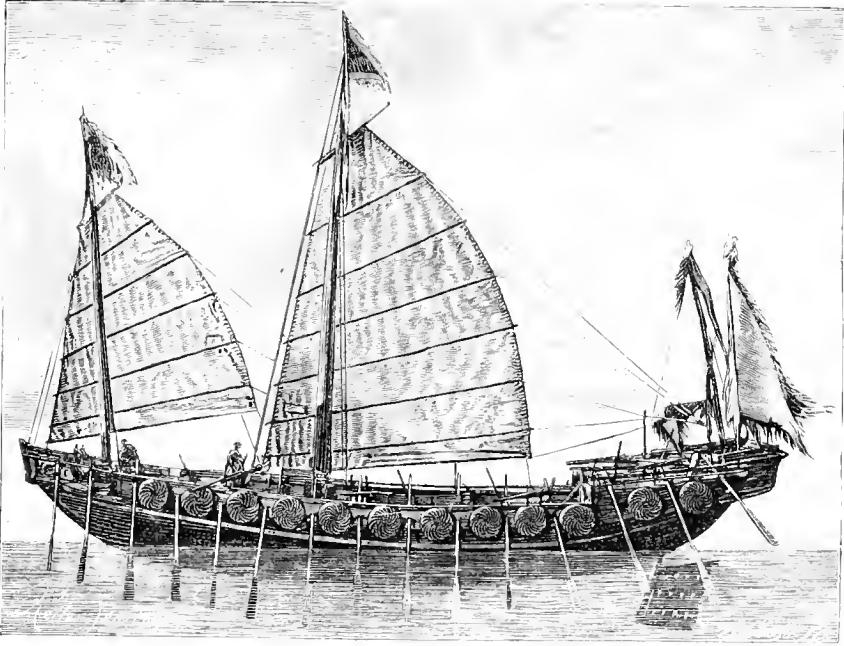
developed a high degree of culture. From antiquity we find them in possession of a highly complex system of writing and a rich literature. The people are highly practical, and strive for facts rather than to cultivate the poetic. Hence, we find great inventions and discoveries dating from the highest antiquity. Indeed, their culture is something remarkable. Cut off from the rest of the world for centuries, their wonderful civilization has been an outcome of their own inventiveness. From of old to the present time, the bitterest of hate has been manifested toward strangers. Indeed, it is even now dangerous in some districts for a European to travel. The Chinese culture is very exclusive; and wherever the Chinese go, it is only gradually and with



FIG. 237. — Cantonese cobbler.

great difficulty that they can be induced to give up the stereotyped form of Chinese civilization, and to adopt something more modern.

The clothing of the Chinese is too well known to need description, being essentially a shirt, loose trousers, and a kamisol or cloak, with all the variations in the way of material and trimming and minor points of cut that so advanced a nation would naturally adopt. In the summer a wide funnel-like hat, and in winter a close spherical hat, is worn. The dress is often magnificent. Yellow is the imperial color. Change in style of dress, except in the most unimportant detail, is unknown. One point in the dress deserves mention, and that is the economy of material which it calls for. It covers the body perfectly, and yet the dress of a Chinese woman requires but eight



Chinese vessels: above, a war junk; below, a trading junk.

yards of cloth. Since 1644, the head hair has been carefully cut away, except only the queue, which is carefully plaited and lengthened out with silk. Till marriage the girls wear the hair hanging loose; afterwards they bind it in a coil at the back of the head.

The dwellings are peculiar, looking like great tents, of durable material, almost never over one story high, with little rooms and paper windows. Among the rich, of course, are seen great luxuries of equipment, and tasteful gardens. The appearance of the villages is about the same, — a few unpaved streets, no high buildings, and about the whole a high wall. The Chinese eat everything, from rats up. Tea is the great drink, but spirituous drinks are largely used. In the large cities are found numerous cheap eating-houses, that have only a vegetable diet, and on this the Chinese seem to thrive. We must notice here a difference between the Caucasian constitution and that of the Chinese. The Chinese do well without a seventh day of rest; but to supply the place of this, they have numerous pauses in their work, and fewer exertions. They seem to have a passion for eating fruit before it is ripe, and filth seems to have a charm for them. To these causes may be attributed much of the sickness by which they are afflicted. As a rule, their nourishment is poor, yet their physical constitution seems to remain good. The Chinese is a farmer *par excellence*. Almost every inch of land is carefully manured and tilled.

In silk culture, cotton-growing, and fishing, too, he is excellent, but of stock-raising he knows nothing.

The family life is simple. A man has but one wife, but may have concubines, whose children are legitimate. Betrothals take place in early youth, but the hour and day of wedding must be accurately determined by the horoscope.

Both parties must be as nearly equal in rank and wealth as possible. Marriages with foreigners are prohibited by law, and the causes permitting divorce are also thus determined. The Chinese family is a state in miniature, and the father a sort of absolute chief. The birth of a son is a joyous event, but that of a daughter a misfortune. Therefore, among the poorer, exposure of infants and infanticide are in full vogue. Much attention is given to education, and cheap schools abound. In life the two sexes are strongly separated, the women being excluded from the public and limited to the house, but still not degraded.

Just as the family is a miniature state, so the state is an overgrown family. The people regard the emperor just as a father who has a deep interest in his family. Especial reverence is paid to experience and age, and, above all, to wisdom. The scholars always form an aristocracy. The citizens fall into four classes, viz., scholars, farmers, artisans, and merchants. All in the first rank are free, and from them are chosen the candidates for office. The emperor rules absolutely, according to the precepts of the sages, and under him is a graduated series of officers. Public matters and the administration of the law are bad. Nowhere are there so many secret orders,

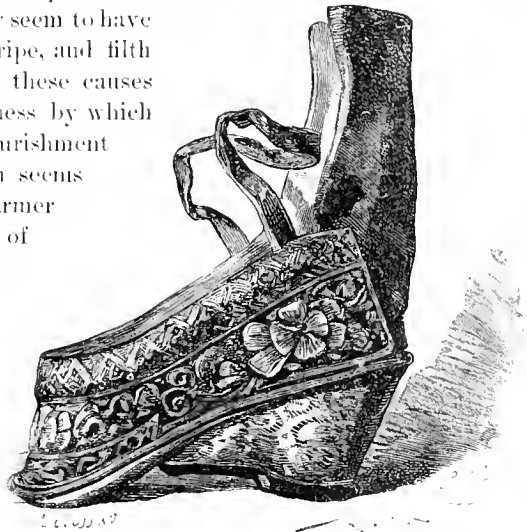


FIG. 238. — Chinese shoe.

nowhere so many acts of absolute violation of law, as in China. The relatively insignificant military power has, under European influence, been improved, European arms also having been introduced. They have an active trade, but it is chiefly inland. Mortality in case of sickness is with them very high, since they have poor physicians. In case of death, mourning lasts twenty-seven months, and in the spring and fall sacrifice is made to the dead, on the grave. Several religions are distinguished: the old popular religion, based on a worship of natural powers, and without priests or temples; Confucianism, a religion for the learned; Buddhism; Islam, especially in the south; and besides these, numerous philosophies of a religious nature. The people are quite superstitious, and have many practices, such as divination, soothsaying, etc. Finally, French Catholics have founded many flourishing colonies of native Christians, the Protestants being not so successful in their labors.



FIG. 239. — Chinese cook.

The language of China, a monosyllabic speech, falls into two parts, the popular language and the written language; the language of intercourse with the cultured (the Mandarin dialect) may form a third. The popular language, of which there are several dialects, differing considerably in pronunciation, is less polished than the written language or that of polite intercourse, and stands nearer to the original whence all three sprang. How many people speak Chinese we cannot accurately say, since we do not accurately know the population of China. The aggregate varies in estimation from

two hundred to five hundred and thirty-seven million souls. Certainly, China is more densely populated than the most thickly peopled part of Europe. There is, furthermore, a constant tendency to over-population. This breeds a certain indifference to life, which explains some of their barbaric customs, and also a constant stream of emigration into neighboring and distant places. They are easily acclimatized, and wherever they go are characterized by industry and diligence. Of course, in countries like California, where Europeans or their descendants predominate, they are oppressed and looked down upon, but in other places they represent the best element of the population. It is a notable fact that they never go out to found a new China; it is always with the expectation of coming back, living or dead, to their old home.

THE COREANS.

The inhabitants of Corea are less known than the Chinese and Japanese. Like the Chinese, they are a mixed race, — descendants on the one side of the Sien-pi, who often appear in the history of Central Asia, and on the other of the San-pan, who are settled in the south of Corea. Their nationality and language date from the conquest of the Kao-li, who came from the north in the second century B. C. and conquered the whole peninsula. Their language is polysyllabic, and is distantly related to the Japanese. The Coreans have a Mongolian type, but resemble the Japanese rather than the Chinese. They are of medium size and tolerably powerful. Those in the north are the most robust, and are almost wild. The cheek-bones are prominent; the nose somewhat flattened; with broad nostrils; the eyes black and oblique. The figure is slim and far more powerful than that of their neighbors.

At present Corea is ruled by a native dynasty, but pays tribute to China. The domestic king, who must not wear the royal color of China or have a throne that would be like the Chinese throne, is yet among his own people absolute despot, having power over life and death. In fact, while he is really a rascal, stupid and incapable, brought up from his twelfth year in a harem, he enjoys divine reverence. Ambitious princes rule in his stead, and bleed the people to their hearts' content. Of the higher nobility there are two kinds, the military and the civil, the civil being the most important. Then follows a weak caste, the so-called half-nobles, who have the right to fill certain offices from their ranks. After these is the citizens' caste, to which the merchants, artisans, and hand-workers belong. And lastly comes the lowest caste, which comprises the mass of the people, — the farmers, shepherds, hunters, fishermen, etc. One institution of the country not to be omitted is the system of bond-service, similar, though of milder form, to that of Russia. In general, the condition of the government is wretched.

The official religion of Corea is Buddhism, which gradually spread hither from China. Still, we can scarcely speak of an official religion, for there is a general indifference to religious usages and formalities. The priesthood are low and corrupt.



FIG. 240. — Seamstress (Hong-Kong).

We might, from the existing state of things, not expect to find a temple, an idol, or a joss-house in Corea, and, as a matter of fact, we do find in the best cases scarcely more than a wretched shrine. The character of the people is generally regarded as superior to their neighbors'. In conduct they are frank and open. They are thoroughly honorable, loyal, and good-natured. In intercourse with one another, and even with strangers, they show an almost childlike trust. In size and strength they are superior to Chinese and Japanese, and their free, unimpeded gait gives them an air of independence. Still, it is undeniable that, despite their superiorities of physique and character, they are behind these in culture. Polygamy prevails, and the lot of women differs little from that of the Chinese women. The wealth of a man determines the number of his wives. There are no special marriage ceremonies or formalities.



FIG. 241. — Chinese actress.

A man simply takes to himself a wife, and does by her as he would do by the rest of his property. The women are usually confined to their rooms; in the country, where they take part in the field work, they have greater freedom; but in the city it is contrary to the good custom to have a woman's look on the street. At nine o'clock in summer, and at an earlier hour in winter, every man leaves the street and shuts his doors; then the women enjoy the privilege of a few hours' walk in the open air. And it is an offence for a man then to be found out of doors.

There are no funeral ceremonies. The corpse is simply put in a coffin or wrapped in a shroud and quietly buried. Houses are usually one story high, built of clay, and covered with straw. Of course, in the larger cities better houses are seen. The household appointments are similar to those of the Japanese, but they lack the

elements of tidiness and cleanliness. The Coreans always sit cross-legged on the floor; hence mats take the place of ordinary furniture. Even in the palaces of the great there seems to be a lack of taste and comfort. The people are simple and moderate in everything. Their diet is plain, rice being the staple of food. For music and dancing they have a passion; but of theatrical representations they know nothing.

THE JAPANESE.

As of the Chinese, so of the Japanese, we give but a short sketch. In a certain sense they are a more cultured people than the Chinese, and are much less exclusive. They have opened their doors willingly to foreign influences, and this has made a radi-

cal change in their social relations. Old Japan is now chiefly seen in the districts whither European influence has not found its way. The Japanese fall into two tribes, the real Japanese and the Aino. The former is a mixed people of immigrant Mongolian races and the autochthonous population, whom Japanese history calls Emishi. These latter, though not identical with the Aino, are related to them. The primitive population of the south were probably partly exterminated and partly assimilated, just as the Emishi of the north were. Long after the mixing process in the south of Japan was completed, Jimmu-Tennō appeared. Under him and his successors, by the partial conquering of Corea, the Mikado's empire was established. Immigrants came over from Corea; later, though in fewer numbers, from China. This was continued

from the third to the tenth century, and these foreign elements gradually formed the Japanese people, the essential characteristics gradually disappearing. Thus we find three ethnic elements: 1. The Aino, the original inhabitants of central and northern Japan; 2. A Mongolian tribe, like the better classes of Chinese and Coreans, who settled in the southwestern part of the island; 3. A Malay-like tribe, who first settled in the south, and then gradually spread over the whole island, and conquered it. These last two elements can still be found in comparative purity. Thus, marked differences of form and growth may be seen. While the majority are called very muscular, and even stalwart, some are thin and poorly built. Indeed, we may say there are different types. A darker complexion, compact forms, strong bony structure, flat, broad faces, with low brow, nearly

straight eyes, prominent cheek-bones, stumpy nose, and large mouth, are the characteristic features of the northern population. The other types are characterized by lighter complexion—often a yellowish white—a slimmer form, and more delicate limbs. The face is oval, the brow high, the eyes large and deeply veiled and more or less oblique, the cheek-bones not so prominent as in the northern type, the mouth well formed, the nose slightly arched. In fact, in Japan there is a great difference or variation in the faces of the Japanese. At times they compare favorably with the Europeans. As a rule, the immigrant elements present the most pleasing appearance. The Japanese cannot be called a handsome race; but their faces betray great intelligence and expression. They are smaller than the Chinese and Coreans, and the female sex are much smaller than the male. In half-breeds the Mongolian type predominates.

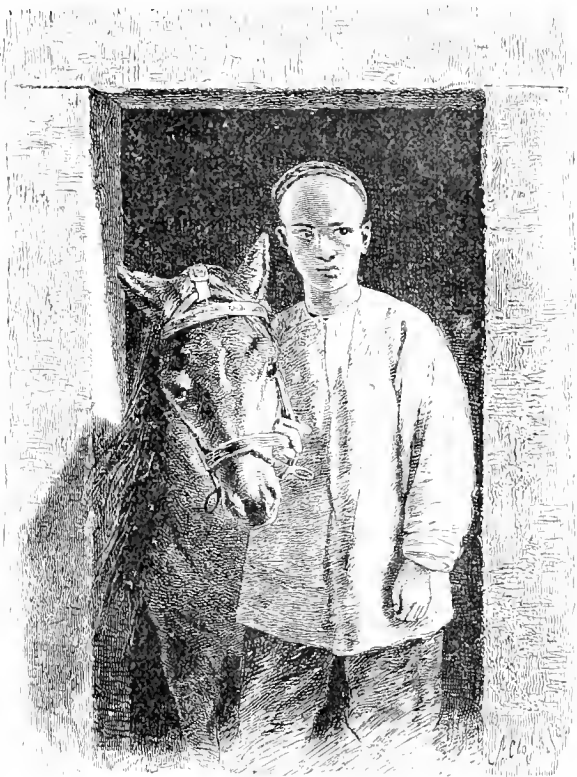


FIG. 242. — Coolie.

The Japanese people are characterized by many praiseworthy qualities little met in other Orientals. The people are marked by their cleanliness, their friendly, humane life, their honor and self-consciousness, their intelligence, their susceptibility to the beauties of nature, and their reception of the advantages of civilization. The Japanese are industrious, careful, hardy, and truthful. Paternal and filial love are especially strong. Their love of flowers, landscape beauties, and objects of art is proverbial. With a warm patriotism and a certain justice we find much corruption and nepotism in politics. With an aptness and quickness in learning, we note a lack of persistence and skillfulness, in so far as they have to deal with anything except imitation. Withal, there is among them a certain superficiality and incoherence in

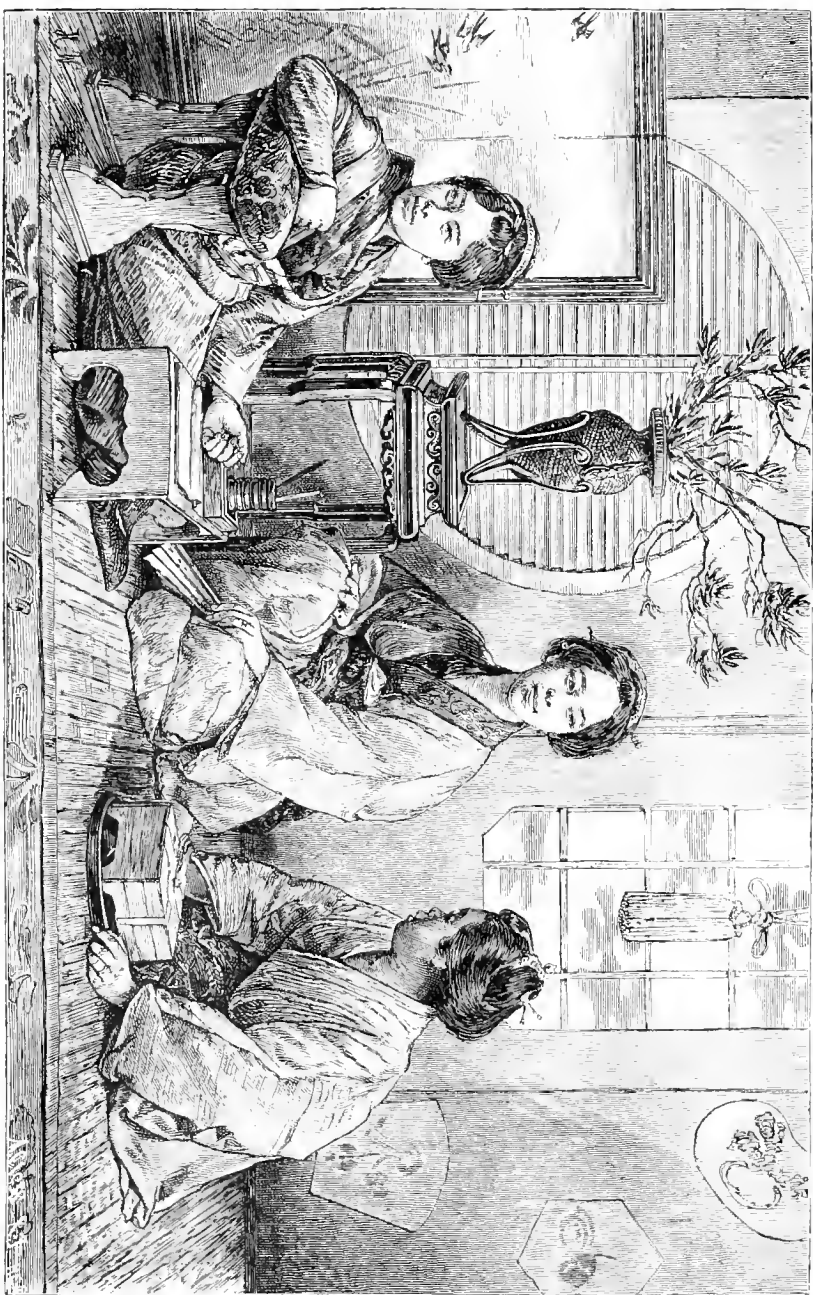


FIG. 243. — Corean.

knowledge. Not only in the education of youth, but in the training of animals, there is manifested a cold, heartless cruelty. The Japanese nation is in many respects a people of children,—harmlessly trustful, impulsive, given to childish sports, easily interested in novelties, but restless under everything. This is especially true of the higher classes. They are in general intelligent, provident, open, courtly, diligent, frugal, good-natured, and friendly. They are upright, honorable, loyal, and at the same time superstitious and sensual. Their natural impulsiveness makes heavy work especially burdensome, and often develops a lucky-go-easy spirit.

In Japan everything is gay enough: the heavens, the vegetation, the men, everything, laugh. In times of ease, old and young enter with an earnest zest into their sports, flying kites, setting off fireworks, etc. Peddlers and traveling merchants thread the streets, balancing their goods on a sort of yoke over their shoulders. Men go along thus peddling food, a sort of traveling restaurant. Rice is the great

staple of food. At mid-day there is always a pause in the busy, restless scene. The evening scene is especially charming, the streets being lit up, the bazaars being open, and the well-lighted goods spread temptingly to view. Every village has its especial object of interest, such as the stands where jugglers, comedians, gymnasts, etc., give their exhibitions. The baths and coffee-houses, too, afford great amusement. The baths are used in common by both sexes, neither being shocked by the nudity of the other, since what we call shame is wholly unknown to the Japanese. Still, though there is a certain looseness of morals, this is no worse than in other places where great modesty is practised. The law against marriage infidelity is of the strictest character. The position of woman is a medium between Oriental degradation and European freedom. She goes about as she pleases, even to the public baths, alone. One curious custom we must mention, namely, that every wife is obliged to admit into her house



Japanese lady and servants.

on the wish of her husband a mistress who has not the rights of a wife, but who may share the affections of the husband. Theoretically, she is a servant, and her children are taught to call and regard the regular wife as their mother. Marriage in Japan was formerly a civil contract merely, especially among the lower class. People troubled themselves neither about state nor church. Usually, the parents of the bride and groom met at a coffee-house, exchanged gifts, and then the bride went home with the groom. Since 1870 it is necessary to have a legal union. Man and wife have no meal in common, yet they move in society together. A married woman can always be told by the fact that she stains her beautiful white teeth black, and pulls out her eyebrows. By this she shows that she has renounced the desire to please outside her



FIG. 244. — Korean warrior.

own family. In this, however, she is queen. It is a notable fact that among the Japanese neither kissing nor shaking of hands is known.

Alcock calls Japan the paradise of children. They are nourished and cared for with great tenderness. Children are regarded as divine blessings; yet the average number of children for a family is three. On the seventh day the child receives its name; on the thirtieth its head is shaved. The child is then washed and ornamented, and carried by its mother to the temple, where a few coins and the thanks of the family are offered to the god of the household. At the age of four months a new period begins. The child is now dressed like a grown person, and so nourished. At fifteen the boy becomes a man, and is now marriageable. Among the lowest classes may be found cases of parents selling their daughters in marriage; but this old custom is entirely banished from the best society. The Japanese woman is very desirous of

pleasing, and her pleasantest hours are spent in preparing a costume for the next gala day. The Japanese costume is sufficiently known from pictures, consisting chiefly of a long frock-like garment, fastened about the waist, and similar in men and women. Shoes, in our sense of the word, are only worn by Europeanized Japanese; straw sandals are commonly worn. Wooden shoes like sandals are sometimes worn, but are taken off at the door, so that the ordinary Japanese goes barefoot or in his stocking-foot in the house.

Nothing could be simpler and neater than the houses of Japan, strongly built structures with steep roofs and neat partitions. The whole family collect about the hearth, in which a bright charcoal fire is kept burning. Here they sit, watching the fire and pointing out the arabesques in the ashes. Along the walls are seen two cupboards of whitewood, one in which the household treasures are stored, the other in



FIG. 245. — Japanese warriors.

which cooking utensils, blankets (woollen and silk), and small pillows, are kept. On the walls hang guitars and other articles, a few little birds or flowers. Mats and cushions in a large measure take the place of our furniture, and everything is of the simplest kind; and the luxury of the rich consists only in the freshness and purity of the mats and the fineness of finish of these simple appointments. The mats which cover a floor are always of a certain size, and the dimensions of a room are spoken of not in terms of feet and inches, but in mats; this being a twelve-mat, that a ten-mat room, ten and twelve mats respectively being required to cover the floor.

Among the Japanese all forms of courtliness and politeness are scrupulously observed. Further, the closest intimacy does not banish this observance, in which there is nothing ostentatious or forced. The same scrupulous observance of their rules of etiquette is found at their meals, for which there is no regular hour. The Japanese are very sociable, loving picnic parties, evening entertainments, concerts, balls, and the like. Music they especially like. As a rule their songs have a

melancholy cast. Cards and dice are prohibited. As in the rest of the Orient, song, instrumental music, and dancing are practised only by girls. In reputation there are three especially low classes—the actresses, the dancing girls, and the prostitutes. Still, these are demanded and upheld; they are even employed at the feasts of the great men, to serve as waiters and give amusement. Not to be confused with these are the girls of the despised Pariah caste. These are especially noted for their charms, but still they are regarded as a sort of impure thing, and no delicate relations



FIG. 246. — Girl from Osaka.

between them and the rest of the people are found. Both sexes smoke tobacco in little steel pipes. Opium smoking is not one of the vices of the natives. Tea, cotton, and fruit are grown in abundance. Rice, fish, and vegetables are the staple of food. Their cooking is of a high order, and their best meals cost but a trifle.

The Japanese temples are of peculiar structure, and often of colossal proportions, and filled with all sorts of idols and foolish fancies, made rather to excite fear than love and trust. On gala days the people go *en masse* not to worship but to amuse themselves. Here are found theatrical representations, panoramas, lotteries of all

sorts. There are about thirty different religious sects, which seem to exist side by side in peace and harmony. The real state religion is the Shintôism, or sun-worship. This is held chiefly by the middle classes. The lower classes follow Buddhism, and the highest classes a sort of pure deism. Belief in immortality with eternal bliss or torment prevails. Every family has its private chapel. Cloisters with monks and nuns are common. The dead are washed and enveloped in a white cloth, on which the priest writes a prayer. Their corpses are doubled up in a sort of sitting posture, put in a cylindrical coffin, which, in turn, is placed in a large earthen urn.

The old primitive population of Japan, the Aino, now form numerically a weak element of the population. Their chief abode is now the island of Jesso, though they are spread over the Kuriles and the southern part



FIG. 247. — Traveling confectioner (Tokio).

of Saghalin. The ethnic position of these is doubtful. Dönitz and Hilgendorf call them Mongolians. F. Müller thinks them Hyperboreans. The Japanese call them *Jebi*, which means simply savages. Originally they belonged, undoubtedly, to the Asiatic continent. A remnant of the old stock is still found under the name *Giljaks*, on the lower Amur, of the continent. In growth the Aino are small, but more powerful and broad-shouldered than the Japanese. The complexion is of a dark brown tint, the head is disproportionately large, the face is flat, angular, with prominent cheek-bones, full lips, flat, stumpy, broad nose, and somewhat oblique eyes. The brow is high, flat, and retreating. Especially noteworthy is the excessive growth of hair. The long, thick, wavy hair and the full beard give an appearance of manly worth, that is not sustained



Japanese lady.

by their general characteristics. The Aino is reserved and shy by nature; his goodness and mildness have become proverbial in all Japan. Their longevity is great, and their physical powers endure to the last. Their clothing consists chiefly of a large blouse crossed in front and rudely ornamented with a blue pattern. In winter a fur robe is thrown over this; but even in the bitterest weather they go bare-headed and barefooted.

They live in low rush houses of a nest-like character. The entrance forms at once door and window; the interior is a single room; a hole in the roof serves as a chimney. Mats laid on the bare ground form the floor. The hearth is in the middle of the room, and around the sides of the room are found the various utensils of the house, the hunting apparatus, the fishing tackle, etc. Dogs are the constant companions and defenders of the men. The women are well grown, but disfigure themselves by coloring the region about the mouth blue, and tattooing hands,

arms, and feet with various figures. They are fond of wearing strings of red berries about their necks and through their ears. Their long hair is bound in a knot. On the women fall not only the household duties, but the tilling of the soil where this is possible. The Aino are polygamists, and no nearness of consanguinity is a hindrance to marriage. Rice is their only cereal; it is eaten not cooked, but only soaked in water. This and fish are their chief nourishment, and are always prepared in the rudest way.

The men are almost exclusively devoted to hunting and fishing. Accustomed from childhood to running and leaping, they pursue their game with great skill, and seldom fail in procuring it. In fishing, too, they are especially skillful. Their weapons consist of bows and obsidian or flint pointed arrows, a hatchet, and a lance. Often they poison the points of their arrows, and a wound inflicted by one of these is usually fatal. In their way they are exceedingly polite, rubbing their foreheads and stroking their beards every time they meet any one. Friendliness seems to be the fundamental

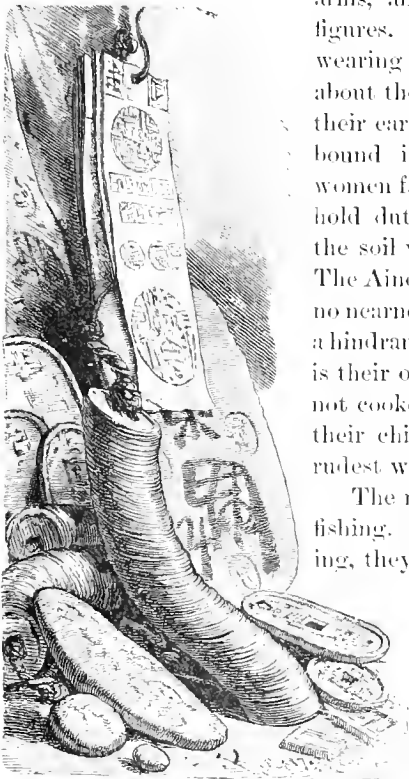


FIG. 249. — Japanese gold, silver, bronze, and paper money.



FIG. 248. — Peddler of food (Tokio).

feature of their character. They are grossly ignorant, have no written language, no money, scarcely know their own age. Their religion is that of their forefathers, a boundless reverence and worship of the dead. They are very superstitious; sun,

moon, witches, and the like, and especially bears, claim their attention and reverence. The number of the Aino in Jesso is variously given from 17,000 to 80,000, though perhaps 17,000 is nearest correct. They are found chiefly in little villages on the coast,



FIG. 250. — Aino.

and along the rivers, but not in the mountainous interior. The pure Aino have only a short existence before them, for at no distant period they will be swallowed up among their neighbors.

THE INHABITANTS OF ARCTIC ASIA.

The geographical position of the Aino, as well as their ethnological coherence, leads us by a single step to the Arctic tribes. To these belong the Giljaks, who have a close relationship with the Aino. The other tribes of this group, with whom the Inuit and the Aleuts of North America are to be classed, are the Chukechees, with the Koriakes and Kamtschadales, the Jukagires and the Jenissei Ostiaks with the Kottes. With the Giljaks, — wild, bloodthirsty, given to shamanism, — since they resemble so closely the Aino, we will not delay. We simply say that they inhabit the districts on the lower Amur and the coast of the Gulf of Tartary, and number from three to eight thousand. Their monosyllabic language is distinguished especially from that of the Aino and the neighboring tribes. The Giljaks have oblique eyes, prominent cheek-bones, thin beard, thick black hair, flat nose, and pointed chin. Their features are coarse and heavy, and their glance shows a certain fierceness. Blood revenge occurs.

The chief tribe of eastern Siberia are the Chukechees. Their name means simply people. This tribe, which numbers 10,000 souls, inhabits the extreme northeastern corner of the Asiatic continent, their southern boundary being the Anadir River, and



FIG. 251. — Siberian boat.

their western limit being Cape Shelagskoi. They are so essentially similar in language, customs, and manner of life with the Koriakes (or Koriaks) that they may be taken as one people. The Chukechees are partly nomad and partly settled. Among the former are those who have reindeer, are well to do, and visit the coast only rarely. The harsh climate and the unproductive soil make them nomads. Their only possessions are reindeer, and it is necessary to move from one place to another to furnish the animals with moss, on which they feed. They have, therefore, no stable houses, but only easily moved tents of skin. To possess a few reindeer is the highest aim of the people, since they furnish everything necessary for sustenance and comfort — flesh for food, furs for clothing and tents, fat for fire and lights, etc. Even the bones are not lost, since they are worked up into utensils. The poorer class, who cannot acquire reindeer, have to live on the coast, where they depend on fishing for sustenance. Among them are found various stone utensils. Frequent exchanges of abode are necessitated, but not so as to give the people a nomad character. They live in settlements of tents, each tent accommodating several families. The tents consist of a framework of whale or walrus bones covered with bits of hide. For fuel they use fat, wood and coal being scarcely known. Upon the whole, the life of all these people is sorrowful enough. All coast Chukechees are excellent seamen. Their boats, about twenty-five feet long, consist of a framework of wood covered with walrus or seal-skin, sewed tight. They are uncommonly light, draw little water, and will carry as many as twenty-eight persons. To increase the carrying power without lessening the speed they fasten to the sides skins filled with air, and these do excellent

service. In these boats the Chukechees are very venturesome and brave, making long journeys, attacking walrus, seals, and whales with their short harpoons, and that, too, with a skill and coolness that are admirable.

All Chukechees are passionately fond of whiskey and tobacco. In smoking they use small pipes that hold only enough tobacco for five or six whiffs. In the matter of clothing the Chukechees have adopted much from the Russians. Otherwise they wear only furs, a jacket, a pair of trousers, and a pair of boots. Men and women are only distinguished by the cut of the hair. The men cut the hair short; the women let it grow long and braid it. The head is not generally covered. Beads and tattooing are much prized as ornaments. The character of the women is not generally mild, and often the husband is under his wife's control. The mass of the work falls on the women; the men chiefly look after the herds. Often the grossest cruelty prevails, such as cutting off a wife's ears or a portion of her arm in a fit of passion. As a rule, they are very excitable, often even violating the sanctity of hospitality. They show great respect for their chiefs. In case of personal injury, they quietly wait an opportunity for revenge. Often revenge passes from generation to generation.

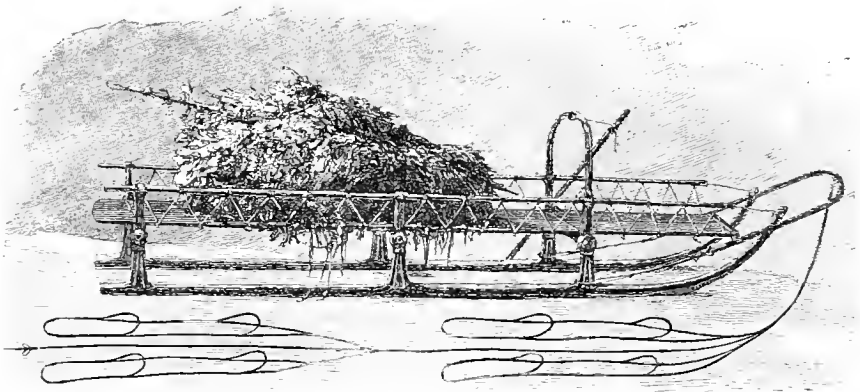


FIG. 252. — Siberian sledge.

There are no special marriage ceremonies. A young man of fifteen years, desiring to marry, simply goes to a family known to him, makes known his wishes, and chooses his bride. He is taken into the house; he herds his bride's father's reindeer for four or five years, living with her as husband all the time. In case he proves thrifty, the parents of the bride and his own make him a gift of reindeer, and the matter is ended. The Chukechees do not wish to die natural deaths; they think it base; they do not want to become a burden to their family. It thus becomes a solemn duty for the nearest relative, or, in default of relatives, the nearest friend, to kill the aged. The candidate for death puts on his best clothes; the friends and relatives gather about his tent; wife and children stand about without the least sign of sorrow. The decisive moment comes. The person to be killed goes into the tent, removes the outer garment from the body, presses the side firmly against the side of the tent, and cries in a loud voice, "Kill me quick." The person deputed to give the fatal blow stands on the outside, and plunges his harpoon with all his might through the tent and into the chest of the person. A loud shriek follows. Death has come. If the deceased so wished, the corpse is burned; otherwise, it is taken into the mountains and buried,

a couple of reindeer being slaughtered and buried with the body. The Koriaks live south of the River Anadir, and are in all essential points similar to the people just described.

The Kamtschadales live in the southern part of the peninsula of Kamtschatka. In outer appearance they resemble the other northern Asiatics, but have longer faces and less prominent cheek-bones, a large mouth set with large teeth, and especially strong shoulders. In character they are mild, hospitable, and a little sly and tricky. They live in great friendship with one another, and are mutually helpful. To drink and to do nothing are their highest desires. Their dwellings are

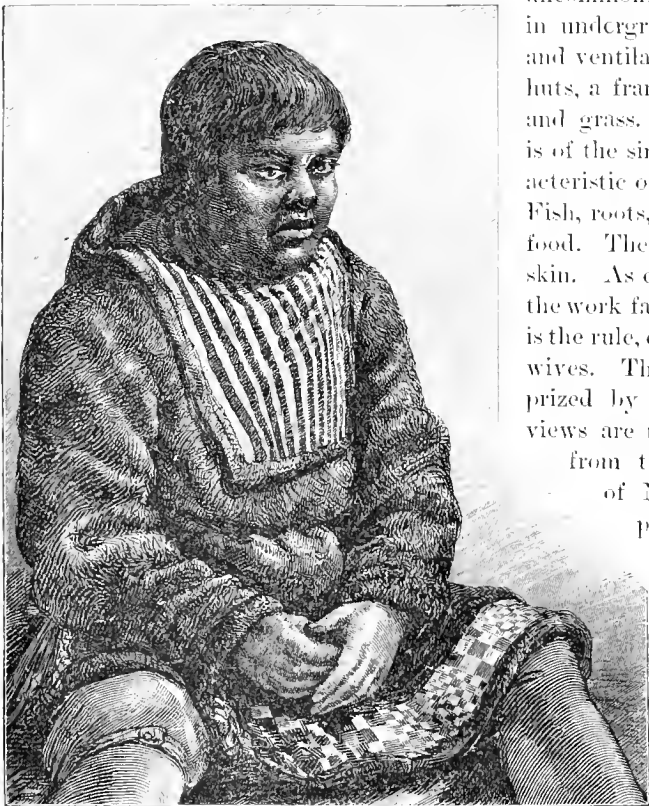


FIG. 253. — Kamtschadale.

uncommonly dirty. In winter they live in underground houses, poorly lighted and ventilated, and in summer in light huts, a framework covered with leaves and grass. The household equipment is of the simplest sort. The chief characteristic of the people is their gluttony. Fish, roots, and berries are the staple of food. Their clothes are of wild animals' skin. As elsewhere, the greatest part of the work falls on the women. Polygamy is the rule, each man having two or three wives. The purity of either sex is little prized by the other. Their religious views are unique, differing very much from those of every other nation of Northern Asia. Shamanism prevails among them. They

throw their dead to the dogs for food, because they think this helps them in the future world. They number to-day about 2000 souls.

The Jukalires live east of the Yakuts and the Tungus on the Rivers Yana, Indigurka, Alassja, Kolyma, and Anadir. They are the small remnant of

the once powerful tribe who occupied almost the whole northeastern part of Siberia. Most of these people to-day speak Russian. The tribe of the Jukalires formerly wandered as nomads along the Kolyma, but later wandered into their present abode. Only a small part remains. The rest, by wars with their neighbors, the Chukchees, the Koriaks, and the Russians, have dwindled away and disappeared. Their intellectual abilities are comparatively high, and they are characterized by cleanliness, thrift, and openness. Old accounts make them a warlike tribe of fine physique and energetic movements, of medium size and light complexion. The face is rather long than round, with high cheek-bones, large eyes, mild glance, rather long, fine, somewhat arched nose, and high forehead. The hair is dark brown, rarely black, and usually

thin. The beard is poorly developed. They have no characteristic clothing; this varies greatly, but is generally cut after the Russian style. In summer they live in little tents, in winter in little houses of hollow logs. Fish is their chief article of food, though game is much used. The Jukalires are honorable, of mild habits, and happy character. The dead are buried in coffins. Superstition is little prevalent.

Of the other two branches of the Arctic people we have little to say. The Jenissei-Ostiaks, on the upper Jenissei, fall into two clearly different tribes, the Symish and the Imbazish, the one living mostly on the Sym, the other on the Bachtá. The Arines, or Arinzes, live in the Sagamish steppes, and the Kottes, or Kotts, on the Agul. All these tribes live wretched lives, wandering about with their miserable tents, and living by fishing, hunting, and raising reindeer. They are all more or less useful to the Russian government in the pelt trade.

THE TRIBES OF NORTH AND EAST SIBERIA.

According to Siberian conceptions there is a great difference between the regular nomad tribes and the roving tribes. To the former belong the Burjáts, Kírgises, Kalmuks, etc.; to the latter the Tungus, Samoyedes, Ostiaks, etc. The difference is that the nomad tribes have definite winter and summer pastures, and wander from one to the other, according to the season; hence some of them follow agriculture. The roving tribes wander incessantly from one place to another, year in and year out.

As the nearest neighbors of the Arctic tribes, or Hyperboreans, we have already mentioned the Tungus, who occupy the eastern part of Siberia, bounded on the north by the Arctic Ocean, on the east by the land of the Chukehees, on the west by the Jenissei, a great district of mountains, moors, and forests. They number 70,000. They form one division of the old northern Turanian family, the Mongols, Turks, Finns, and Samoyedes, being the other four. This branch is considerably divided, the tribes in different divisions having distinct names, though a common type is readily recognizable. In form and features they closely resemble the Mongols. They have broad foreheads, high cheek-bones, large eye-sockets, prominent bones, prominent, heavy eyebrows; the eyes are narrow, and slightly inclined to the nose, and the jaw massive. In the Amur districts their faces have a Chinese cast. The expression of the face is intelligent. The eyes are black, the nose well formed and prominent, the mouth large, but the lips not projecting. The upper lip is usually very long. The ears are neither large nor projecting, and the teeth are of great beauty. The complexion is of a yellowish tinge, the exposed parts being much darker than that covered by the clothing. The hair is coarse and black. The beard in men is very slight. The form is usually of medium size, and of great symmetry, elasticity and firmness. Corpulency is rare. Physical strength and endurance are characteristic of the people. Their movements are quick and firm. From childhood they are used to hardship; frost and heat, hunger and thirst, have little effect upon them. These physical characteristics are seconded by scarcely less excellent endowments of spirit and intellect. Great personal courage and bravery, both in the chase and in battle, are evinced by these people. And their intellect is unusually sharp, though, to be sure, they have a certain superficiality of judgment and instability of will. They are at once joyous and careless and trusting. Their hospitality is rightly extolled. Lying and stealing are little known among them, and a reflection against one's honor often leads to hostilities and even murder. A tribe which lives exclusively by hunting

and fishing must necessarily move every day or two. In winter they gladly return to the deep valleys of the mountains. The men care only for hunting, fishing, and looking after the herds; the rest of the work falls on the women. Their sense of locality is wonderfully developed. In the morning the husband simply tells his wife where she will find him in the evening. She packs up children, utensils, etc., and goes there, and without difficulty the two parties go their different ways over trackless plains, over hills, through forests, to the appointed place. It is wrong to suppose that the men's work is light in comparison with the women's. Hunting and fishing are followed as a business, and are hard work. Hunting laws prevail, and are strictly observed. If one or several families have the right to a ravine, and the game pursued by another family crosses its boundary line, the latter family must cease to pursue it, except it be a ravenous animal, like a wolf or bear. As said before, their food is almost purely animal, and the meat is all carefully cooked. Salt is never used, vegetables are luxuries, and bread is rarely seen. Formerly water was the only beverage used; but lately tea and whiskey have been adopted, and the use of tobacco is widespread.

The second branch of the Tungusic people, the Mantchus, inhabit the so-called Manchuria. They are a bold, warlike, energetic race. In 1644 they obtained possession of the throne of China, and the old annals of China mention several tribes of Tungus who took an important part in the history of the empire. To them belong the Lamutes on the Sea of Okhotsk, and the Schibä in the Ili valley. The Mantchus are noted for their fine, powerful figures. They are coarse and dirty, but still honorable, open, and brave.

Formerly Shamanism prevailed, but Buddhism has supplanted this. They are mostly shepherds, hunters, and fishers, but many follow farming and gardening. The Lamutes (about 2000 in number) are quite interesting. They are characterized by order, honor, and agility. They are excellent hunters, and a few are good fishermen. They are complete nomads, riding about without map or



FIG. 254. — Chief of the nomadic Tungus.

chart, on reindeer. Their physiognomy has a special character. The brow is straight, the lips thin, mouth and nose of medium size, the chin round, the hair straight and dark brown in color. The Lamutes are small and spare, but extremely agile and tough. They live in conical tents, each tent accommodating two families, who keep it blamelessly clean and orderly. They are courtly, accessible, and hospitable. Reindeer flesh is the chief food. Men and women dress in fur clothing of the same cut. In religion they are Greek Catholic Christians, though many heathen superstitions survive. Here prevails the 'half-marriage' custom — i. e., a couple live together from one to three years before marriage.

In the midst of the Tungusic districts live the Yakuts (about 200,000 strong), a northeastern member of the great Turkish family. Their abode stretches from the Anabara on the west to the Yama, Indigurka, and Kolyma on the east, and on both sides of the Lena to the sea in one direction, and the Aldan and the upper Maia in the



FIG. 255. — Mantchu belt together with the implements it supports.

other. Their language is distinguished from the Turkish idioms by great antiquity, their language being the Sanskrit of the Turkish language. The Yakuts are mostly nomads, and have in late times adopted Christianity. They fall into several divisions and sub-divisions. Each tribe has its sages, a number of whom govern it. The villages are found in such places as afford pasturage for cattle and horses, their chief possession. They follow hunting with great skill and endurance. In face they resemble the Mongolian race. The jaws are greatly developed, so that between the upper and the lower incisors there is quite an empty space; the mouth is usually as wide as the jaw is long, the ears are unusually large, the brow low. A vast head of coarse, black hair covers the skull; small, deep-set eyes glitter over prominent cheek-bones; and a yellow, parchment-like skin covers the spare, weak body. In short, theirs is the Mongolian type in caricature. Accustomed to all sorts of privations, they can endure any amount of cold, hunger, and hardship. Their food consists of curdled milk and flesh. Of bread they have no conception. Fat in any form is a delicacy; on gala days each guest drinks a pound of warm melted butter. In the matter of diet they are

not at all choice. They even pound up the bark of trees, and cook it with fish. Both sexes are passionate smokers of tobacco. They sleep and eat to an incredible extent, but in this line are capable of great deprivations. They live in tents, which they share with their cattle. They dress wholly in reindeer skin, with the hair side in, the men and women being scarcely distinguishable. Polygamy prevails, the wives being bought of their parents. With them jealousy is unknown. In summer they live usually on the open plains, but in winter go to the mountain valleys. Of agriculture, stock-raising, and industries we can scarcely find a trace. As a rule they are uncommonly hospitable; they always help the poor of their tribe in times of need. The results of the chase are divided among the members of the tribe, the unskilful hunters excepted. Hence, great care is taken not to lose one's reputation as a hunter. The people are honorable, useful, and submissive, but at the same time incredibly dirty, careless, and superstitious. Shamans play a great rôle among them. Hostilities are rare, and criminal transgressions scarcely known.

The western neighbors of the Yakuts and Tungus are the Samoyedes, who are scattered over a small part of Siberia and a large part of European Russia. Formerly they occupied the Saganish mountains, but from there spread along the mountain rivers, especially the Jenissei and Obi. Later they were scattered and driven north by the eastern tribes. Once a populous tribe, they now number scarcely sixteen thousand souls. At present they live along the Arctic Ocean, from the White Sea to the Bay of Chatanga, and extend a considerable distance inland. They are divided into four tribes or subdivisions, which differ but slightly from one another. Indeed, the Samoyedes are called by various names. In the summer they occupy the districts immediately along the coast, but in September they go south into the mountains, where the heavy timber lands afford them protection against the bitter climate. Here, under the trees, the shamans perform their savage rites. The reindeer are choked to death with cords; the skin removed, and the warm flesh eaten raw by the people. The tongue and heart of the animals are especially prized. The antlers are fastened to the top of the tree under which the ceremony took place. The grossest superstitions prevail. Every evil the people believe can be averted by some form of sacrifice or magic. If a person is sick, the shamans seek to transfer the trouble to a reindeer,



FIG. 256. — Yakut woman in full dress.

by inflicting torture upon it, under the belief that the pains inflicted on the animal are so much removed from the human sufferer. If the person gets well, the tortured animal is buried alive, to prevent the possibility of the trouble returning. In case of death, the corpse is carried out feet foremost, not by the usual way, but through an opening made in the side of the tent for the purpose. The face is covered with a woollen cloth and put in a coffin with the dead's possessions, gun, axe, knife, pipe, etc., buried in a shallow grave, and a mound raised over it. Finally, a favorite reindeer is driven to the grave and slaughtered, the flesh being eaten in honor of the dead, and the horns being placed on the mound. If the survivor be a husband or wife, he or she must mourn a whole year. A large figure is made and clothed in the garments of the deceased, and the surviving husband or wife does by it as by the living, bringing it to the meals, furnishing it with food, undressing it and taking it to bed. Upon the whole, the life of these people is sorrowful enough, plodding from one place to another through the deep snow, in the bitter cold, and seeking their scanty sustenance by hunting, fishing, berrying, etc. The wife is the slave of her husband; the daughter a possession of her father, which he can sell at pleasure. Even a brother can sell a sister. On moving to a new camp the wife has to pitch the tent, cut wood, make the fire, fetch water, etc. The men simply slaughter a reindeer, eat the best portions themselves, and leave the rest for the women. Then they lie down to sleep, and leave the women to do everything else. A man desiring to marry goes to a tent where daughters are to be had, makes his choice, and pays the price. The conditions of the contract are cut on a piece of wood in signs; this piece is split in two, one part being held by the groom, the other by the bride's father. In cases of dispute these parts must be produced, that the conditions may be read. A father must not marry his own daughter, or a brother his own sister; otherwise there are no restrictions in regard to marriage. Suicide is not regarded as a sin, but as something pleasing to the gods, since it is a voluntary sacrifice. To the Samoyedes belong numerous other tribes or divisions, variously scattered and known by different names. They have intermarried much with the Ostiaks, who are intellectually very low. These Ostiaks number about twenty-five thousand souls.

THE MONGOLIAN TRIBES.

Under this designation we include those peoples who to-day are settled in the Asiatic inland, in the district named after them Mongolia. They fall into three families. First the Burjāts, or Burātes, in the southern part of the Irkutsk government and the lands along Lake Baikal from the Chinese boundary to the Lena, and from Onon to the Oka; second, the East Mongolians, who inhabit Mongolia, from Siberia on the north to China on the south, from Mantchuria on the east to East Turkestan on the west; and third, the West Mongolians, or Kalmuks, whose original home was Dzungaria. They seem to have wandered from the east and settled in various districts during the seventeenth century. In 1771 a large part of them went back to China. The remaining part became permanently settled on the steppes between the Volga and the Ural, where they are known as Black Kalmuks in distinction from the White Kalmuks, or the inhabitants of the government of Tomsk. A few Mongolian tribes live in northeastern Persia, where they speak a Mongolian dialect strongly mixed with Persian.

The Mongolians, though warlike and brutal, are, on the whole, a lazy, phlegmatic,

nomad people, and are inferior to the Tungus in energy and quickness. These circumstances, together with the fact that they are strict followers of Buddhism, make these terrible people less dangerous to the surrounding tribes. They are indisputably the bravest and toughest people of Central Asia, and could undoubtedly make themselves masters of China, and perhaps all Asia, if but they were led by a talented man of their own race.

The Burjāts live to-day on Russian soil, under self-chosen princes and sages, who are yet under Russian dominion. Their religion is a mixture of Shamanism, Buddhism, and orthodox Christianity. Their religious cult is simple. Prophet, priest, poet, teacher, physician, and judge are united in one person. The people are very superstitious, believing not only in God but in other mighty beings. The acceptance of Buddhism has changed greatly their habits and softened their character. Laziness seems inborn; often only hunger will drive them to conquest. They are exclusive, morose, and taciturn, but still hospitable, sober, and simple in method of life. The Russians have lately introduced tobacco and whiskey, and to these they are now passionately given. Murder and plundering are very rare, but they are prone to petty thefts. They are really cowardly, being bold only when they are supported by a majority. Abstract conceptions are wholly wanting. Lately a primitive agriculture has been followed. For handiwork and music they have a natural proclivity. The most civilized tribes can read and write. The less civilized live in poor huts and tents, and thrive by hunting and stock-raising. Furniture is scarcely known; men and women sit cross-legged on carpets, after the Oriental fashion.



FIG. 257. — Burjāt woman.

They dress in leather and furs; but east of Baikal the dress, especially of the girls, is rich and brilliant. Women lengthen out their queue with horsehair, and the men wear their thick, raven-black hair in a tuft or bush on the head. Gold and silver pieces are worn frequently, partly for ornament and partly as talismans. In point of morals, the people are very depraved, and the grossest diseases prevail among them. The Burjāt buys his wife of her parents, and at the wedding the shamans perform the chief part. The people have many religious festivities, which are celebrated with great zest. The Burjāts number about 230,000. These fall into a number of tribes, but in reference to dress, dwellings, manner of life, etc., there prevails little difference. In physical appearance, the Burjāts resemble the rest of the Mongolians. A bulldog-like face, high cheek-bones, massive jaws, low brow, small s-shaped eyes, thick black hair,

prominent nose, dark yellowish-brown complexion, form the general type. The upper lip is short and bent. They are very light and weak. Their language is a dialect of the Mongolian. In writing they use the Tibetan script.

The real East Mongolians fall into two great tribes, the Kalka and Shara. The former (about 4,000,000 souls) stand partly under Russian dominion, and are the most populous and well-to-do of the Mongolian tribes. The Mongolian is of medium sized, powerfully built stature. His angular skull is proportionate to his broad shoulders, but his broad, flat face, with small dark eyes, high cheek-bones, short, flat nose, large mouth, thin beard, and prominent ears, can lay no claims to beauty. The hair is black, the complexion a brownish color. It is more easy to see the dark side of their character than their virtues. Gluttony, foulness, cowardice, and laziness seem inborn. According to their notions a skilful flight in battle is the finest victory. F. Müller makes them childlike, mild and peaceable, a proof of this being their occupations — stock-raising and farming, and only rarely hunting and fishing. For this mildness of disposition probably Buddhism is to be thanked. This mild, phlegmatic character in no wise excludes a warlike disposition. As we said above, personal bravery is not a characteristic of the Mongolians, but under the influence of example they become fanatical, and are then the bravest and boldest of warriors. Under a few brave leaders then, a band of Mongolians becomes a band of conquerors.

The government is patriarchal in the strictest sense of the word. The chief is as a father, to whom obedience, piety, even sacrifice, is due. This spirit of obedience and submission is a fault in the Mongolians; a voluntary movement is something unknown; they will act only when a definite way is marked out for them. This, too, breeds an allegiance to and reverence for all that their forefathers did and thought, and makes them rather a retrograding than a progressive people. In all this we see a strong resemblance to the Chinese. They are eminently practical, cold, calculating. The world of facts is all they can find time to consider. Their poetry is inconsiderable; love, affection, friendship, are sentiments almost unknown. These characteristics are true not merely of the East Mongolians, of whom we are now treating, but of the West Mongolians or Kalmuks, and in the following ethnological description we will treat the two together, only pointing out the differences.

The dress of the men is essentially the same as that of the Chinese, and the women's clothing is almost identical with that of the men. The cloak, however, is subject to certain variations, which the stereotyped cut of China would scarcely admit. The women wear their hair in two plaited braids. The Kalmuk's dress differs in no respect from the Mongolian's. Children run about almost naked till the seventh year, except in cold weather, when a sheep-skin is thrown about them and shoes are drawn on. Like the Chinese, the Mongolians and Kalmuks know nothing of bathing. From childhood to old age they have a holy horror of the bath, and often die without once washing the face. In saying that the dress of these people is like that of the Chinese, we do not include the Chinese shoes. The Mongolians and Kalmuks live in little round wooden huts. On the side is a small door, and in the roof a hole which serves as window and chimney. The interior appointments are very simple — a bed, mats, carpets, packsacks, hunting and cooking utensils; in the centre a fireplace, around it four or five pieces of skin, on which the inhabitants sit. The huts are built and equipped the same without exception. Not only is cooking done in these huts, but in winter calves, lambs, dogs, etc., must be brought in to share the apartment, and the resulting uncleanness may be imagined. Besides the filth, for the mats, etc., are

never cleaned, the whole place is overrun with vermin. The food of these people is chiefly derived from their herds. Their culinary art is not of a high order. The Mongolians are excessive gormands. Bread is scarcely known, milk in various forms and meat being the great staple. Dishes are never washed, but merely wiped out with the finger. Forks and spoons are unknown; the Mongolian puts all victuals into his mouth with his fingers. Having finished his coarse, rude meal, he lies back at his ease and smokes his pipe. Smoking plays a large rôle in the daily life of the Mongolians. Men, women, and children all smoke; even sucklings have a pipe in their mouths. Their domesticated animals are camels, horses, cattle, sheep, and goats; these they raise with considerable skill. Hunting is also followed to a considerable extent. Their industries are limited to the preparation of household utensils and articles. The women devote themselves to household duties and the rearing of their children. Mongolians and Kalmuks have only one lawful wife, though they are allowed to take a number of associate wives. The children of the real wife have full rights in the way of inheritance, those of the other wives no rights. The position of women is not enviable. Completely dependent on the husbands, they spend their time wholly in the house, in domestic duties. Morally they are good wives and mothers, and faithful to their marriage vows. Prostitution is common, and is not regarded as a disgrace. The Mongolian is a good father, and loves his children dearly. Their education is the simplest possible. So soon as the child can run, it is left to itself. The aged are highly honored. The dead are simply wrapped up and covered with a little heap of stones, from which wild animals soon dig them. Eating, drinking, sleeping, smoking, and doing nothing is the ideal of Mongolians and Kalmuks. The women, however, can never realize the ideal.

A village is really but a large family. The highest type of communism prevails among them. As a rule, each tribe has its place. Thus, though they roam about, it is but from one definite point to another. They rarely stay longer than three or four weeks in one place, being guided by the water supply, seeking the dry places in winter, the wet in summer. Having packed up their goods, they move along as easily and pleasantly as possible. Their form of government, as said before, is purely patriarchal, a sort of hierarchy with regularly descending steps. Mongolian society is divided into three estates,—nobles, priests, and warriors. From the nobles, who are distinguishable by their blue head-dresses, the ruler chooses his ministers. In comparison with the nobles and priests, the common people have a low position. No common man would venture to sit on a noble's blanket, and no noble would condescend to drink from the same skull as a common man. The popular religion is Buddhism. Here we find the vast hierarchy of the Dalai-Lama, the immortal saints whose souls but shed the old body to enter into the body of a new-born babe, as heretofore described in connection with another people. The literary products of the people are principally narratives. Their heroic songs and fables are especially interesting.

In all Mongolia one language prevails, which, however, has different dialects, that differ not inconsiderably in pronunciation. Thus one district often has words that are wholly unintelligible in another. This language is becoming much mixed with Tungusic and Chinese elements. The writing resembles Chinese.

In the circle of Mongolian tribes belong the Telentes, or White Kalmuks, who live on Lake Telezk and in the neighboring districts. Also the Karagases, a wild hunting tribe, whose physiognomy betrays their near relation with the Burjâts. Geographi-

cally, we must class with the population of Mongolia the tribe of the Tangutes, who inhabit the mountainous districts east of Province Kan-su, the settlements on the Koko-Nor, and near the source of the Hoang-Ho.

THE TURKS.

As the primitive home of this family of tribes, which at present extend from the green coasts of the Mediterranean Sea to the icy banks of the Lena in Siberia, we must regard Turkestan, where in the gray antiquity Turkish nomads wandered about and threatened Iranian culture. From here, probably at the beginning of our era, several tribes set out in different directions, and have effected the conquest of several Asiatic peoples. The Turks are the first people of Mongolian race we meet in western history. They have founded a great kingdom on what was once part of the Roman Empire, and have successively taken possession of the throne of China, Persia, India, Syria, and Egypt. With the exception of the Yakuts, their northern branch, they are all devout followers of the Prophet Mohammed. They have remained, in spite of their conquests, almost exclusively nomad shepherds. Only the Osmanli, the Turks of Turkey, who have settled in southeastern Europe, and partly also in Asia Minor and Africa, have adopted agriculture. All middle Asia west of the Gobi is in the hands of Turkish people who have subjected the primitive population in part and in part driven them to the mountains. Indeed, from Kamul to the coast of the Adriatic Sea the Turks are stretched in unbroken line.

They may be divided into two groups, East and West Turks. And by dialectic changes we can trace the language of the Turks from west to east back to its old home, perhaps in western valleys of the Thian-Schan Mountains. The East Turkish branch falls into three dialects; the Chinese-Tartar, the Oezbeg, and the language of the Turcomans. Of these three the first belongs to the districts of East Turkestan. It is divided into two parts, the difference between the parts being inconsiderable, based on the degree in which they have incorporated foreign words.

Among the Turkish people of the northern dialect the Karakirgises deserve especial mention. They are known under various names. They occupy various districts of a mountainous character about the River Syr, and speak a pure Turkish dialect. The whole people are divided into two great divisions, the Rights (On), and the Lefts (Sol), and these again into various families and tribes. North of the Syr their lands have their greatest extension from east to west, but south of the Syr they extend rather from north to south. There is no unity whatever between the tribes and families; their strength is wasted in internecine wars, and thus, despite their wildness and ferocity, they are easily kept in subjection by the Chinese and Chokanzes; thus, too, they willingly recognize Russian supremacy. They are essentially disorganized bands of robbers. At early dawn they betake themselves to some mountain gorge, and issue forth at evening armed and equipped for their merciless plundering expeditions. They swoop down on defenceless caravans, robbing and murdering, and thus they become a sort of terror in the land. Superstition plays a great rôle among them. The relations of the southern Karakirgises are not essentially different. They too are merely hordes of robbers, being divided into two groups and these into tribes and families. We have nothing to offer in regard to their customs, manners, etc.

The Oezbegs, or Usbeks, are indisputably the dominant tribe of Turkestan. Their abode extends from Eastern Turkestan, Bokhara, Balkh, China, Ferghana, to

the Caspian Sea and the Oxus. Their type is purest in and about Khokand. They have a larger stature and less ugly face than the Kirgises. Their complexion is rather brown than yellow, the nose broad and flat, the eyes wide and sunken, the brow prominent but retreating, the body muscular, the form fine and large. Their language, too, differs from that of the Kirgises as also from those of the other Turkish tribes. The name Oezbegs dates from the 15th century, and seems to be not an ethnographical but a political name. The Oezbegs are, therefore, not a real nation or tribe, but a mass of Turkish-Mongolian elements having no further unity than a historical and political union, — no blood relationship.



FIG. 258. — Oezbeg.

They are in part settled, in part nomad. In a large measure they are pure children of nature, giving free course to their passions and inclinations. Of a plundering disposition, they make the way unsafe for caravans. They are cowardly, revengeful, uncultured. Only the higher classes can read and write. For dogs they have the greatest respect. Ask an Oezbeg whether he will sell his wife and he is not offended. Ask the same question with regard to his dog, and this is the greatest insult. Perhaps one sixth of them are pure nomads. Yet those who have adopted a settled life see little advantage in it and have little love for home. The Oezbegs fall into many divisions. Some of them seem to enjoy quite a reputation as good warriors. Pride in descent is everywhere manifested. In religion they are fanatical Mohammedans.

Closely related to the Oezbegs are the plundering nomad Turcomans, who occupy

sterile lands from the Caspian Sea to Balkh, and from the Oxus south to Herat and Asterabad in Persia. They offer the purest Turkish type. The deserts in which they have lived for ages have helped them to keep free from foreign blood and manners. They are divided into numerous tribes, each occupying a tolerably definite territory, and all being strongly related in language, religion, usages, and views. Some are settled, devoted to agriculture and fishing, and others are nomads. In the west the procuring of salt and naphtha engages many. Most are under Russian domin-



FIG. 259. — Kasak mother and daughter.

ion; one tribe only, the Goklan, being under the Persian sway. With an enumeration of the subordinate divisions we will not weary the readers. Suffice it to say that the gross number of the Turcoman people is about one million souls. The struggle for existence in the deserts has made them wild and savage, given to plundering, man-hunting and man-slaughtering. With them cruelties are the order of the day. In robbery they know no limits. It is an old proverb, "For a horse the Turcoman knows neither father nor mother." Still they have their virtues. Heroic bravery, honor, and respect for women, love for their children, truthfulness, and hospitality cannot be denied to them. Their love of horses is proverbial. The Turcoman's

outer appearance corresponds with his wandering life. A thin, tough body, dark bronze face, prominent cheek-bones, small, deep-set, glittering eyes, a noble bearing, and a proud step, characterize them. Beard and hair are black, and teeth dazzling white. The national costume is a long, loose garment like a nightdress, and a lamb-skin cap, which serves also as a pillow. The women's costume is like the men's, except that they have a shawl instead of a cap. The women love jewelry dearly. Love for fine arms and fine horses amounts to a passion. Of industries there is scarcely a trace, except the making of saddles, bridles, and such articles. Agriculture, gardening, stock-raising, and fishing are also followed. The Turcomans recognize no chief; every one is independent. All interests are individual, not social, interests; hence hostilities are endless. These qualities, if not bred by, are at least fostered by their roving life. Absolutely free and independent, "the Turcoman needs neither the shadow of the tree nor the protection of the chief." To be sure, certain individuals enjoy special regard and exert great influence, but this is never the result of any arrogated power. They recognize no chief's power. In religion they are all Sunnites, but the priesthood claim no special respect. If the Mollah or priest is a wise man and knows when to speak and when not, what to speak and what not, he may claim respect and exert influence; but it all depends on the individual rather than on the office.

The Cossacks, or Kasaks, i. e., freebooters, often improperly called Kirgises, may be regarded as a transitional people. The latter name they received from the Russians; but they always call themselves Kasaks. In physical appearance they resemble the Mongolians; in language they rank with the Turks. They are very white, and of medium size, and well proportioned, elegant forms. Their face is pleasant, the eyes being long and deep-set, the cheek-bones thick and broad, the facial angle quite European. The women are more pretty and delicate. The Kasaks, like all Moslems, shave the upper lip, but let the beard, which is always light, grow. They attain usually a high age; hair and beard seldom turn white. They are now in a large measure subject to Russia, and are divided into three great hordes: the great horde (Ulu Dschus), south of Balkhash, as far as Issekul; the middle horde (Orta Dschus), between Balkhash and the city of Omsk; and the little horde (Kütschük Dschus), in the western part of the steppes to Tashkent and the Chui. They have always remained a body of nomad shepherds. Agriculture, in the most favorable circumstances, can only be followed in a limited degree. A settled life seems contrary to the very nature of the people. Only in the summer do they roam the plains; in autumn they betake themselves to the mountain valleys. In customs, usages, and state of culture there is no difference between the Kasaks and the Kirgises already described. The striking costume of the women, of which we give an illustration, deserves notice. They have no dances, but many songs, which are mostly monotonous and mournful. The voice of the women is usually a contralto; and quite pleasant singing is usually accompanied by a three-string guitar. The spirit of their music seems to be that of a phlegmatic, gloomy dreamer.

Besides the tribes here enumerated, the Turkish people comprehend several others of less importance, some even extending into eastern Europe. To these smaller Turkish tribes belong the Siberian Tartars, who of old wandered into the districts originally settled by the Samoyedes and Finns, and became greatly mixed in blood with these peoples. These Tartars, who are partly nomad and partly settled, are divided into three groups: the Tartars of Tobolsk and Tomsk (40,000 souls), the Tartars of Jenisseisk,

(22,000 souls), and the White Kalmüks, or Telentes, of the government Tomsk (4000 souls). Of the other smaller Turkish tribes—to mention most of which would be but to give the names of tribes and places—we mention only the Osmanli, the prevailing race in European Turkey, who, however, are also spread over Asia Minor and northern Africa.

The Osmanli are doubtless the most cultured of the Turks. This culture, however, is not a native product, but a result of frequent contact with Europeans. Still, their culture is low enough. Of this people we have little to offer of a praiseworthy character. They create nothing, but have a natural bent for destroying. Withal, they are ignorant, superstitious, and fanatical. Their religion, Islam, is intimately connected with the State, and is inseparable from Turkish history, the pride of Islam



FIG. 270. — Turkish police.

being the pride of the Turks. As a people they are taciturn, dirty, knowing neither the value of time nor labor. Slow speech, a slipshod gait, an indifferent, courtly mien, are inseparable from them. A sort of natural apathy finds expression in every detail of life. Children grow up indifferent and lazy, so that the detestation of work is in-born. And this bringing up necessitates the burden of all work falling on the women. Auguste Choisi once saw a woman carrying an infant, and laden with a great amount of crockery, etc., while the husband was riding unencumbered on an ass. In response to questions, the man said that his wife carried the goods "so as not to overburden the ass." This is wholly typical. The poorer classes are wretchedly clad, a dirty black cloak often forming their only article of clothing. Their physical

needs seem to be few, and their ambition correspondingly small. Everywhere people are importuned for 'bakshish.' Dwellings are rarely surrounded by gardens. In short, hunger is the great impulse to make them do anything. They are simply great, improvident, shameless children. Their proverbs evince a large degree of susceptibility to refinement, but the people seem to be wholly lacking in spirit. There is practically no difference between pacha and peasant except in clothing, and there is, therefore, no sense of respect except for superior physical strength. The Turkish government is an absolute despotism; yet everybody does as he pleases, and there is nowhere greater personal freedom than in Turkey. The Turk never lets his thoughts and feelings become manifest. He believes in fatalism, and this affords a panacea for all his sufferings. It is all foreordained — 'Kismet.' Burial is a matter of small account. The corpse is washed, the nostrils, mouth and ears filled with cotton; the body is

then wrapped up in linen, put in an open coffin, of which a shawl serves as the lid, and buried, a short prayer being pronounced over it. In disposition the Turks are indifferent, stagnant, morose; still, in their way, they have good qualities. They are often open-hearted, loyal, religious, hospitable, and mild; but these are rather exceptional cases. They are good-natured in a certain sense, and make promises easily, but never keep them. Their whole life is a life of indifference, abandon. The Turk lays store by nothing from his mosque to his clothing. The whole life is based on the assumption that what is, is foreordained and inevitable. All these peculiarities are becoming more and more modified by contact with western culture, and must inevitably disappear. Indeed, it is manifest to the eye of every observer that the Osmanli tribe must pass away from the earth.

THE PEOPLE OF THE CAUCASUS.

The people of the Caucasus demand attention. We usually look upon the Caucasians as a beautiful, chivalrous people, the men burning with hate toward Russian oppressors, and yielding with bad grace to their yoke, the women of exceptional beauty, who are carried off into the harems of the Turks. This ideal, however, never did exist, much less exists to-day. The much-used expression "Caucasian race" deserves then a closer scrutiny. When we use this phrase as an expression for our ideal of human beauty, we must think of this ideal as limited to the coast region in the southeast angle of the Black Sea. When we speak of race in the real sense of the word, i. e., as the constant repetition of a definite type for centuries, we must admit great variations in our conception. There are really two fundamental types: one, a blond-haired, blue-eyed, high-browed type, and the other, black-haired, black-eyed, low-browed. The east coast of the Black Sea has always been the scene of repeated invasions and visits by foreign peoples. In later times Turks and negroes have frequently settled here, and intermarried with the native women, and begotten a beautiful type of mulatto. The people called the "Caucasian race" is, therefore, really a mixed race of various elements; and it is this mixture which accounts for the beauty of the population. As a rule, where the renewal of blood from outside sources is most frequent, there are the finest men. It is, then, fundamentally wrong to speak of the Caucasian type. The people of the plains of the Caucasus fall into four distinct groups; and the number of different mountain tribes is legion. All ethnographical description, then, of the Caucasus, limits itself to a description of different types, having no common character. F. Müller thinks these people the remnant of a once mighty family, which arose from the amalgamation of numerous Semitic, Indo-Germanic, and Ural-Asiatic tribes, who have appropriated to themselves the mountain terraces, and later became influenced by other elements. The old idea, also, of a mass of different Caucasian languages rests on a mistake. It has been proved that the Caucasian languages fall into only three groups, whose sub-divisions are more or less closely related. These three are the Kartvelian, or Kartalinian, the East Caucasian and the West Caucasian. In the following we follow the natural division into mountain tribes and plain tribes. Among the inhabitants of the plains are the Kartveli family, the oldest culture tribe in the Caucasus. This comprehends a number of tribes, the successors of the old Iberians, who speak one and the same, though dialectically different language, the Kartli. The fundamental stock of this group are the Gensians, or, as they are commonly called by Europeans, Georgians.

They occupy the territory east of the Suram Mountains, between the chief chain and the water-shed of the Aras.

The Georgians have dark hair; black, widely separated eyes, of medium size; a long, pointed nose, sometimes rounded at the point; slender form, small feet, and beautiful hands. They are full of independence, honor, and love of glory; are brave, teachable, hospitable, and have excellent abilities; but are still very ignorant, and have low morals. In religion, some belong to the Orthodox Christian faith, and others are followers of Islam. The men dress in an ample cloak with slashed sleeves, an under cloak reaching to the knee, and wide trousers. Various materials are used. Except



FIG. 261. — Georgian.

when in the house, they wear high boots. The head is covered with a fur or fur-trimmed cap. The women's costume is not dissimilar, but they wear only a single cloak, fastened at the waist. Their pantaloons, or bloomers, are usually red. About the head they wear a broad band; behind hangs a veil, and in front a large white cloth with apertures for the nose and eyes. The hair is worn in little braids. Socially they are divided into five castes. Their chief occupations are silk and wine culture. In late times they have been much influenced by the Russians, especially in building houses and in education. The people are quite superstitious, and have many superstitious practices.

Near relatives of the Georgians are the Imerians, Suanes, Mingrelians, Lazes and Adjares. The Imerians (that is, people of Imeritia) are closely related to the Geor-

gians, with whom they number about 700,000 souls. The Suanes inhabit the district of Suanethi, and are described as a free people. Among them is the curious custom of moneyed indemnification for personal injury. A lost eye, for example, is equal to twelve cows; a finger cut off, one cow; and so every lost member has its worth in cattle, sheep, etc. Though nominally subjects of the Russian Tzar, they are still the most untamable tribe in the whole Caucasus, and it is dangerous, even under escort, for Russians to cross their territory. They lay the least possible worth on life. Manhood in the form of brutal strength and wild will is the Suanes' ideal. The birth of a daughter is regarded not only as a misfortune but as a disgrace. Hence infanticide often makes a scarcity of women.

The Mingrelians are less wild. They live between the rivers Rion and Ingur. The Lazes and Ajares are a chivalrous race, not because they are mounted and armed, but because they hold their word sacred and inviolable. For family life and purity they have so high a regard that every transgression of virtue is punishable with death. For two centuries they have been Mohammedans. They are mostly handsome, even elegant, of medium size and fine form, with long light hair, and a pleasing expression. They are friendly, affable, social, though coarse in social forms, and careless. Their dress is highly characteristic: a pair of pantaloons, loose above and very close fitting below the knee, a light embroidered jacket, and a cloth hat or cap of the same material as the jacket. About the waist is a leather belt, with powderhorn, flask, dirk or knives, and a brace of pistols. Over the shoulder is carried a long flintlock gun. Without these weapons they never go out of the house. Their villages are not compactly built, but the houses are surrounded by larger or smaller patches of tilled ground. The dwellings are tolerably uniform in appearance, being built with overhanging roofs and open galleries. The Lazes in general are not averse to agriculture, and have developed much skill in certain manufactures, especially the manufacture of arms and other branches of metal work. For trade they have little talent, and as little for shepherd life. Of ornaments, fine clothes, dancing, singing, even drinking and gaming, they are especially fond. In religious matters they are tolerably indifferent.

All the tribes of the Kartveli formed, in former ages, a powerful kingdom, whose seat was Tiflis. By internal division and unfortunate wars, the kingdom lost its power and became subject to Russia. Now these people, 900,000 in number, with the exception of the Lazes and Ajares, are Greek Christians under the Russian sceptre, and can see in no way their course back to independence. The noble was chivalrous, but ignorant and incapable; the common man was dirty and treacherous. Now the noble is beginning to learn, and the common man to work. As a national vice may be mentioned their love of wine. Their language is strong, though somewhat coarse. The dress of different tribes differs considerably, but the better class wear the European costume.

The second main group comprises the people of the Turkish-Tartar tribes. They are scattered over almost the entire Caucasus land, and pass under the collective name, Tartars. The districts most exclusively belonging to them are the lowlands of the Kur and the Aras, but besides this they live mixed with other tribes in the eastern part of Tiflis, in Erivan, and in Karabagh. They also wander as nomads over the steppes of the Caspian Sea; numerous colonies are found on the east coast of the Daghestan; and even a branch is found in the valleys of the Elburz. Their entire number, exclusive of the nomads, is over 1,100,000. Their language is closely related to the Turkish,

it sounds rather coarser than the elegant Osmanli, and is tolerably well understood in the whole Caucasus. Their dress is, with slight variations, the Persian. Only on the borders of Turkey are the people clad like Turks. The lower classes have chiefly the characteristics of the Turks, — endurance, moderation, indifference; and in the higher classes former Persian dominion has scarcely worked for advantage.

The mountain tribes may be divided in a superficial way into three groups — the eastern, the western, and the central. The eastern group is the most populous as well



FIG. 262. — Tchetche.

as the most interesting. Two types may here be detected, the Tchetches and the Daghestani. The former inhabit Tchetchiua, and fall into a great number of tribes differing in language and customs. In general their character is not favorably described, since they are represented as thievish, faithless, and malicious. They number about 140,000. Their dress and arms are essentially the same as those just described of the Lazes. Their movements are graceful; their faces generally pleasant. Their shaved heads and trimmed beards recall Islam, but still they are poor Mohammedans. With them Christians are infidels. They have neither mosques nor mollah, but still eat no pork, have several wives, and marry their widows to their brothers. In every band there is some one who passes as chief; but his power is only nominal. All weighty matters require a sort of council of the old men. Among them prevails the custom of 'Brotherhood Unions.' Two acquaintances make a compact to be brothers and help each other in every extremity. They fill a glass with wine or beer, and the older or richer puts therein a coin. Then each drinks three times, kissing each other after each time. This ends the compact, which is often adhered to in the strictest measure in blood re-

venge. Their hospitality is scrupulously carried out. The host waits on his guests, and not before they are through does he sit down to swallow his meal in haste. Then girls clad in red and yellow come in, who sing, dance and play for the entertainment of the party. To enumerate and describe the different tribes of the Tchetches would be but to weary the reader with much that is unimportant and uninteresting.

The birth of a son is celebrated by the sacrifice of a sheep or the payment of money to the clergy; a daughter isn't worth it. If a child dies during the first seven weeks after birth, in accordance with the old custom, it is rubbed with a mixture of ashes and water; if it lives, it is christened later by the Russian clergy. Marriages are not

prolific, but the love of parents for their children is very strong. Betrothals are made while the children are still in the cradle. Marriages, however, are not celebrated till the girl is twenty years of age. Though betrothals are made so early, the real ceremony of marriage necessitates a sham stealing of the girl and carrying her off by force, as heretofore described in these pages. The whole ends with festivities. Marriages thus contracted are not especially firm. On the slightest provocation the husband can send the wife back to her father; and, on the other hand, if the wife be not satisfied, she can leave her husband; but then he can claim damages. A widower can marry again, but the widow must retain her weeds for the rest of her life. If a wife lapses from a proper marital conduct her ears and nose are cut off.

The second chief group of the east mountain tribes, the inhabitants of Daghestan, the Lesghians, are a spirited, half-savage people, differing much from one another in outward appearance, but tolerably similar in their character, and especially in their love of freedom. They number about 400,000, and speak twenty-seven languages. Most important among these Lesghians are the Avares. They occupy the most northern part of Daghestan. Their language has several dialects. They have also a written language, and have always been leaders in great movements. Next to them are the Kasi-Kamüks, who also live in the north. They are also called Lak and Tumul. Other tribes are also found in this district. Before the Russian conquest these Lesghian tribes lived in free communities, little republics with popular assemblies. In the absence of wood, the houses are always built of rough stone, two or three stories high, with flat roofs and little doors and windows. Their food is derived chiefly from sheep and goats; but besides this, in separate valleys, a primitive agriculture is followed. Wild as are the Lesghians, they have two systems of law and right—the traditional and the written. All questions of religion, marriage, inheritance, are judged by the precepts of the Koran; all personal injuries, violations of property rights, etc., are judged by the popular traditions. A sort of court is held by the eminent villagers, to which witnesses are summoned and heard. Of course it is inevitable that the traditional law differs in different villages. Generally, however, blood revenge prevails. Still, in spite of many bloody and coarse usages, the Lesghians are in no wise a body of robbers and murderers. They are rather noble and high-spirited, even to fanaticism. They are great lovers of music and poetry, and undoubtedly stand, intellectually, the highest among the mountain peoples. Numerous industries are followed among them, their manufacture of arms being especially worthy of mention. In religion they are Mohammedans. In general they are extolled for bravery, loyalty, and honor. Their hospitality needs scarcely mentioning. Their morals are especially pure. The men all wear fur caps and sheepskin cloaks, whose arms reach to the ground.

The central group of the Caucasian people is formed by the single tribe of the Ossetes. Their language is a branch of the Medo-Persian. They are not especially numerous, their territory extending along the mountains from Adai Choeh to Kasbek Pass. In religion they are partly Mohammedans and partly Christians, and some are even heathen. Their features have no especial type. The eye is brown, and has a sluggish appearance. The upper classes are sharply distinguished from the lower. Their faces are more manly and noble, their forms tall and slender. Many shave the head, and let the beard grow. It is difficult to observe the female sex, since they never enjoy male society. In general, the southern Caucasus is much richer in handsome women than the northern. Their eyes are fiery and passionate, yet meet one

with a sort of apathetic expression. The women of the lowlands are more delicate and smaller than in the mountains. In general, we may say that the majority of women are not handsome or even pretty; they have little that is winsome. They are usually dirty, and their features are coarse and wear a repellent expression of dulness. Among the poorer, coarse material or sheepskin is used for clothing. Shirt, hose, cloak, and laced sandals are the essential articles, the dress of the wealthier differing only in a larger pretension to decoration. The state clothing differs greatly from the ordinary costume, having definite colors and special cut. In a belt are usually carried a dirk and a number of pistols. The sabre is worn on a band over the shoulder, and a gun is usually carried in the hand. The Ossetes usually wear a sheepskin cap, which in traveling serves as a pillow. Skill with weapons passes as one of the chief of manly virtues. The women wear a sort of nightgown reaching to the knees, and over this a long skirt or gown reaching to the ankles; on the limbs are worn loose pantaloons, and on the feet sandals. On festive days the clothing is very bright. Head and shoulders are often covered with a thin veil. The hair is worn in braids. In summer the children go naked, the female children often wearing, however, a sort of diaper. The houses are built, according to locality, of woven willows plastered with clay, wood, or stone. On the plains, the first story is built usually of stone, and serves as a stable, the manure being carefully preserved for fuel. Besides this there are above a store-room, a living-room with a hearth in the middle, both entirely dark, and a guest's room, into which a little light is admitted. The furniture is of the simplest sort — mats, pillows, benches, low tables, etc.

Their first duty on rising is always to see to the cattle. The men take part in the work only in seed-time and harvest; at other times the women must care for this. As a rule, the people are regular in their habits, and simple in their diet. The lot of the women is not enviable, it being work from morning to night. They are not merely the family mothers, but husbandmen, tailors, weavers, shoemakers, and followers of a thousand other callings. In short, almost everything devolves upon them. With the Ossetes hospitality is a duty, and is sacredly kept. The courtesies between guest and host are fine and cultured, even among the simplest peasants. At an early age children are sent to another's house to be brought up, and do not see their own mothers before the seventh year. In the seventh year, on the day the boy re-

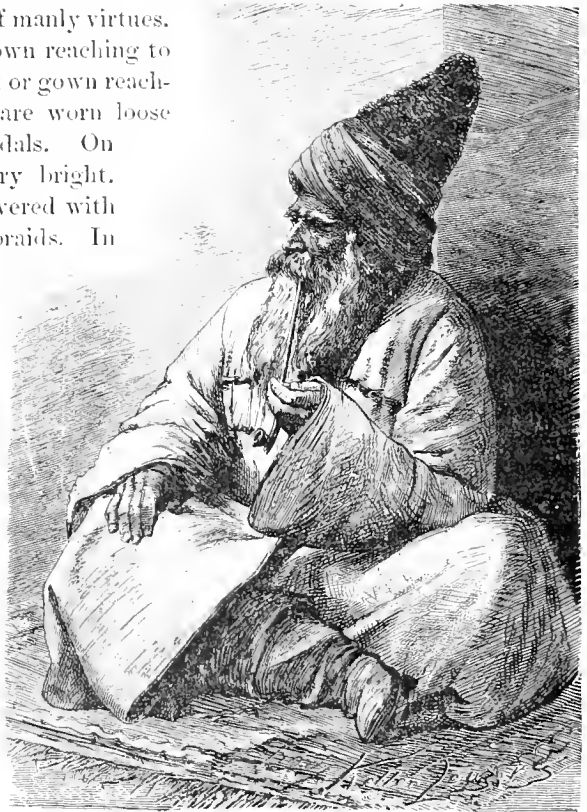


FIG. 263. — Caucasian Jew.

turns, a festival is held. He must then begin his work at herding and farming under his father's instruction. When he has attained the age of sixteen or seventeen, his father buys him a twelve or thirteen year old girl for a wife. Marriage and burial customs are interesting, but very complex.

The western group of the mountain people comprehends numerous tribes on both sides of the Caucasus toward the west. Independent of numerous sub-divisions, they fall into two great tribes, the Adighe and the Asega. The Adighe is really a collective name for a number of tribes having no common bond, and living with different manners and customs, in constant strife. Into their history we cannot enter. Their customs are differently described. Some have been described as heroes and patriots, and others the reverse. With a great lust for plunder they seem to unite a certain chivalry and loyalty. Some are Christians, and some are Mohammedans.

The second tribe, the Asega, are described as lazy and indifferent. They number about 125,000, settled chiefly on the coast. They, too, are divided into a number of tribes or divisions. They are said to be Christians; but their real religion is a mixture of heathenism, Mohammedanism and Christianity. They were originally converted to Christianity, but on the Turkish conquest were brought over to Islam. Thus we find a curious mixture of the two faiths together with relics of the old primitive religion. The Asega are characterized by their narrow faces and laterally compressed heads, prominent noses, and dark brown hair. They are of an active temperament, but not spirited or warlike. They will attack an enemy only in superior numbers. They are given to robbing and thieving. The women, as everywhere in the Orient, play a subordinate part, being little more than slaves of the household. In the slave markets they rank high for beauty.

Of the inhabitants of the Caucasus in general we must say that the Caucasian tribes have too much natural intelligence to remain blind religious fanatics. In spite of preaching and missions, Islam has obtained little footing. Many tribes in the interior are still heathen, though Christianity is slowly making its way among them. From the oldest times the Caucasus has been a path of migration from Asia to Europe, and each of the nomad tribes has left a part of its numbers in these regions. Gradually, almost imperceptibly, these traces have vanished, but still the influence which they have left on the people of the Caucasus is very marked.

CONCLUSION.

Our wanderings, beginning at Australia and the South Seas, extending thence over both Americas, next through the Dark Continent, and lastly over Asia, have at length brought us to Europe, the home of the most cultured peoples, and here we must stop. We must stop, not because of a lack of interesting facts to discuss, but because we are considering, not the history of culture, but the natural history of man. Again, so much has been told of the region, its history, customs, antiquities, and the like, that it would be threshing old straw to attempt to give an abstract of them here.

There are, however, certain facts and certain peoples which need just a moment's attention. We must, besides, remember one thing, that there is no distinct line between cultured tribes and those without culture; and also that on crossing the boundary from Asia into Europe we have not left behind us all people standing on a lower level. Just as the Tundra extends this side of the Ural Mountains, so do the Samoyedes stretch over the northern part of Russia.

What was the primitive population of Europe we cannot tell, yet the evidence is ample to prove that ages before the civilization of Greece, Europe had its inhabitants. In the gravels of the rivers of France are found the implements of 'Paleolithic Man,' strikingly like those (except in material) which Dr. Abbott has described in this volume as coming from the gravels of the Delaware river. The same is true of all Europe. This aboriginal man stood at the lowest stage of culture, was scarcely beyond a brute, but still he was a man. His implements were of the very rudest, being merely stones with the angles knocked off so that they could be more readily held.

How many thousand years ago he lived we have no means of knowing. Geology gives only relative, not absolute, amounts of time; but it is certain that it was at a period when the character of the European fauna was far different from that now existing or that which has existed within the historic era. To-day it seems strange to speak of elephants, mammoths, hyenas, and rhinoceroses in England or even in Europe, but they all existed there at the same time with man. Not only are his bones found together in the same strata with them, but we also find traces of his handiwork of such a character as to show that he had made a great advance over his ancestors

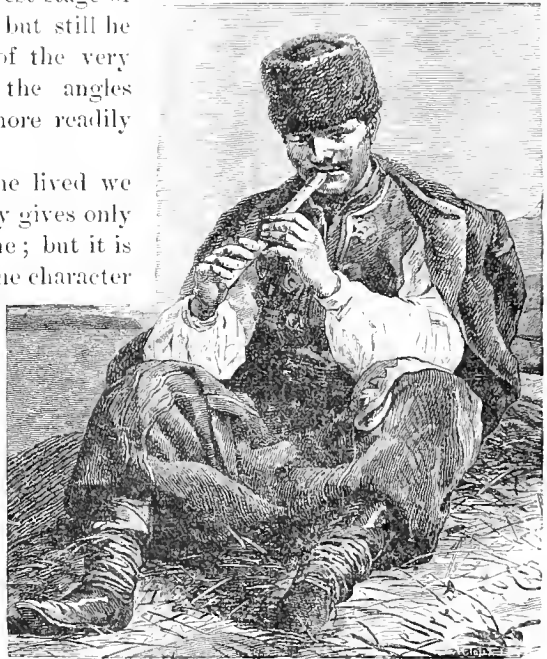


FIG. 264. — Bulgarian.

of the rude stone weapons. His work in stone is much smoother and shows progress, for he has invented spears and arrows, while the existence of needles made from the bones on which he fed shows that, occasionally at least, he had recognized his nakedness and had made clothes. A further proof of his mental advancement is shown by a piece of ivory from the tusk of the now extinct mammoth, on which some artist had traced the outlines of that huge beast, and in such a manner as to have no doubt that he had seen the animal which he delineated.

Were it within our scope, it would prove interesting to trace the development of the prehistoric man of Europe, and to describe his remains, which show that he has passed from a stage lower than that of any race now existing, up through the levels of the Fuegians, the Australians, etc., to a barbaric stage. How here he evolved the same weapons that his brothers have in other parts of the world; how in the lakes of Switzerland and Ireland he built his house on piles, just as does the Dyak and the Papuan to-day (pp. 48 and 410), and how he discovered the art of making pottery and the art of working metals.

To-day the great proportion of the inhabitants of Europe belong to the great Aryan or Indo-Germanic family. This term has been used several times in the course of this volume, and now that we are arrived at the place where this race has acquired its highest development, a few words concerning it may be pardoned.

Philologists, studying the various languages of mankind, find that all can be grouped in three categories. The first, the so-called monosyllabic or isolating group, has its best exemplification in the Chinese tongue. In it words are used in their simplest form, their position in the sentence, and their relation to other words, being employed to change their meaning. There is no union of roots or change of termination to express different ideas. This is the lowest stage of language, and to it belong, besides the Chinese, some languages in the Siamese peninsula, and possibly the Japanese and Corean. The hieroglyphics of ancient Egypt may also have belonged here.

Second in order is the agglutinate group, the character of which is well expressed in its name. Here the meaning of the word is changed by uniting to it other roots. These affixes and suffixes were originally words each with their own signification, but gradually most of them have lost their independence and have become mere signs of cause and relation. Under this heading come all of the African tongues and all of those of Asia not included above, and also excepting those to be mentioned in the next group.

The agglutinate tongues of the Old World are divided into two groups, the African, or Hamitic, and the Asiatic and Oceanic, or Turanian, the differences between which need not be detailed. There are two groups of the Turanian tongue, a northern or Mongolian, and a southern, which includes the Dravidian languages of India, Tibetan, Bhotanese, many languages of Farther India, and the Malayo-Polynesian tongues. The northern half embraces the Turkish, Finnic, Tungusic, Mongolic, and Samoyede groups of languages, and is frequently called Mongolian or Tartar.

The languages of the American Indians also belong to the agglutinative group, but a further development has carried them beyond those of the Old World, and caused them to be made a distinct subdivision of the group, known as the incorporative, from the fact that they run a whole sentence together into one word. The language of the Basques, that problematical people of the Pyrenees, is similar in character.

The third great division includes the inflectional languages, or those which have arrived at the highest stage of development. In these the root is variously modified by the termination, the two being inseparably united; the word is inflected. Of the inflectional languages two main divisions occur, the Semitic and the Aryan or Indo-Germanic, the former embracing the Arabic, the Hebrew, and the Aramaic tongues, the latter most of the languages of Europe.



FIG. 265. — Tartars from the Crimea.

Of the Aryan languages, as of the Turanian, a northern and a southern division may be recognized, the one almost wholly confined to Europe, the other to Asia, the latter containing an Indian and an Iranian or Persian class. The northern division is divided into six classes: the Celtic, including the old languages of Ireland, Wales, Scotland, and Brittany; the Italic, including the Latin and its modern derivations, French, Spanish, Italian, Portuguese, etc.; the Illyric; the Hellenic or Greek; the Slavonic, including Russian, Bohemian, Polish, Bulgarian, and the like; and the Teutonic, including German, Dutch, the Scandinavian languages, and our own English tongue.

The philologist, studying all these Aryan tongues, is forced to the conclusion that whatever be the case with the other groups, these must have had a common origin; and that here, as elsewhere, the laws of evolution have been at work. As is the case with the evolution of animal forms, none of the present existing languages can be regarded as the stock from which the others sprang, but we must suppose that in a dim antiquity a people existed speaking a language the general character of which may be inferred from noting the correspondences of the derivative tongues.

Both language and ethnology point to the fact that this Aryan family lived in the highlands of Central Asia, somewhere east of the Caspian Sea and north of the Hindu-Kush and the Paropamisian mountains. We can even infer the character of these our remote ancestors; and, to illustrate the method in which the philologist works, we can do no better than to quote from Max Müller, the eminent scholar of Oxford. He says: "It should be observed that most of the terms connected with chase and warfare differ in each of the Aryan dialects, while words connected with more peaceful occupations belong to the common heirloom of the Aryan language. The proper appreciation of this fact in its general bearing, will show . . . that all the Aryan nations had led a long life of peace before they separated, and that their language acquired individuality and nationality as each colony started in search of new homes — new generations forming new terms connected with the warlike and adventurous life of their onward migrations. Hence it is that not only Greek and Latin, but all Aryan lan-



FIG. 266. — Peasant girl from the government of Cheison, Russia.

guages have their peaceful words in common; and hence it is that they all differ so strangely in their warlike expressions. Thus the domestic animals are generally known by the same name in England and in India, while the wild beasts have different names, even in Greek and Latin."

Thus we know that our remote Aryan ancestors were a pastoral and agricultural people. They tilled the earth, and sowed grain. They ground their corn to meal and baked their bread. They knew how to weave and how to sew. They had passed beyond the 'stone age' and knew of iron. They could count to an hundred but had no name for a thousand.

From this eastern home the Celts were first to depart for the west, and after these followed Greek, and Latin, and Teuton, and later the Slavs. All of these except the



FIG. 267. — Ruthenian.

last, appear to have passed south of the Caspian, some going by way of the Hellespont, some through the Caucasus, to found new empires and new peoples in Europe. At a period after the last westward migration, the old Central Asian home was broken up, and some pushed down through the mountains to the Punjab, there to form the Hindu people, while others poured into Persia, and become the Medes and Persians and their descendants. All this is known from language, for of history or tradition there is not a trace.

While the great majority of the people of Europe belong to the Aryan family, there are others who do not. Some of these probably antedate those great invasions which successively brought in the Greeks

and Latins, the Celts, the Germans (in the broad sense), and the Slavs. Others apparently have entered European territory at a much later date than some of these. Both groups present many differences from the Aryan family. Some we can assign to their proper place in the classification of languages; others, as yet, fail to show any relationships to any other existing group. The Finns, the Lapps, the Magyars, the Basques, and some of the Slavs, deserve a notice.

Far to the east we met four branches of the Mongolian or northern Turanian languages; in northern and eastern Europe we find the fifth, the Finnic division. Unlike all of the other languages of Europe, the Finnic, together with its allies in the east, is not inflected, but the sense of both nouns and verbs is modified by using other words in connection with them. To this Finnic group belong, among others, the Finns, the Lapps, the Magyars, and the Permians. Long before the arrival of the Teutonic and Slavic families in Europe it was peopled in the north by the Ugrians. Ancient history

teems with descriptions of them, painting them as the most hideous, horrible creatures imaginable. In fact, our word 'ogre' gives a faint conception of what the Ugri, or Ogri, were supposed to be. With the advent of the Teutons and the Slavs the Ugrian people was broken up, some flying north, others south. Of the northern branch the Finns are the first to be noticed.

This race, now living under the Russian Government in Finland, forms a compact body of very praiseworthy people. Here they have left their nomad life and have adopted agriculture and encouraged education. They have their schools, and a university which compares favorably with many of those better known. Their personal appearance has been described as follows: They have "high cheek-bones, square, strong jaws, full yet firm lips, low, broad foreheads, dark eyes and hair, and a deeper, warmer red on the cheeks than on those of the rosy Swedes. The average height is, perhaps, not quite equal to that of the latter race, but in physical vigor there is no inferiority, and there are among them many men of splendid stature, strength, and proportion."

It is but recently, comparatively speaking, that any one realized that there was a Finnish literature. In 1840 attention was drawn to the 'Kalewala,' an epic poem which had been handed down from father to son for generations by word of mouth. It consists of thirty-two parts, each of from two hundred to seven hundred verses, and is characterized by an almost Oriental imagery. Its date is uncertain, but it must have been written before the fourteenth century. There is a dispute about it, some considering the incidents it relates as historical, others as allegorical in their origin. Most of the Finnish literature of to-day is moral and religious, and the poets of to-day have the same melancholy tone as their predecessors centuries ago. To-day twenty papers and magazines regularly appear in the Finnish tongue, one of them being illustrated.

The Lapps, now numbering about twenty thousand, are half in northern Sweden and Norway and half in Russian territory. Though they have made far less progress

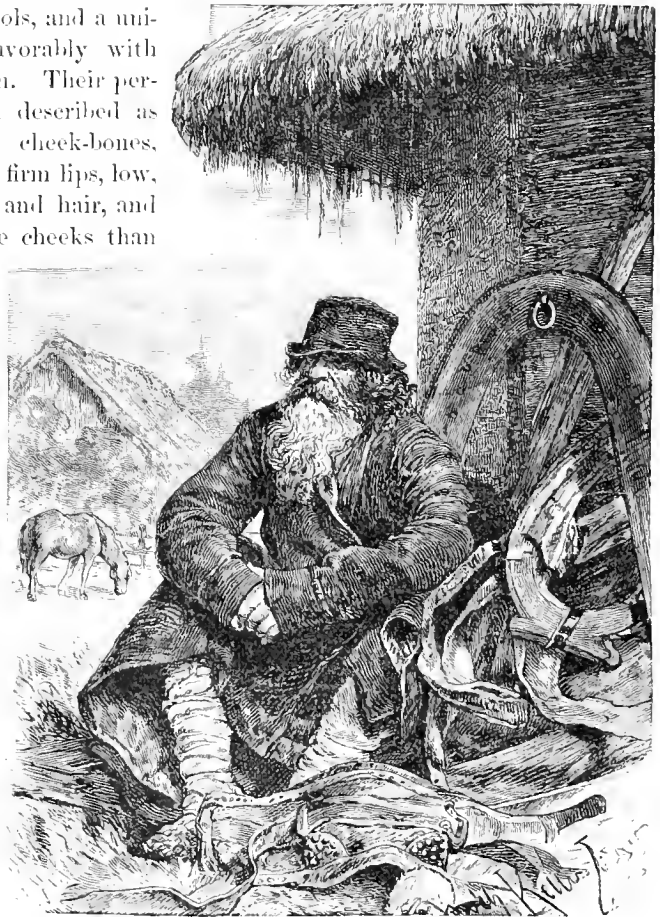


FIG. 268. — Russian teamster.

than the Finns, they are still far from stationary, and now are divided into the Soelappen and Boelappen, or the seafaring and the agricultural Lapps. Their own name for the people is Sami, or Sahmelads. Physically (doubtless due in a large measure to their inhospitable climate) the Lapps are poorly developed, but mentally they stand high. In religion they belong, according to locality, to the Lutheran or to the Greek Church. Towns are almost unknown among them. Their houses, either of clay (and so tight as to keep out light and air) or of hides, are scattered about wherever it may please the builder. Their main source of subsistence is in their herds of reindeer, but



FIG. 269. — Gitanos from Andalusia.

they also do considerable fishing. South of 66° N. they can raise many cereals, while barley can be grown as far as 70° N. Their neighbors give them a reputation for deceitfulness, but travelers from less prejudiced regions consider them honest, and praise their family feelings.

Passing by the Permians and the Livonians, who also belong to the Finnic family, we find others of the same group in Austria and southern Russia. First of these, and largest in numbers of all of the Finnic peoples, are the Magyars (the Hungarians of common speech) and the Bulgarians. The latter have lost their original tongue, and have replaced it with a Slavonic language. The Magyars, on the other hand, have retained their old speech, and this is to-day assured them by the constitution of the Austro-Hungarian empire. Contact for a thousand years with the more civilized people of

Europe has made them a fine race, and to-day little except language shows their origin. Others of the southern Finns have made less progress. The Bulgares on the Balkan peninsula are an industrious, intelligent people.

Another group of people in eastern Europe belong to the Turkic group, though distinct from the Osmanli, the Turks of Turkey. In Southern Russia there exists the remnant of a once mighty Tartar kingdom, and Tartars to the number of a million still remain here. Most prominent of these are the far-famed Cossacks, who have long formed a bulwark against the 'unspeakable Turk,' and who to-day furnish a large and

valuable element in the Russian army. They are divided into two groups — the Cossacks of the Dnieper and the Cossacks of the Don. The former embrace the Tschernomerian Cossacks, the latter those of the Volga, Astrakhan, Ural, Orenburg, and Siberia. All dislike a settled existence, agriculture, and the like, preferring a life of freedom, and living on their herds, or, when near the water, on the fishes they can catch. They are usually regarded as fierce and half savage, but those who have lived among them have received a very favorable impression of them.



FIG. 270. — Greek maiden.

Turning now to the west, we find in the mountains of northern Spain a people of whose ancestry we know nothing. Their language is well known, but all attempts to intercalate it in any philological scheme have proved in vain. To-day the Basques occupy chiefly three small provinces on the Bay of Biscay, and form a large element in Navarre, as well as extending into France, and though of course extensively modified by other people, they yet retain their own language. Aided by the nature of their home, they have never been conquered. They are a simple, brave, and independent people, yet prouder even than a Spaniard.

Their own name for themselves is Euscaldunac. Barrow, who lived long among them, regards them of Tartar origin, but others do not agree in this. All, however, point to the fact that they have long been separated from the parent stock.

In southern Spain the native Aryan population has been extensively modified by another foreign element, — the Moors, who in the beginning of the eighth century invaded the peninsula, and for nearly seven hundred years maintained an intellectual development which put the rest of Europe to shame. Besides this, Spain contains many Gypsies (Gitans) and Jews, while in the north the traces of the old Gothic invasions are still apparent.

The last great immigration from Asia to Europe was that of the Slavs; though as far back as history extends they occupied Eastern Europe, and were known as



Peasant Woman from the Government of Orel, Russia

Seythians and Sarmatians. They are divided into two groups: the eastern, typified by the Russians, and the western, including, among others, the Poles and Bohemians. Culture is foreign to the Slav. All that they have in that line has been introduced from the west. For a long time they stood at the foot of the European peoples, but gradually they have worked out their destiny. They have adopted and adapted the civilization of the west, and bid fair to rival the older nations. Their languages, though so different from those of the Roman and Teutonic peoples, show marked resemblances to the Sanskrit. They are especially characterized by the completeness of the inflections, the absence of articles, and by a peculiar unpronounceability in many of the letters.



FIG. 271. — Jew from the government of Cherson, Russia.

The culture people of Europe belong to the Teutonic and Roman branches of the Aryan family, and with them we have nothing to do. It is, however, to be noticed that no nation, no race of them is pure. Everywhere mixture has taken place, and everywhere the results of this amalgamation are apparent. From a union of different elements have sprung in historical times such nations as the Italians, French, Spaniards, and English. Even the Greeks, whose beauty has become proverbial, were a mixed race. It would be difficult, nay, even impossible, to trace the various links of relationship which bind the peoples of Europe together. The links exist; but to draw the line and say that here one race leaves off and another begins, is impossible.

But while this amalgamation produces difficulties for the anthropologist, it is productive of much good to mankind. Our travels among the peoples of the world have amply illustrated the fact that purity of blood does not give the highest culture, but

that to produce that result requires a harmonious mingling of different elements. The principle is the same as that followed in breeding cattle or any other domestic animals. The breeder recognizes the fact that cross fertilization improves the race; and though the intermingling of different peoples has occurred, and does occur, without a thought of its benefiting posterity, the result is nevertheless the same. Purity of blood means isolation, and is only found in connection with a low stage of culture, no matter with what degree of mental endowment they started. The most striking example of the fact that purity of race results in a low state of culture, or rather is opposed to the highest culture, is exhibited by the Gypsies. The Gypsies proper (not our miserable American imitators) are genuine Aryans; and the purity with which they have preserved their blood and their language is remarkable, and, notwithstanding the many interesting features they present, we must admit that a low stage of culture is concomitant with their purity of blood. The Jews, again, illustrate the same law. Except where they have been brought in intimate contact with other peoples, they are ignorant, fanatical, and superstitious. A Jew, it is true, can rise to be the premier of the British empire, but this is the exception noted; here there was contact with other people. To see the Jew in all his purity and the accompanying degradation, we must visit those places, like southern Russia, where they form whole communities.

Instance after instance could be cited, were it desirable, to show that intercourse between nation and nation, mixture of blood between race and race, lies at the root of growth, development, progress, and culture; that offered by our own country is all that need be mentioned. Here there has been mixture almost beyond precedent; here the most different elements have been amalgamated, and the result is one which fully confirms the law.

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