

Archiv
Bachofen

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Ms. B. VII.

Liebbeck. 1210.
Mcoggan. 1279
Comrade Tyler
Ammanika 1306.
Heckendeler - Loskiel -
Laflaw vol. 1. -

Vaupismitz.

Lubbock. Orig. of civilization. 1210.
 H. Martin. L'ancien géog. 1869. 1878.
 Tylor, Early history. 1279.
 Forbes, Lynceus Tuffus. 1301.
 Hecke-felder. America 1301.
 Loskiel. America 1313.
 Morgan & Miscall. collect. 1320.
 Letters edif. Rec. X. 1340. XI. XII.
 Carver NAm. 1342.
 Lafitau. 1346.

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Vegetation.

- Lubbock. Orig. of civilization. 1210.
 St. Martin. *Veget. géogr.* 1869. 1878.
 Tylor. *Early history.* 1879.
 Forbes. *Aymara & Tupac.* 1801.
 Herkell. *America* 1841.
 Loskiel. *America* 1813.
 Morgan in *Miscell. collect.* 1820.
 Lettres édif. Rec. X. 1340. XI. XII.
 Carver *N. Am.* 1842.
 Lafitau. 1846.

A 136

12th

The origin of civilisation and the primitive condition of man. — mental & social conditions of savages. by Sir John Lubbock. Bart. 2^d edit. London, Longmans Green & Co. 1870:

p. 9. Franklin, Journey to the shores of the frozen sea. I, p. 187. That of N. Amer. was taken North by Dr. L. in 1791 — had a paper for his own breakfast just before Dr. L. was in the country that he was in with the English men and the Indians and the missionaries of his own country in 1788. This was James's Expedition to the North mountains 1, p. 232.

p. 10. Dejean, Account of California 1773 in Smithsonian report 1860 p. 268 of his own California. Dr. L. has written in his report of his own country and his wife's nearest relations in his own country 1. p. 576. make the same statements with regard to the N. Amer. Indians generally. Bees. Dacotahs. Siberia — North fort to be at the end of the Caribbean — breakwater in South America. This is the language of the British and the French and the American people and is written in his own report of his own country and his wife's nearest relations in his own country.

They say that in 1771 577 of his own country and his wife's nearest relations in his own country and his wife's nearest relations in his own country and his wife's nearest relations in his own country.

1211

To buy the time to find out, & D. M. M. in
Goyan was the Sufingman's wife's death,
Zeit. Das Sufingman's Sufingman's wife's death, & man
den Sufingman, die Frau Sufingman's wife's death, & man

Woes
was

Can we some point de nous and filles
Asiennes; lorsqu'elles sont mariées, les hom-
mes les regardent pour femmes. Les femmes
par respect pour leurs maris ne les
appellent pas par leur nom; elles
se servent du mot Tché, hommes.

Quinze manoirs v. 707, & l'Esprit
de J. Samojedon. Coll. IV, 99.

Dubois on the people of India p. 235.

from Smith with unit ipos Sufingman-
miller; in unsubsist p. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The China, according to Duhalde, the
father in law, after the wedding day,
never sees the face of his daughter
in law again; he never visits her, &
if they chance to meet, he bites him-
self. (Astley, Coll. of v. IV, 91.) Asiatic
Law custom prevails in Borneo & in
the Fiji Islands. In Australia, Eyre
states that a man must not pro-
nounce the name of his father in
law, his mother in law, or his son
in law.

[The Goyan's bid p. 12.] [The Goyan's bid p. 12.]
[The Goyan's bid p. 12.] [The Goyan's bid p. 12.]
[The Goyan's bid p. 12.] [The Goyan's bid p. 12.]

1212
1812-16. Covoads.

Spiz & Macbride II, p 247. Covoads in Brasilia
as soon as the woman is evidently
pregnant, or has been delivered, the
man withdraws. A strict regimen
is observed before the birth; the
man & the woman refrain for
a time from the flesh of cer-
-tain animals of live chiefly on
fish & fowls.

Andreas Mooth, in Guiana, M. Beck
(Indian tribes of Guiana p. 355)
observes that some of the men
of the Acauio & Paribi natives,
where they have reason to expect
an increase of their families, con-
sider themselves bound to abstain
from certain kinds of meat, but
the expected child should, in some
very mysterious way, be involved
by their partaking of it.

Dr. Gahndt's first child is first w-
- weight; aber auch die Geburt, die
das Vater krank und schwach war
& nur ist es nichtal geyen. Spätere
früher; ein Kind auch für ein die
Schwangerschaft, ist ein Kind.
No. es sagt das ist ein Kind & es ist
in 17 für ein Kind. Haupt ist aber. Die ist
völlig und für die d. Lora, aber
die mit d. Kind. Die Säugling, die Säugling.

hingt, Künft Defür, ^{es} ist von d. weihen
anforlangt, ist d. gte v. standts d. d.
weihet angeigt. ^{es} so beaufen in
Kunstverfaffung, ^{es} ist nach d. sepfel
den demant d. verantfand, d. un
dief Grundloze auf wa. halbe ver
betreff d. kindes. wiiffig ^{es} so re
gierung im anknüp d. vater, die
sont folgen.

Moeth p. e. p. 101. On the birth of a
child, the ancient Judians etiquette
requires the father to take to his
bedroom, where he remains some
days if he were sick, & receives the
congratulations & evidences of his
friends. An instance of this custom
came under my own observation
where the man, in robust health
& excellent condition, without a
single bodily ailment, was lying
in his bedroom in the most pro
voking manner, & carefully & respect
fully attended by the women, while
the mother of the new born in
-fant was sleeping, none appar
ently regarding her.

(D. Abglaubte, ^{es} ist nicht fünf von der
amusemas, ^{es} ist alle Spezimen von dem
getraunt amthelgen gäpge here.)

1944
the Greenland / Eskimo, Greenland p. 596, after
a woman is confined, a husband must
footbear working for some weeks, as
she must then drive any trade
during that time. Das ist ja, wie es
ist bei den Eskimoes & Grönlandern für
d. Geburt d. Kindes das heißt
für Geburt

for Ham & Katta, for some time be-
fore the birth of a baby, the
husband must do no hard work.
Apr. d. Chinesen in West Thoman

made killer: tyrannized over by his fe-
male relations & afterwards fright-
ened into superstition. Chippell,
p. 284. — La filen 1, 250: original sin
Lukath p. 15 & then in Bo. Han. Ober
d. it by falling, woman in. unentlakt
Witt, woman in. so für den für glantz
dort d. Kind d. finger p. 11 d. 7 p. 1
and, boy d. wates ist. d. 13 ist
Kätner a bruch. 1000 d. 1000.

p. 46. Götter bei d. Sinesen Wöllern ist
Lepid. d. weib ganz ohne Lepid., weil d.
Lamm allem Lepid. für sich Lepid.
(als Lepid. für den für den Mollus)

ch. iii. marriage & relationship

p. 58 ff. No feeling of love in marriage.
Siab. 59. affection is altogether out of
question. Sander (Nieuw Land d. II, 107)
says: In Varibus plantis. Africa

The King of Boussa, when he is not engaged in public affairs, usually employs all his leisure hours in superintending the occupations of the household & making his own clothes. The Medi Kif & he have distinct establishments, divided fortunes & separate interests; indeed, they appear to have nothing in common with each other, & yet we have ^{never} seen so friendly a couple since leaving our native country.

The Hill Tribes of Chittagong regard marriage as a mere animal & convenient connection, as the means of getting their dinner & work. No idea of tenderness. (Capt. Lewis hills South of Chittagong p. 116)

Ullin Samoyedes of Siberia. Saigment a prime vice and parole se souvens à long fumet. Fallas, iv, 94.

Australia: Lyo's Discoveries ii, 39th. privately that they may get wood, water & food for themselves & carry what ever property they possess. - Ullin fame of the boundaries of the King & Hooper. Ja fa fib ffor, in the testimonium of the Saga. Fallas tab, an ent of the Drum the Winter.

grounds d. unthronoffet d. d. unthronoffet
un thronoffet unthronoffet

Ch. unthronoffet:

a man was first regarded as merely
related to his family
then to his mother, but not to his
father.
then to his father, not to his mother
only at last to both, father & mother
marriage.

In some cases nothing of the sort
appears to exist at all.

In others it is essentially temporary,
it exists only till the birth
of the child, when man & woman
are free to make themselves a flesh.

In others the man buys the
woman, & she becomes his property
as much as a dog or horse.

Ch. 63. I. 3 former d. of in Sumatra

Lugiv (man bought d. wait)

Gumbel. Anak, d. water d. Prant bought

with in of manner, but still in of

former d. found in bought, a wife

bought by anyone from his young

girlfriends; wife in of water of

Prant 20 dollars. former d. Hall

between saw a debtor.

Securities on the footing of equality

1. unthronoffet. h. of Sumatra 262. 263

Idem 2. latter former find to d. d. d.
for he bought d. wait.

1214
p. 63

The Hassaniyeh Arabs have the three-quarter marriages: the woman is legally married for three days out of four, remaining perfectly free for the fourth.

(Armenia & Home. accord with former & present but without regard to women for Papan, Goyin & others observing both a half and a full for emancipation)

In Ceylon 2 kinds of marriage: the Deega & the Green marriage.

John
de
Lan

In the former the woman went to her husband's hut, in the latter she never transferred herself to that of the woman. (Davis Ceylon p. 258.)

(see in Sumatra & Malacca & other places in former, and other parts of India.)

Moreover marriages in Ceylon were provisional for the first fourth night, at the expiration of which they were either annulled or confirmed.

Among the Neddies of Southern India, a very singular custom prevails. (Shortt, Transact. & Soc. New Ser. VII, 1943. A young woman of 16 or 20 y of age may be mar-

ried to a boy of 5 or 6! She, however, lived
with some other adult male - per-
sonal, has a maternal uncle or cousin.
(Latter supposition least genuine, it
is first of all a fact that the husband
and his wife are for an often
part of their time with the girlings. That
is not allowed to form a connec-
-tion with the father's relatives.
- Since the girling may occur in any
of the wife's father's relatives (An-
-thony, but just as it is possible
- that occasionally it may be the
boy's husband's father himself,
that is the woman's father in
law. Since the girling is not a
- girling, it is more than sufficient
and I. Antalmarkt and by any gov-
- ernment and Antalmarkt do form
- any of the other but the husband's
(In mine's Antal - Supposition it is
- that is for the husband): proof of any
- girling is not with the Antalmarkt
- that is with the girling and
- by the girling, it is a girling
- and the girling is the husband
- it.) should show the children from
- these liaisons, they are fathered on the
- boy-husband. When the boy grows up,
- the wife is rather old or past child bear-
- ing, when he in his turn takes up with
- some other boy's wife in a manner pre-

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p. 66-68. There are many cases in which savages
- get have no evidence as any ceremony
of marriage. Badagas (Hindoo Tom) -
Kumblers (Natchkey hills) - Heriaks
of central Tuedia - Jaidans of Califor-
- nia, Hutkins Jaidans - Arnavats of
South Am. Australian. Abyssinian.
Mauritios. Congo. Angola - Hottentots
Bushmen. - Tahiti. - it is well in
any divorce stands found but a brief
- as a part of a legal opinion in Eng-
- land has manifested for the sake of

78
p. 69 ff. The lowest races of men live, or
- live, in a state of what may
- perhaps be called Communal mar-
- riage. (p. f. W. Benjamin's Life of a
- man) where all the men and women in a
- small community were regarded as equally
- married to one another.
- Among the Naiks (India), as Buchanon
- tells us, no one knows his father, &
- every man looks on his sister's child
- as his heir. (p. f. Benjamin's Life of a
- man and W. Benjamin's Life of a
- man)

The Telugus of Orissa live together in
- most indiscriminately in large com-
- munities, as even so few as 2 people are
- regarded as married the sex is but
- nominal. (The people of India by
- J. S. Watson & J. W. Kaye, published
- by the Indian Government II, pl. 85.

Notes v. Sumatra

In the Andaman Islands (See act. of the Rhu. Soc. v. p. 45), Sir Edward Belcher states that the custom is for the man & woman to remain together until she child is weaned, when they separate as members of converse, each seeks a new partner.

In China civil marriage is stated to have prevailed down to the time of Souki (Goguet, l'origine des lois des arts et des sciences. iii. p. 328), in Greece to Cærops.

In California, (Bragg in Smithon. report 1843, p. 283) sexes met without any formalities & their voluntary did not even contain the word, 'to marry'.

See also Polynesian and Sandwich Isles Journal of the Polynesian Society 4th and Morgan, memoir of the classificatory system of relationships in N. Proceed. of the Americ. Acad. of arts and sciences. 1868.

Hawaiian

Kuina

English.

- Great grandfather
- Great granduncle
- Great grandmother
- Great grandaunt
- Grandfather
- Granduncle
- Grandmother
- Grandaunt.

Ma²uakana

1222
father
father's brother
father's brother-in-law.
mother's brother
mother's brother-in-law.
Grand father's brother's son

Ma²ua² wakana

Mother
mother's sisters.
mother's sisters-in-law
father's sister
father's sister-in-law.

Hai²ke² kana

Son
sister's son
brother's son
brother's son's son.
brother's daughter's son.
mother's sister's son.
sister's daughter's son.
mother's sister's son's
son.
mother's brother's
son's son.

Hunona

brother's son's wife,
brother's daughter's hus-
band.
sister's son's wife.
sister's daughter's hus-
band.

Wakana.

wife,
wife's sister
brother's wife
wife's brother's wife
father's brother's son's wife
father's sister's son's wife.
mother's sister's son's wife.
mother's brother's son's wife

- Hana*. { husband
husband's brother
sister's husband
- Punalua* = wife's sister's husband
 { brother in law
- Kaikawaka* = wife's brother.

The key of this Hawaiian system is the idea conveyed in the word *waheena* (woman) thus:

- Waheena*. { wife
 { wife's sister
 { brother's wife
 { wife's brother's wife

all these are equally related to each husband. (*fuwi*, *fuamafuapa*, *fuwi*, *huwina fuwi*, *huwina fuwina*, *fuwina fuwina*, *fuwina fuwina*.) / *also* *wa* *mine* *fuwi*
fuwina fuwina, *fuwina fuwina* *any* *fuwina*
also *fuwina fuwina* *fuwina fuwina*
fuwina fuwina *fuwina fuwina* *fuwina fuwina*
fuwina fuwina *fuwina fuwina* *fuwina fuwina*
fuwina fuwina *fuwina fuwina* *fuwina fuwina*
fuwina fuwina *fuwina fuwina* *fuwina fuwina*
fuwina fuwina *fuwina fuwina* *fuwina fuwina*
fuwina fuwina *fuwina fuwina* *fuwina fuwina*

Hence the word *Kaikae* = child, also signifies the brother's wife's child and no doubt the wife's sister's child, and the wife's brother's wife's child. So, also, as the sister is wife to the brother in law (though not to her brother) and as the bro-

Shee in law is husband to his brother's
 wife, he is consequently the father
 to his bro & her's children. Hence
 Kaikce also means sister's son &
 "brother's son". Juiimese Sefwan
 Soffe Saaf Sam Sefbeger and unives
 Sefbeger traid der Soffe. Subbott
 fo't in "brother's son" siime foflo u
 bayangan, deun di Sugik her's darloph
 of a "brother's wife's child" juiimese
 Soffe dard wite her's kind, is juiimese
 Soffe dard kind, her's Soffe a ee aspe
 & Hallen angye'ty here.

Sefbeger Wm

(Kaikce a ee sister's son fofit, de
 Sefbeger Soffe niyau'tt univ Soffe it.

(We must say: wauw allen june 4 wa-
 keena fofitau y mir glady you both
 find, wie univ alquene fofit, so
 univ fofit d'ind' an' univ kind
 fofit a d'ur glapen' Mowman Kaikce
 Soffe univ - wauw a ee fofit au fofit
 is, dard univ fofit fofit in fofit d'ur
 U d'ur fofit, fofit univ d'ur univ d'ur
 fofit fofit fofit fofit, so univ in
 fofit fofit fofit fofit fofit univ d'ur d'ur
 fofit fofit fofit fofit fofit univ d'ur univ
 fofit fofit univ allen fofit fofit d'ur,
 di univ univ, d'ur d'ur fofit, fofit
 fofit fofit, fofit univ d'ur fofit
 univ univ d'ur fofit fofit fofit
 fofit, so univ d'ur d'ur, dard univ
 fofit univ univ univ univ univ
 univ univ univ, a dard fofit univ univ

was best
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 hand bei
 of com
 and 24

Wissen kann; ganz dieselbe Verwundtschaft
 angenommen wird, opus im Einzelnen
 Gewiss für unbeschrieben. Es geht sich
also um Kind (Kaitze) und Weib (wa-
keena), nicht Frauen, Frauen, Soffen
Suettar. wie können dies also Kenig-
aus bei dem Weibem Kind aus mit-
schleifen Verwundtschaft, in dem Weib
erbei geschahen, durch die Schwerege-
beurteilung der Zeit der commonal
marriage geschickigsten Punkt, bei
erzeugen Tragungsgeschichte, weil
es an der jederfallt, kann auch
früher beschreiben auftreten, und
stärker noch in dem Körper der
Worte.

W. muss bemerken: in allen jenen
 Fällen Kraft der Momente: so fast
 also aus dem gleichen Punkte, die
Kraft aus dem Kindere, wobei
also in individuellen Verhältnissen
begegnet die auf andere dem faulen,
die ist in der Natur oblation ungleich
sein Verhältnisse, gemacht wird. Es
im besten der Kindere für die
miscuitat für Grunde liegen, und
hingegen ist nicht. Aber es parte mit,
also keine Person ungleich; d. Aus-
Spring der Verwundtschaften bleibt

1227

Diags auf zu dem Haushalt der Promiscuität,
form der Ehe mit einem Mann oder der
Lust mit einem Mann (Sprosser)

The same idea runs through all rela-
tionships: cousins, for instance, are
called brothers and sisters. (Geschwister-
kinder sind auch Geschwister. Cousins meines
Sprossersohns meine Schwester, so ist er
mit meiner Kinder Geschwister.

So again, while the Romans distin-
guished between
paternus und avunculus
avita - ma lictora

the first 2 in Hawaiian are
makua kana, which also
signifies father
the last 2 makua wakena, which
also means mother.

(für Wort für Vater, Vater Mutter
& Mutter Mutter; der Affen ist von
Mutter Seite) ist kein der Vater, &
Vater & Mutter. Ist Vater haben
Vater bei weib. - Stoß auf Kopf der
Promiscuität; & also für Affen &
Vater; Doppelname von Nepos. Nefes.

(für Wort für Mutter, Mutter Mutter -
Aber eine Vater Schwester) (Mutter Seite
genau: jeder Person hat mit einer Mutter,
keine Frau hat von Mutter od. Vater
Seite; nicht Vater, keine Affen von
Vater od. Mutter Seite.

Thus the idea of marriage does not in fact enter into the Hawaiian system of relationship. Uncleship, auntship, cousinship are ignored; we have only

- Grandparents
- Parents
- Brothers & sisters
- children
- grandchildren.

Here it is clear that the child is related to the group. If it is an L especially related either to its father or to its mother, who stand in the same relation as mere aunts and uncles so that every child has several fathers and several mothers.

All these
relations
are
indivisible
and
are
not
separable

[Dist relation to the whole group, in
the first place, of the
the, kind of the
barron of the
women
luisen, bei
may indiscriminately
a water find
John. Of
" of
has
not
said
said
all

1229

III. That also our husband, that ganga for tobacco,
 in working day with the Provencian
 - work, do work and waiten a augen
 fillen von der Landwirthschaft
 zeigen, bei in. five d. was bewert-
 - stoffe betraffete, was als die
 relation to the whole group,
 enfant der regiment von landw
 Seiten, fassen d. gewinn / couriers
 beider, allen ständen, wie in der
 gewinn. für worte, was so winter
 beider, beider stände, der
 gewinn d. gewinn von allen.
 was d. ^{die} stände unter bei der
 alden. archaic nomenclature.
 die d. Provencianität so wenig
 d. gewinn als d. gewinn
 der wichtiger stände. als Costa
 d. gewinn fund, was by Provenc.
 gewinn. der gewinn von allen
 von d. gewinn a by stände d. stände
 stände stände, d. d. d. d. d.
 beider stände für stände; was die
 stände für in d. gewinn der stände.
 gewinn stände. - Die stände stände
 von d. Provencianität ist für stände
 für viele stände, d. d. d. d. d.
 für d. stände stände, keine relation to
 the group & ; von für der stände, die

freisinnigere? Dieses System ist ein allem fast ganz zu
antwischen. wenn man nicht etwa die besten
beispielt, so ist es das einfachste die älteste. Die
Sohnen von beiden werden fortgeführt, indem der
ersterer vermählt wird. Wenn man aber die beiden
Kinder als von beidermutter her betrachtet, so
sind die Söhne der beiden Mütter von gleicher
Wichtigkeit, denn gleich die beiden Mütter
haben einen, die das Polygamie oft gesehen
sind. fünfzig der polygamie geübten
Königreich ist verbunden mit allen ihren Söhnen
fortgesetzt. Auch dieses von Langens und dem
Sohnen fortgeführt von Mütterher. Wie
d. wie in d. mitteren Hindustan und in
in gewissen fast ganz findet, so wie es davon
ausgegangen, d. man eine gewisse Anzahl

10. 74. Among the Todas of the Nilghevry
Hills when a man marries a girl
she becomes the wife of all his bro-
thers as they successively reach man-
hood, and they also become the hus-
bands of all her sisters as they
become old enough to marry. In
this case the first born child is fathered
upon the eldest brother, the next
born on the second, and so on through
the series. Notwithstanding this unnatural
system

Polygamie
Polygamie
alle
Mütter
alle
Söhne

the Today, it must be confessed, exhibit much fondness and attachment to words & their offspring, more so than their practice of mixed intercourse would seem to foster. (Stoddard, Tr. Ethn. Soc. N. S. 7, 240.)

(Polyandria, 2^d D. Remission by - Fiction
1st D. V. 1840. Taming and its
relations to the group families & the
in 2. 1840. 1840. 1840. 1840. 1840.)

In the Tobaccos of India, brothers, uncles and nephews hold their wives in common. (Dabois, Descript. of the people of India, p. 3. (p. 2. 1840. 1840. 1840. 1840. 1840.))

Among the Siona and some other N. American tribes the custom is to buy the eldest of the chiefs' daughters, then the others all belong to him, & are taken to wife at such times as the husband sees fit. (Ethn. Soc. - vol 1869, p. 286) (2^d Polygamie)

Among the Esquimaux, Cte Lyon (Journ. 1869, p. 286) tells us that the connection (by adoption) binds the parties as firmly together as the ties of blood; and an adopted son, if senior to one by nature, is the heir to all the family riches.

2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

I will be master of what is mine own.
 She is my good, my chattels; she is my
 house
 my household stuff, my field, my barn,
 my horse, my ox, my ass, my anything
 (Instruction to Patheiner)

Hearne tells us, that among the Hudson's
River Bay Indians it has ever been the custom
 for the men to wrestle for any woman
 to whom they are attached; and, of course,
 she strongest party always carries the
 prize. A weak man, or ten to be a
 good hunter & well beloved, is seldom
 permitted to keep a wife that a stronger
 man thinks worth his notice... This
 custom prevails throughout all their
 tribes & causes a great spirit of emulation
 among their youth, who are, upon all oc-
 casions, from their childhood, trying their
 strength & skill in wrestling.

Franklin, Journey to the shores of the Polar
 Sea Vol. I, p. 80: The Copper Indians

17 1235

hold upon women as a kind of property, which the stronger may take from the weaker.

Richardson, boat journey II, p. 24. I more than once saw a stronger man assert his right to take the wife from a weaker countryman. Anyone may challenge another to wrestle, and, if he overcomes, may carry off the wife as the prize.

Wenn d. Kinder der mütter folgen, so bildet sich in Volks und Familien etc. volke dann keine d. Götter vor exogamy im volke selbst ohne capture vollbracht werden.

p. 82. Among the Andamanes, any ^{Proris} ^{nittel.} man who attempted to resist the marital privileges claimed by any member of the tribe was liable to severe punishment. (Tr. Eth. Soc. N. S. 2, p. 35) (esp. widowsaft d. waib d. Prorismit)

Bei Proris in volk keine d. mar. by capture. 20 gotternamen u. d. person of the lodge. ^{cap} ^{three} ⁱⁿ ^{King} five andaman for name of the strongest d. oblong volk genossen. Subj: to phrase alone could give the man a right to monopolize a women to the exclusion of his fellow clansmen.

Das kann in polygam, 173 provisuris 1736
in der That zu der capture für paw lunde
u damit zu d. Quantität der Exogamie die
Zufall der Frau wie Provisuris die
völlig Gegenüber der capture der Exoga-
mitat zu betrautend in d. ma-
sultatis zu bestanden. Gefangenschaft
allin gütlich und süsslich in der That
jed jenenfalls prosum Antipil in d.
Chelidonium wasfultit. In die beiden
Grunder für pro lunde. -

84 ff. capture. marriage symbolized not
by any demonstration of woman
affection on the one side & severe
devotion on the other but by brutal
violence and unvolting submission.

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lith
big
no

So the Australia the new, says Oldfield (Fr. Ethn.
Soc. iii. p. 250) are in excess of the other
sex, and, consequently many men of
every tribe are unprovided with that
essential necessary to their comfortable
subsistence, a wife; who is a slave
in the strictest sense of the word,
being a beast of burden, a provider
of food, and a ready object on which
to vent their passions that the
men do not dare to vent on each
other. Hence for those, coveting such
a luxury, arises the necessity of ab-
linding the women thro of some other
tribe, and in their expeditions to effect
so laudable a design, they will cheerfully

Rand
of wiber
not flying

undergo the privations & dangers equal to those they incur when in search of blood revenge. When, on such an errand, they discover an unsuspected female, their proceedings are not of the most gentle nature. Striking her by a blow from the bow, they drag her by the hair to the nearest thicket to await her recovery. When she comes to her senses they force her to accompany them; and as at work it is but the exchange of one household for another, she generally enters into the spirit of the affair, & takes as much pains to escape as though it were a matter of her own free choice.

paß und wu war dem angel, die off-
 die hat die fobagimidy dny grolth-
 diast gamin der sam buwgal in eige
 Nam, wofn und d. Stamis mit der ge
 unfern ist. In wofn gindt, und so fin-
 -figom. D. fparnt ist fins kringdunst.
 Rum. hacta, gend wu figant fan-
 Andreu Staysimdy dny kanz fultt in
 glimp Idan foot, Lunn abar nst in gel
 fu wof jauer. Skaypau. So wofnult
 Skay- it Skaypau, it d. wofn nist it, n fott
 wof nist by dnt. filius emmepator. Nins
 Luppen, & d. wofn fott fott d. n. wofn

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1238
D. Skryni in kind - follow it Wapfik. 2. Straffe
traffdy. Beak of Sweden. Do fan kids der
wanf u von Polygenie der v. witten
P. 107.

natives about Sidney. The poor wretch is the
toss upon in the absence of her protec-
tors. Being first stoned with blows,
inflicted with clubs or wooden swords,
on the head, back & shoulders, every
of which is followed by a stream of
blood, she is then dragged through
the woods by one arm, with a per-
severance and violence, that it might
be supposed would displace it from
its socket. The lover or rather the
ravisher, is regardless of the strokes
or broken pieces of trees which may
lie in his route, being anxious only
to convey his prize in safety to
his own party, when a scene worthy
to shoke to relate. This outrage is
not resented by the relations of the
female, who only retaliate by a
similar outrage when they find an
opportunity. This is so constantly
the practice among them, that
even the children make it a play
game. (Rollins, Engl. colony in N.
South Wales p. 352.)

In Bali also, one of the islands between
Java & New Guinea, it is stated to be
the practice that girls are stolen

Remb
fig
high

1239
away by their brutal lovers, who sometimes surprise them alone or overpower them by the way, and carry them off with dishevelled hair and tattered garments to the woods. When brought back from thence and reconciliation is effected with enraged friends, the poor female becomes the slave of her rough lover, by a certain compensational price paid to her relatives. (Notices of the Fudion Archipelago p. 90)

Mr W. Elliot mentions that not only amongst the Kleoids, but also in several other tribes of Central India, the bridegroom seizes his bride by force, either affixed or real. (Tr. Eth. Soc. 1879. p. 1257)

The same was customary among the Badagas of the Nilgerry-hills.

[Metz, The tribes of the Nilgeries, p. 74.
Lewis's Hill Tracts of Chittagong p. 36.80]

Dalton mentions that among the Kols of Central India, when the price of a girl has been arranged, "the bridegroom and a large party of his friends of both sexes enter with much singing and dancing & sham fighting in the village of the bride, where they meet the bride's party & are hospitably entertained."

(Transact. Ethn. Soc. VI. p. 247. Tribes of ¹²⁴India
1, 15.)

M^r. Boucicau on the wild tribes of the Malay
Peninsula. [Tr. Eth. Soc. 1855, p. 81.]

"When all are assembled and all ready,
the bride & bridegroom are led by
one of the old men of the tribe,
towards a circle more or less great
according to the presumed strength
of the intended pair; the girl runs
round first, & the young man per-
sues a short distance behind; if he
succeeds in reaching her & retaining
her, she becomes his wife; if not,
he loses all claim to her. At other
times, a larger field is appointed
for the trial & they pursue one
another in the forest. The race
is not to the swift nor the battle
to the strong, but to the young man,
who has had the good fortune to
please the intended bride.

^{Halimiden}
Fr. Clarke, Travels 1, p. 332. "The girl is first
mounted, who rides off at full speed. Her
lover pursues; if he overtakes her, she
becomes his wife and the marriage is con-
summated on the spot; after this she
returns with him to the tent. — we
are assured that no instance occurs of a
Halimiden girl being thus caught; unless
she have a partiality to the pursuer.

Erman, Travels in Siberia ii. p. 442. Among the Tanguis & Kamchadales a matrimonial engagement is not definitely arranged & concluded until the suitor has got the letter of his beloved by force and has torn her clothes. Attacks on women are not allowed to be avenged by blood unless they take place within the yurt or house. The man is not regarded as to blame if the woman has ventured to leave her natural place, she secured a protecting hearth.

Pallas iv. p. 97. marriage by capture also among the Samoyedes. at his time.

[also says, too in form of bondage etc. for as many of wappit Sami, dyb v. wick sig with. bawit fangun zu loss and; Sami with sham fight, allige fiction. - Das müdy, for da wick mit aben sig. - So wick capture von so bawit & wick v. Dicks. fangun do mütholip themat.]

Atley iv. 77. Among the Mongols, when a marriage is arranged, the girl flies to some relations to hide herself. The bridegroom coming to demand his wife, the father in law says: My daughter is yours; go, take her where you see.

1242
you can find here. Having thus obtained her
warrant, he, with his friends, ran us a-
boat searching, & having found her, took
her as his property, & carried her home
as it were by force.

(See Willig's Supplement to the History of the
Five United and Solitary Indians.)

Hayer. Open polar sea. p. 132. Among the
Esquimaux of Cape York (Switz's
Sound) there is no marriage ceremony
further than that the boy is required
to carry off his bride by main force,
for, even among these blubber eating
people, the woman duly saves her
modesty by a shame resistance, although
she knows years beforehand that her
destiny is sealed, and that she is to be-
come the wife of the man from whose
embraces, when the nuptial day
comes, she is obliged by the inexorable
law of public opinion to free herself
if possible, by kicking & screaming with
might and main, until she is safely
landed in the hut of her future lord,
when she gives up the combat very
sheerly & takes possession of her
own abode. (True, or in any
faint of. Wright's Narrative of the
Siberia.)

1243

Eschsch. hist. of Greenland p. 143. In Greenland when a young man likes a maiden he commonly supposes it to thrive parents & relatives on both sides; & often he has obtained their consent, he gets 2 or more old women to fetch the bride, and if he is a stout fellow he will fetch her himself. They go to the place where the young woman is, & carry her away by force. (capture very fine with J. Watson, in his travels)

Travels in the Amazon p. 492.
Wallace, ~~Yagu of the~~ adv. & Eagle
ii, p. 182: The Aborigines of the Amazon Valley have no particular ceremony at their marriages, except that of always carrying away the girl by force, or making a show of doing so, even when she & her parents are quite willing.

Bardel, notes to D'Armont d'Arville 181. 271.
Indians round Conception Luis An. . after a man has agreed on the price of a girl with her parents, he surprises her & carries her off to the woods for a few days, after which the happy couple return home.

Sitzroy in voy. of the adv. & Eagle ii, p. 182
In Tierra del Fuego as soon as a youth is able to maintain a wife by his exer-

1244
steal in fishing or birdcatching, & the other,
she consents of her relations, and - having
built or stolen a canoe for herself,
he watches for an opportunity & carries
off his bride. If she is unwilling, she
hides herself in the woods until her
admirer is heartily tired of looking
for her, & gives up the pursuit, but
this seldom happens.

Williams, Fiji & the Fijians, 1, 174. Among
the Fijians the custom prevails of sei-
zing upon a woman by appearance
or actual force, in order to make
her a wife. On reaching the home
of her abductor, should she not ap-
prove of the match, she runs to some
one who can protect her; if, however,
she is satisfied, the matter is settled
forthwith; a feast is given to her
friends, she next arrives, & the
couple are thenceforward consid-
ered as man & wife.

Earle, Residence in New-Zealand p. 264.
He takes the consent of the father;
which, if he obtains, he carries his
intended off by force, she resisting
with all her strength. The 1. wife found
him, so flew off of the vessel, with
my birds & the other own like written,
& the 2. was found with her husband brought.

She sometimes succeeds that she secures her
 retreat into her father's house and
 she loses loses all chance of ever
 obtaining her; whereas, if he can man-
 ge to carry her in triumph into his
 own, she immediately becomes his wife.

Tyler, New Zealand, p. 96. Auf dem 1. Jan
 für die Infanterie, mocht der 1. Jan. The
 bride's mother came to me the
 afternoon (before marriage) & said
 she was well pleased in her heart
 that her daughter was going to
 be married to Takanu; but that
 she must be angry about it with
 her mouth in the presence of her
 bride, lest the natives should come
 and take away all her possessions
 & destroy her crops. -- Ob ich die
 mit dem 1. Jan. und J. King
 für die Infanterie, 1. Jan. und 1. Jan.
 1. Jan. und 1. Jan. 1. Jan. und 1. Jan.
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 1. Jan. und 1. Jan. 1. Jan. und 1. Jan.

Abitar in Philippinen. Die letzten
 1940. sind in dem Wald. Eine neue
 Natur hat die Luft auf einem
 in der Sonnenanfang für die
 1. Jan. und 1. Jan. 1. Jan. und 1. Jan.
 (Selbstständig)

1246
Ashtory coll. ii, p. 240. Suta. After all preliminary
negotiations are arranged, one difficulty yet
remains, vid. how the young man shall
get his wife home; for the women-
consist and relations set on night-
ly, & guard the door of the house to
prevent her being carried away. At
last, by the bridegroom's presents
& generosity, their grief is allayed.
He then provides a friend, well
mounted, to carry her off; but as
soon as she is on horseback the
women renew their lamentations,
& rush in to dismount her. How-
ever, the man is generally successful,
and rides off with his prize to the
house prepared for her.

Whether
Suta
is the same as
Suta

Holla das foamen hair widwifand, piff
dampfand für d. widwifand. Gopiffel-
bupfiffel darp wongg 5.)

Gay, trav. in western Africa p. 56. fin
mandingo in Kayage. ruffill tan
S. Wutter fin Wolling fin ff.
als d. Widwifand thair Wutter, Wann
S. Wann mit Wann & Wann fin
mit Wann Wann. Wann & Wann.
Wann & Wann, Wann Wann
Wann Wann Wann Wann Wann

Denham, W. 1, 29. Wann N Africa. The
bride is taken on a camel to the
bridegroom's house, upon which it
is necessary for her to appear greatly

1247

surprised & refuse to dismount; the women
scream, the men shout, & she is
at length persuaded to enter.

Gayn marr. cerem. p. 35. Olaus Magnus
v. xiv. ch. 9. for Polen, Lathwien,
Puriland, 2te v. Therman Song
d. jing, Luntz ipn Thwidsen mit
gubell for the heavily unffora
ipn flke frib. llij.

Good Names, Sketch. of the history of man
ii. 59. Walsch. für für Zeit. Am Mar
für d. Guffen Thayer Lunt d.
Höwntige mit für für für für
& für für für für für für für für
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p. 97. Ds Wüpf Thaden soll für für für
d. capture. (Kbar as nallint für
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Thew, Allgan. Coll. Goff. d. Thent für
4, 146. Trai d. Thadrian the
was has a right to marry his cousin
if only he is willing to give the
price demanded for her.

1249

107. Among the Souths, one of the aboriginal
Indian tribes, the marriages take
place once a year, mostly in Ja-
nuary. "for 6 days all the can-
didates for matrimony live toge-
ther . . ." after which only one
the separate couples regarded
as having established their right
to marry. (The people of India
by J. F. Watson and T. W. Kaye
p. 27) (Matrim. p. 27)

Carver, travels in N. America. p. 245
mentions that, while among the
Nauvowessies, he observed that
they paid uncommon respect to one
of their women, & found that she
was considered to be a person of
high distinction, because on one
occasion she invited forty of the
principal warriors to her tent &
treated them in every respect as
husbands. On inquiry he was in-
formed that this an old custom
but had fallen into abeyance &
scarcely once in an age ^{of the} females
are hardy enough to make this for
notwithstanding a husband of the
first rank awaits as a sure reward
the successful giver of it.

heter.
Hof

1252
Speaking of the Greenland Eskimoes, Egede
[H. of G. p. 142] expressly states that
"these are reputed the best & noblest
temperd who, without any pain or
reluctance, will send their friends
their wives. -

Fingrons, all that is of a spreading nature
marriage laws of Siam & Siam
Siam - but not that law. How to II. 575. 580.
Siam - father's property: one of 2 or 3 kind
of S. with fine & law of and of fine
fine in Austria and S. How to II. 575. 580.
in fact and S. for Siam: Eskimoes, N. S.
Am. Siam, Austr. Malay, Arab. Siam.
Caffer, Mongol, Tubaki etc. - D. How to
Siam - Siam, Siam, Siam, Siam, Siam
Siam, Siam, Siam, Siam, Siam
Siam, Siam, Siam, Siam, Siam

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104. Saffron and Courtisanes:

105. Spier's *Life in Ancient India* p. 287. In the
famous ^{and} city of Udsati, marriage was for-
bidden and high rank attached to the
lady who held office as chief of the
Courtisanes. When the Holy Buddha
[Sakyamuni] in his old age visited Udsati
he was lodged in a garden belonging

1251
to the chief of the courtiers, a relative
a visit from this grand lady, who drove
out to see him, attended by her suite
in stately carriages. Having approached
and bowed down, she took her seat
on one side of him and listened to a
discourse on Dharma.... But entering
the town she met the rulers of vast,
gorgeously apparelled; but their equi-
pages made way for her. They asked
her to resign to them the honours
of entertaining Sakyanuni; but she
refused, and the great man himself,
when solicited by the rulers in person,
also refused to break his engagement
with the lady.

Waj-pita Rampal mit Courtifour. It is
a strange anomaly that, while a courtie-
son, born of, or adopted into, a courtie-
son family, is not held to pursue a
shameless vocation, other women who
have fallen from good repute are es-
teemed disgraceful.

Exogamy. In Australia, where the same fami-
ly names are common almost over the
whole continent, no man may marry
a woman whose family name is the
same as his own, and who belongs there

fore to the same tribe (Prye's Discoveries, 1252-24)
in Australia. iii. p. 329. Grey's Journal
p. 247.

Nowhere, says Mr. Leach, The aborigines of Au-
stralia p. 10., can many a woman
of the same clan, though the parties
be no way related according to our

alleged
ideas.

S. Rogany put with you would if of the
same clan with you. See if you can find
any other examples, and I. Brown's notes

In eastern Africa, Burton's first footsteps
p. 120 says that "some clans of the
Somali will not marry one of the
same, or even of a consanguineous fam-
ily" & the Bakelari have the same
rule. Tr. Ethn. S. N. S. I. p. 321.

Dr. Chaille (Tr. Eth. Soc. l. c. p. 307) speaking
of western Equatorial Africa, says "the
law of marriages among the tribes I have
visited is peculiar; each tribe is divided
into clans; the children in most of the
tribes belong to the clan of their mother
and these cannot by any possible laws
marry among themselves, however removed
in degree they may have been connected;
it is considered an abomination among
them. But there exists no objection to pro-
cessing a father's or brother's wife. It could
not but be shown ~~the~~ the healthful influence

of such regulations of ~~the~~ against blood marriages among them.

(Mittlerer Zögling ist ein alt Leuseyung die ffarobold mir mit dem mittler, mit mit der Vater's Clan.)

110. In India the warali tribes are divided into sections, and no man may marry a woman belonging to his own section. In the Magar tribes these sections are called Thung, and the same rule prevails. Col. Dalton tells us that "the Hos, Moonjohs, and Overous are divided into clans or keelis, and may not take to wife a girl of the same keeli". Again the Gowrows are divided into Maharis, & a man may not marry a girl of his own Mahari.

M^r Calloch, account of the valley of Munnipore 1859. p. 49. 69. The Mannisepo-riels are each and all divided into 4 families: Kooiruel, Soovary, Angom & Ningthaja. A member of any of these families may marry a member of any other, but the intermarriage of members of the same family is strictly prohibited.

Jayraj, ² Eudogany sai San Todas. They are divided into 5 distinct clans, known by the names Peiky, Pethan, Kuttan, Kenna & Tody, of which the first is

regarded as the most aristocratic. Si piwat fan
since intermarriage. Meth. tribes of the
Neilgherry hills p. 21.

iii. The Haknatts, according to De Hell, are
divided into hordes, & no man can marry
a woman of the same horde. The
bride, says Beigmann, is always chosen
from another stock, among the Dee-
lets, from the Togot stock & vice versa

*spirit
man* Tallos 4, p. 96. Darrelly v. Cix conierus
Lam. v. idem. — 4, p. 69. Otyatts
fth, as for wedding, to marry
a woman even of the same
name.

Hiddendoof, Libin, Thip, p. 72: Takat in
my form and of another clan.

Javis, The Chinese 1, p. 282: marriage
between all persons of the same
surname being unlawful, this rule
must of course include all descen-
dants of the male branch for ever.
& as, in so vast a population, there
are not a great many more than
600 surnames throughout the empire
the embarrassments that arise from
so strict a law must be considerable.

French Indians. (S. Smith. Report 1866)
Among the Kanaiyers (NW Amer.) "it was
the custom that the men of one stock
should choose their wives from another,
and the offspring belonged to the race
of the mother. This custom has fallen
into disuse & marriages in the same

tribe occur; but the old people say that the mortality between among the Henajays has arisen from the neglect of the ancient usage. A man's nearest heirs in this tribe are his sisters children.

(P. Siftostantindar find, both now dwelt by Clin, twipind S. iquaw son of andrew and for what find lömnan od wölfr. find?)
Richardson, Boat Journey vol. 2 p. 206.

112. Mellakattah, publ. by the Church Miss. Society 1869, p. 6: The Tsimshian Indians of British Columbia are similarly divided into tribes, and totems or crests, which are common to all the tribes. The crests are the whale, the porpoise, the eagle, the coon, the wolf, the frog. In connection with these crests, several very important points of Indian character and law are seen. The ^{existing between persons} relationship of the same person crest is nearer than that between members of the same tribe, which is seen in this that members of the same tribe may marry, but those of the same crest are not allowed to do so under any circumstances; that is, a whale may not marry a whale, but a whale may marry a frog etc.

113. Archaeol. Americana states with regard to the northern Redskins generally, that every nation was divided into a number

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~~also betrothed~~ ~~from~~ prohibited from an alliance with any individual bearing the same name, though they may marry into the family of their father if they choose. These customs are strictly observed, & any break of them would be considered as wicked. —

p. 115 ff. Solgaudry. — gagur tu' Lennan p. 180. fiulja dar tu' Lennan Priftiala paime bloß commune marriages. — Alentan tu' foifuffe. Hooyotts mit. — Kalunichow fu and Clarke trav. i. p. 241 Die Krii. darff mit ein weib. — Polymer & Afri. penifolpoffe. — Dogayen ist lawful po. lyandry mit gebruehet in den Indien, Tibet & Ceylon. abwa & of Ceylon ist and Devy's Ceylon p. 286 J. ff. St. St. ff. mit der Hand St.

p. 117. Eudogany Setman. Welt Stolz. Uff of him Stiefen from, abwa fang von dem Merker weingijs. Wiss polymer dar von dem Merker weingijs, dar vom dem frucht & weib den weib den and and and, promissiv mit 3 St. den, dar mit den St. den. Den und 3 St. den für gute lygen. —

— Among the Aths of N.W. America, as mentioned by Spredat, though the different tribes of the Ath natives are frequently at war with one another,

women are not captured from other tribes
for marriage, but only to be kept as sla-
ves. The idea of slavery connected with
capture is so common, that a free-born
Aht would hesitate to marry a woman
taken in war, who to every hunter had
been in her own tribe. (Sprent, Some
& studies of Savage life, p. 145)

Indian tribes, Koccks & the HOs, Diefen &
and Dr. Mennert's journal. Dr.
Mennert about it in Keel's old laws of the
& Dr. Diefen Mennert in with Keel
and his journal Keel. Sprent l.c. p. 145
(Kanda's List)

Among the Yankaloz of southern India a
custom prevails by which the first 2
daughters of a family may be claimed
by the maternal uncle as wives for
his sons. The value of a wife is fixed
at 20 pagodas. The maternal uncle's
right to the first 2 daughters is valued
at 8 out of 20 pagodas & is carried out
thus: if he urges his preferential claim,
& marries his 2 sons to his 2 nieces,
he pays for each only 12 pagodas; &
similarly, if he, for no & having sons,
or any other cause, foregoes his claim,
he receives 8 pagodas of the 20 paid
to the girls' parents by anybody else
who may marry them. (The Eth. Traveller
Eth. soc. N.S. 7, p. 127)

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118

Lewis' Hill society of Chittagong. p. 65. Capt. Lewis mentions that the Doinguaks, a branch of the Chukwas, abandoned the parent stem during the chiefship of Tanager Khan about 1782. The reason of the split was a disagreement on the subject of marriages. The chief passed an order that the Doinguaks should intermarry with the tribes in general. This (which Exogamy) was contrary to ancient custom, & caused discontent & eventually a break in the tribes. (Fitzg's No. xi. in Rind)

Staffle's hist. of Java I, p. 328. The Malays of Java are also endogamous, & when a man asks a girl in marriage, he must prove his descent from their particular stock.

Apago's letters. Voyages v. II. p. 17. In Guam brothers and sisters used to intermarry and it is even stated that such unions were preferred as being most natural & proper.

Endogamy would seem to have prevailed in the Sandwich Islands & in New Zealand, where, as Galt (N. Zeal. p. 79) mentions, great opposition is made to any one taking, except for some political purpose, a wife from another tribe, so that such intermarriages seldom occur. (The term Endogamy and that of finish p. 7, v. 1)

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bei dem Matrimonial-Lipp. 3. fut/lo für uns
 freunden llav in vngarns geminde tot
 füll.

119 ff. Legent d. Relationship and inheritance.
 The strength of the foster feeling - the
 which lie - among the Scotch Highlanders
 is a familiar instance of a mode of regard-
 -ing relationships very different from
 that prevalent amongst us.

Unter d. Quintum d. futfamly vom Vater
 Post & wir d. quosus Joff d. f. v. i.
 Polygamie, der wir d. d. flava d. f. v. i. w. f.

p. 120. when a rich man dies in Guinea, his
 property, excepting the abnoms, descen-
 -ded to the sister's son, expressly, accord-
 -ing to Smith, on the ground that he
 must certainly be a relative.

diff. p. 120
 120

Smith's voyage to Guinea p. 143.
 See also Sinkerton's voyages XV, p. 417 & 21.
 528. Astley's collection of voyages II,
 p. 63. 256.

Battel mentions that the Low of Congo
 (Congo) is governed by 4 chiefs, with
 are sons of the king's sisters; for the
 king's sons never come to be kings.
 (Sinkert. voy. XVI. 331.)

For Athens, also, relationship through
 females prevailed down to the times
 of Cecrops.

120. In the Pichish Kingdom, until the close
 of the 8th century, no son is recorded
 to have succeeded to his father.

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Prania Poltonica?

p. 122. In India the Karias, the Kocchs, and the Nairs have the system of female kingship. Buchanan (p. 3, p. 167) tells us, that among the Bantars in Futava a man's property does not descend to his own children, but to those of his sister. Sir William Elliot (Descriptive Ethnology ii, 463) states that the people of Malabar all agree in one remarkable usage, that of transmitting property through females only (Tr. Ethn. Soc. 1869, p. 119). He adds, on the authority of Lieut. Conner, that the same is the case in Travancore, among all the castes except the Bonans & the Nambari Nairamans.

As Satthew states (Descript. Ethnology ii, 463) no Nair son knows his own father, and, vice versa, no Nair father knows his own son. What becomes of the property of the husband? It descends to the children of his sister.

103. Campbell, Trans. Ethn. Soc. N.S. vii, 155. Among the Limboos (India) a tribe near Darjeeling, the boys become the property of the father on his paying the mother a small sum of money when the child is named, and enters his father's tribe: girls remain with the mother & belong to her tribe.

(New York, library a. 151 Jan 18th. - South
- coast of Sumatra in June kind of in appearance
of birds for the first time, so it is not the
birds for the first time)

1723 Marsden's Hist. of Sumatra, p. 376. Among the
Battas of Sumatra the succession
to the chieftain's see, not go, in the
first instance, to the son of the de-
ceased, but to the nephew by a sister,
the same extraordinary rule, with
respect to property in general, pre-
vails also amongst the Malays of
that part of the Island & even in
the neighbourhood of Padang. The
authorities for this are various and
unconnected with each other, but
not sufficiently circumstantial
to induce me to admit it as a gene-
rally established practice. (Marsden's
Marsden's?)

Suppose
for

Among the Kenaiers at Cook's Gulch,
according to Sir John Richardson,
property descends not to a man's
own children, but to those of his
sister. (Boat Journey 1. 406)

Bowyer p. 378. also 259.) mentions that
among the Hudson's Bay Indians the
children are always distinguished
by the name of their mother, & if
a woman marries several husbands
& has issue by each of them, they are
all called after her. The reason, they

Zur N. 1262. Wlangali. Kirgisentogus. Die Weibchen gelblich
in der Regel für harnes wäffer als d. männer
so ist bei den fernen Gefasensippen in d. Regel die
Art für ficed.

Baer. Maspiuten mit Libiriewe d. Kirgisen Stuppa
in d. Beitr. z. Kenntniss d. Russisch. Reich
d. d. angrenzenden Länder Asiens. Bd. 7.
Petersburg 1845.

N. 100. Kamschadalan fene bezieht abgenom.

give for this is, that as their offspring are indebted to the father for their souls, the invisible part of their essence, & to the mother for their corporeal & apparent part, it is more rational that they should be distinguished by the name of the latter, from whom they indubitably derive their being than by that of the father, to which a doubt might sometimes occasion arise, whether they are justly entitled.

184 The existence of inheritance through females is clearly indicated in the Secjean custom known as Vasa.

In western Australia children of either sex always take the family name of their mother Eyre, Discov. p. 330.

2) David's sons married their mothers' sisters

Abraham married his half sister, Nahor married his brother's daughter, and Amram his father's sister: this was permitted because they were not regarded as relations. Tamar also evidently might have married Amnon, though they were both children of David. "Speak unto the King, she said, for he will not withhold me from thee." So as their mothers were not the same, they were no relations in the eye of the law.

Solomon also permitted marriage with sisters

on the father's side, but not on the mother's.

2
Wolff
Vater
Gering

1726. Während L. meine Aufsicht über d. Sohn hat
 der Vater hofft, dass d. Mutter in d. Kind
 das Mütterliche gar nicht sieht, als die
 recognition of maternal responsibility
 grew up, I believe, gradually and from
 the force of circumstances, aided by
 the impulses of natural affection.
 (Das mag sein, d. gewisse Reinficht
 Günstigkeit der Vaterpflicht wird
 dadurch nicht aufgehoben. L. gab sich
 d. gewisse Verantwortung, beginnend
 in d. Kind, und der Gatte der Mutter
 - so bald, d. Kind bald an glänzt, jene
 fault in d. Kind, d. falsche, die natur
 - el affection für d. Vater, d. gewisse
 that all go with the natural
 wish, that one's property should go
 to the own children. In giving go-
 denous für d. Sohn, d. gewisse
 being gar nicht anders gefunden für
 sich in folgenden: It is true that we
 have very few cases like that of Athens,
 in which there is any record of this
 change, but as it is easy to see, how it
 might have been brought about, and
 difficult to suppose that the opposite
 step can ever have been made, because
 man, wenn ein gewisse natürliche

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as, moreover, we find relationships through the father very general, not to say universal, in civilized races, while the opposite system is very common among savages, (also in our Quinzip), it is evident that this change must frequently have been effected. (walyes Siffus! a bar int walapen Quänden effected?)

p. 127. Him Ubayany in d. Vah-pring's glants L.: relationship to the father at first excludes that to the mother and from having been regarded as no relation to the former, children came to be looked on as none to the latter. Das selb z. B. in der Cowada Liyan, weil für d. walen ellain sig für d. Kind pflanz. he Sautros aber folgendes:

span July 2
for Siffus
- 4/26/25

In S. America, where it is customary to treat captives well in every respect for a certain time, giving them clothes, food, a wife, etc and then to kill & eat them, any children they may have are killed and eaten also. (Lafitau 2, p. 307)

In North America the system of relationship through females prevails among

the rude races of the North. Farther south
 (v. f. die Südl. in N. Amer.) as Lafitau
 long ago pointed out, we find a curious
 and, so to say, intermediate system
 among the Iroquois and Hurons, to
 whom, as Morgan has shown (Proc.
 Amer. Acad. Arts & Sc. 1850 p. 456) we
 may add the Tamils of India. A
 man's brother's children are reckoned
 as his children, but his sister's child-
 -ren are his nephews & nieces, while
 a woman's brother's children are her
 nephews and nieces, and her sister's
 children are her children.

ausg. 2. 1851.
 [Warum .. gewisshat System? (D. O. K. d.
 unabh. abg. mit dem System der
 Promiscuität zwischen Mann & Weib
 ipse fueren... Konsequenz sind die
 Sippenverhältnisse in der Natur...
 Dagegen bei der Sippenverhältnisse der
 Menschheit. Das Verhältnis der
 Sippe ist im Mittelalter, das heißt
 beim Kind sind ipse Kinder, der
 Bruder & Schwester d. (mater matre)
 ist gehört also zu für den Sippenk.
 rüst auf, ganz andere Sippen &
 paare, die Sippen der Sippen
 glänzt, der Sippen gelben messig]

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The curious system thus indicated is shown more fully in the following table, extracted from Morgan: p. 456

Havik = { father
father's brother
father's father's brother's son
and so on

Nogeh = { mother
mother's sister
mother's mother's sister's son
daughter
and so on

Hage = { (brother/sister)
father's brother's son
mother's sister's son
and so on

Hanakwuk = { son
brother's son (son's son, etc.)
sister's son (female speaking)

Takkayyan = { Tamil:
father
father's brother
father's father's brother's son
and so on
mother's sister's husband

Jay

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= { mother
mother's sister
father's brother's wife
mother's mother's sister's son
- ghter
and so on.

Tamaijan = { brother / elder
father's brother's son
mother's sister's son
and so on

manau = { son
brother's son (male speaking)
sister's son (female speaking)

That these names really imply ideas as to relationship, and have not arisen from mere poverty of language, is shown by the fact that in other respects their nomenclature is even richer than our. Thus they have different words for an elder brother & a younger brother, an elder sister and a younger sister; so again the names for a brother's son, a brother's daughter, a sister's son and a sister's daughter depend on whether the person speaking is a man or a woman. Thus they distinguish relationships which we correctly regard as equivalent, & confound

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others which are really distinct. Moreover, as the languages of distinct and distant races, such as the Iroquois of America & the Tamil of southern India, agree in so many points, we cannot dismiss the peculiarities as mere accidents, but must regard them as founded on similar, though peculiar views on the subject of relationships.

That in the case of the Iroquois this system arose from that of relationship through females, and did not degenerate from ours (if this is not a natural law), is evident, because in it, though a man's sister's children are his nephews and nieces, his sisters grandchildren are also his grandchildren, indicating the existence of a period when his sister's children were his children, and, consequently, when relationship was traced in female line.

(Das heißt auch zu dem Subrogat der Mütterlichkeit, wo das Substrat der Vererbung dem Substrat der Mütterlichkeit ist, das heißt aber, was gilt es dem Stamme gegenüber dem Substrat der Mütterlichkeit.) A man's brother's children

are his children, because his brother's wifes
are also his wifes.

Dennoch bene als d. Trokesen Liffraum so auch
- pauden. Kommissivität, in dem Kommissiv
mit ipan forenner. Kinder ja bar alle
weibau gemein sein. Alle Kinder ja bar
dapan alle Kinder zu vätern und alle
Mutter. Nur ipan Mütter. Dagon klait
auch bei separaten für folgendes: Der
Kinder ist Vater für allen Kindern seiner
Mutter und die Mütter Mütter für alle
Kinder der anderen Mütter, die notwendig
ipan Liffraum sein; auch Mütter für
alle Selbstbestimmten Kindern. Denn, wenn
man d. gefandene für d. ist, so klait
d. weiblich Unbestimmten, wenn we-
- ipan Mütter die eigenem, von d. Selbstbestim-
- Mütter gelben, als meine Kinder. Das
sofort für ihre weiblich Mütter, im ersten
Mütter, so daß d. Selbstbestimmten nicht
p. nicht werden, auch d. Selbstbestimmten
hört meine Kinder. Dapan d. Unbestim-
- Mütter Kinder sind wie ist Trokesen
eigene Kinder. Selbstbestimmten sind
dies nicht, aber wird Selbstbestimmten
Kinder.)

So zu
helfen
/ wie spirit d. Familie Unbestimmten für
fragen: in fort d. Kommissivität: Mütter
Mütter, gefordert, gefordert, Kinder
d. Mütter, die bei d. Kommissivität
allein für d. Mütter. In einzelnen
Mütter, d. Vater d. Mütter sein,
bestimmen für unbestimmten Mütter und alle
möglichst vor für unbestimmten Mütter.

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1. Qualifikation abwärts: Prüfung ist auf das Niveau
Prüfungsausschusses, das mittelhochsprachliche
viertel J. Mittelhochsprachliche, weil in
 in d. Prüfungsausschuss nur Prüfung & Lehrer
unterschiedet, d. Prüfung aller Prüfung,
 d. Prüfung & Lehrer, & hat keine
Prüfung Prüfung Prüfung, kein Prüfung
Prüfung Prüfung, Prüfung folgt, Prüfung
~~in Prüfung Prüfung Prüfung~~
~~das Prüfung Prüfung Prüfung~~
~~Prüfung Prüfung Prüfung~~
 d. Lehrer Prüfung Prüfung Prüfung
 & d. Prüfung Prüfung Prüfung,
 aber Prüfung Prüfung, weil Prüfung
 in Prüfung keine Lehrer & Prüfung
Prüfung. Prüfung Prüfung d. Prüfung
Prüfung Prüfung Prüfung, die Prüfung
Prüfung Prüfung Prüfung mit Prüfung
Prüfung, Prüfung Prüfung Prüfung.
Prüfung Prüfung: Prüfung Prüfung Prüfung
Prüfung, das Prüfung Prüfung, was
 hinter die Prüfung Prüfung Prüfung
Prüfung, in Prüfung Prüfung d. Prüfung
 mit d. Prüfung Prüfung, Prüfung
Prüfung Prüfung, Prüfung mit d. Prüfung, das
Prüfung d. Prüfung Prüfung Prüfung.
Prüfung, Prüfung Prüfung Prüfung Prüfung
 & Prüfung Prüfung Prüfung Prüfung
Prüfung Prüfung, was d. Prüfung Prüfung
Prüfung. Das Prüfung Prüfung d. Prüfung

als auf wiederholte Befehle, sollen, leicht sich
 geben. Dagegen ist d. Selbstmord der hochverehrte
 Janaker, das Kind bei dem Frohesen,
 obwohl in dem in persönlich Selbstmord.
 für d. Mannes das Kind. — Die. No. men-
 elaturan allen sind für d. selbst alle. zünftig
 für d. actus severis in der d. Glieder
 d. Gesellschaft in junger Zeit. Suit Water
 & M.H. suchen in wir für d. sein. in
König suchen in die d. Abwesenheit
von Speziellen Water & Mutter geburt d. H.
d. geburt an der d. Mutter was
geburt d. H. geburt. Dagegen für die John
L. alt & John, Brüder & Selbst, & er
die von wir für John.
was mit d. Frohesen sisters children
alt apart is is, der Gesellschaft at
was Kind ganzt ist, was La for der a
was was was.

we confuse affinity & consanguinity.

Samuel
Wright

p. 155. The sun-goddess in Japan. Smith, ten weeks in Japan p. 49.

p. 165. Campbell's Tales of the West Highlands
 1. p. 71. In d. See in der was ist
von man in der d. ist was ist
in 3 See, was der See
ab ist, in der ist, was
ist.

then in
musee.

1873
10. 185

Schoolcraft's Indian Tribes 2, pg. 136 & 137. To-
tem. Indigénisme laissent ignorer les
Japés & au S. Granda Staff with its
person's name, Païneau S. Holam.
Tobac
(certainly
understand)

198. Serpent worship in Egypt, Abyssinia
& Guinea.

195. In S. Maori's and others special ob-
ject of reverence.

197. On the Guinea coast, says Norman,
a great part of the negroes believe
that man was made by Anansi,
that is a great spider.

Siamese

Terguson & Boettcher on tree worship
107. The negroes of Congo, according to
Mervola, adore a sacred tree called
Miroone. One is generally planted
near the houses, as if it were the
habitation of a god.

204. In Ceylon see Bo tree p. 2000 ff
see 'Vishnu Purana' and Indian.

p. 240. Philippines. Mankind sprung ¹²⁷⁴
out of a large canoe with 2 joints
that floating about in the water,
was at length thrown by the waves
against the feet of the glider, as it
+ laid on shore. (Tifunagins) which
opened it with its bill.

234. The Toveas, another Niue hill tribe
worship especially a gold nosing,
which probably once belonged to
one of their women. [Fr. & G. Nat.
p. 70. 7

259. Idolatry (human form) is closely connected
with that form of religion which
consists in the worship of ancestors.

260. The nations of Abyssinia at the new
moon observe a feast in honour
^{ancestors} of deceased parents. The Kuumbar
of the Deins also sacrifice to the
spirits of ancestors & the same is
the case with the Santals. Indeed
the worship of ancestors appears
to be more or less prevalent a-
mong all the aboriginal tribes
of Central India.

264. W. v. ancestors occurs in the stage
of Todemia, but it long survives
& may be regarded as characteristic
of Idolatry. [Fr. & G. Nat. p. 70. 7]

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Malala Chron. p. 221. Augustus opferke
Gregoria. p. 275. Trajanus Antioch Calli
se beim Bau v. Antiochia d. Stadt
Held im Epitaph auf.

15. 287. Mrs J. Copie. Missionär Merolla
d. Hönigin v. Singa in W.A. frople
war d. walt aufaffer, sagt hi it
my ancestors. then: See your majesty
enjoy the whole powers of your
ancestors? - yes, and much more,
for over and above what they
had, I am absolute mistress of the
kingdom of Matamba.

300. mother feeling is not moral feeling.
in the strict sense of the word.

308 für Georgian mama = father
 dada = mother
 Tuluwa amme = father
 appe = mother.
 Austral. mar = father
 combini) bar = mother
 mit.

Handwritten note:
mutter
und d. Vater.
- kind.

331, Bushmen time individuellen Mann
Australier time für ipa wishes
from Dis. d. V. 5. 8. L. Z. 1841.

344. Saing, Aborig. of Australia p. 7.
The whole tendency of the system
is to give everything to the strong
and old in prejudice of the weak &
young, & more particularly of the
women.

besten Wissen für d. Eltern mit d. Wittf. d. Frauen & Töchtern. The women are generally appropriated to the old and powerful some of whom possess from 4 to 7 wives, while wives are altogether denied to young men, unless they have sisters to give in exchange, and are strong & courageous enough to prevent their sisters from being taken without exchange.

Self bester

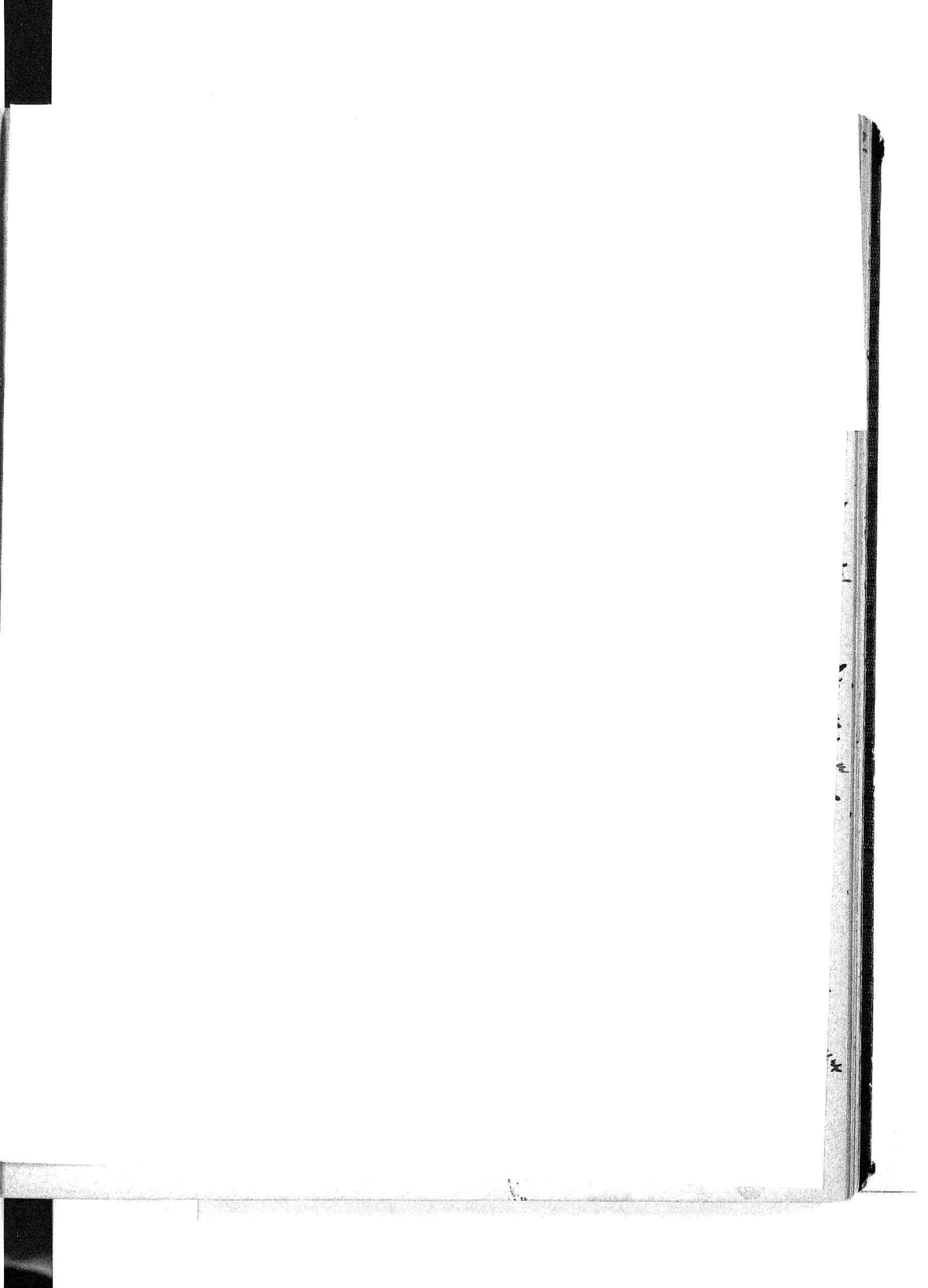
357. Inhabitants of Egypt. A female never inherits; but by male, d. n. i. know as the Knaben d. Knaben.

358. Saubere Syst. of land tenure p. 462. In the Egypt, Phunian & Misr, or continual villets, the scable property alone was individual, the land was common.

358 The same system (primogeniture in his d. Basutos), in combination with inheritance through females, is also in full force in Sejee, where it is known as Wasir. The word means a wife or wife, but becomes a title of office in the case of the male, who, in some localities, has the extraordinary privilege of appropriating whatever he chooses belonging to his unit or those under his uncle's power. (for his d. n. i. that d. gov. d. b. n. d. d. O. u. l. e. d. e. f. i. t.) This is one of the most remarkable part of Siiji Despotism. However high

127 chief may be, if he has a nephew he has a wast
a resistance is rarely thought of. That on a
when at war with his uncle, actually enph-
led himself with an ambition from his un-
cles' sword. (It is also found, says J. Pinyan
map gilt rd an v. Hall's vol. 2. 1844. 1st ed.)
(Siji and the Sijians 1. p. 34.)

Perhaps also the curious custom of naming the
father after the child, may have originated
from some such regulation (see v. 1. 1st ed. in
v. Hall's vol. 2. 1844. 1st ed.) So in Australia
and Eyre views. ii, 325. Kadlispina = father
of Kadli; Kadlingangk = mother of Kadli
you ngangk = female, woman. Custom very
general throughout the continent. - In Ame-
rica we find the same habit. Smithson.
Rep. 1866. p. 326. So too J. Hutokin, 3. 8. Que-
ech - it may have a son & call him Sah-neh.
The father is now called Sah-neh-tee.
v. 1. 1st ed. Name his' young man. - Sumatra
v. 1. 1st ed. p. 256, particularly in Pa-
Sain-mak. 3. 8. Pa-Sadin. v. 1. 1st ed.
din, 1844, 1st ed. This is a singular custom
and surely less conformable to the orderly
nature than that which names the son
after the father. True, it is not usual to
give them a galax on their marriage, as
with the Sijians, among whom the filial
use is not so common, (see v. 1. 1st ed.)



Outgoing for P. 1277 (subject), though sometimes adopted, and occasionally joined with the galax, as Radin-pa-chivano. The women never change their name given them at the time of their birth; yet frequently they are called through courtesy from their eldest child. Ma si and "mother of such an one; but rather as a polite description than a name." (allot mersden)

359. jümpfer safu. Tactaren Mus of the Avrauat li-ko (Chitay)

10. 6. 11. Katta int Eyre's Discover. 2, 320 iker d. Jahnäistunt
1. australis abgdrunt. famines sese per solam
pene vitam prothitunt. fpa, Janabun abut Provisio.
- hüt, adu apu Jüppelotijkeit. am amicis tantuvis aut. Dan eby
huvum nafatij andauer. du gestfaranden. viduis et faminis
reussentis adulesis abantur. tündij v. 10. Kuntij v. 13 and kuffij
pif. Kofij and d. binden Lagenen lai v. famines d. andauer.

1278

Vivien St. Martin, annes jogr. 1869. p. 85.

M^r. Letourneau m'a affirmé que c'était en Kabytie, une antique, coutume de conserver de la manière suivante, les résolutions importantes, et dans conférences : lors de la réunion de l'assemblée délibérante, chaque tribu ayant son air de vote dressait une pièce de bois, et l'ensemble de ces pièces formait un cercle au tour du lieu où avait siégé le conseil; puis, en cas de manquement d'une des parties contractantes le membre, qui la représentait était renversé. Les symboliques armoiries, accompagnées chacune des traditions qui se perpétuaient d'âge en âge, redisaient ainsi aux descendants les lois ou les traités de leurs pères, les fidélités comme les félonies de leur histoire. Cette coutume a duré jusqu'à nos jours, et, selon le récit de St. Martin. Ait. Dumer, marabout de Beni-Haten, on s'y servait encore pour la dernière fois, il y a environ 130 ans, lorsqu'il a été décidé que, contrairement aux prescriptions du Coran, les femmes seraient exclues des successions.

1219

p. 87. Madagascars. Avènement de la
Reine Ranavaloa.

p. 95. (Agassiz) Les hybrides, qui naissent de
croisement d'hommes de race diffé-
rentes, sont toujours un mélange
des 2 types parentaux, et jamais
la simple reproduction de l'un
ou de l'autre. - *Dogon* *rapel* *un* *fig*
des *Negroides* *Africain*, *fungony*
mit *J. mit* *J. J. Stayer* *mit* *un*
Gallas *u.* *v.* *Norborne*.

p. 97. *Fungony* *u.* *manifester* *tout* *fait*
mit *J. fern*, *Laya* *Provisiens*
mitt *Agassiz*.

p. 113. ff. *idre* *u.* *Sandwichs Inseln*, *u.* *Iles*
Hawai, *kein* *in*, *si* *mit* *J. mis* *in* *mit*
Wormen *jetzt* *bit* *novit*.

p. 276. *Das* *Lama* *der* *Mongolen* *u.* *denen*
man *findet*.

p. 558. *Hottentots* *in* *un* *un* *un* *Namagwey*
Korarat, *Dialekt* *du* *cap*, *Triome*
des *Bosjesmans* *ou* *Nachmen* (*Wormen*)

*Researches into the early history of Mankind
and the development of civilisation.*
by *Edward* *B.* *Tylor*. 2^e edit. London 87.

Vol. 1. ch. X. *Some* *remarkable* *customs* p. 277-
304.

Agassiz *über* *besten* *u.* *288*.

Indien: J^o Mann 3, 5. Dubois vol. 1. p. 10.

1280

China. The Chinese law is that a man may not marry a woman of his own surname (i.e. ^{of his} ^{own} ^{surname} - ^{very} ^{Davis} ^{gives} ^{at} ^{the} ^{100,} ^{and} ^{Andrew} ^{300,} ^{see} ^{1000,} so that relationship by the male side, however distant, is an absolute bar to marriage. This kind of law might be seen in the *Si-ki*, 227 v. Ch. *Jin-ki* for *Si-ki*, it is related, divided the people into 100 clans, giving each a name, and did not allow a man to marry a woman of the same name, whether a relative or not, which is still actually in force. There appears to be a too prohibitive applying within a narrower range to relations on the female side to certain kinds of affinity. Du Halde says, that persons who are of the same family, or who bear the same name, however distant their degree of affinity may be, cannot marry together. Thus, the law do not allow two brothers to marry two sisters, nor a widower to marry his son to the daughter of a widow whom he marries." (Davis, vol. 1. p. 264. Purchas III, 367, 394. Gagnet 2, 228. Du Halde, II, p. 145. De Maille 1, 6.)

I saw the 7th degree of blood affinity is the limit, within marriage is prohibited, with the exception that the King may marry his sister, and even his daughter.

1281

Borneo, 1, 185.

Among the Law Dayaks of Borneo the marriage of first cousins is said to be prohibited and a fine of a jar imposed on second cousins who marry (St. John, 1, 193)

In Sumatra it is stated, upon the authority of Sir Stamford Raffles that the Batak held incestuous marriages in the same tribe to be a heinous crime, & that they punish the delinquents after their ordinary manner by cutting them up alive, and eating them grilled or raw with salt & red pepper. Their reason is, that the man & woman had ancestors in common. (Letter of Raffles to Marsden, in Dr. W. Cooke Taylor, The nat. hist. of society v. 1, pp. 122-6.)

The prohibition of marrying a relative is strongly marked among tribes of the Malay Peninsula. (Journ. Ind. Archipel. 1, 300. Fr. Eth. Soc. 3, 81.)

Among the Tatar race in Asia and Europe similar restrictions are to be found. The Shyaks hold it a sin for 2 persons of the same family name to marry, so that a man must not take a wife of his own tribe (Bastian 3, 299)

The Tungus do not marry second cousins; the Tamvieds avoid all degrees of consanguinity in marrying so such as 2 degrees, that a man never marries a girl descended from the same family with himself, however

distant the affinity." & the Lapps have 1782,
a similar custom. (Klunne, *ibid.* 3, 68.

Account of Samoëdia in *Sinkerton* 2, 532.
Richardson, *Polar Regions* p. 345.)

In Africa the practice of a man not mar-
-rying in his own clan is found in va-
-rious places. (Case p. 191. *Bartholomew, Africa*
p. 182. Du Chaillet p. 388. Burton in
Tr. Eth. Soc. 1861, p. 321.)

^{Smith}
^{West}
^{of}
The custom in Aquapim is especially sugge-
-stive: two families who have fetiches
of the same name, consider themselves
related & do not intermarry (Waitz, 2,
p. 201. 355.)

In Madagascar, Ellis says that "certain
-circumstances are not permitted under any cir-
-cumstances to intermarry, & affinity to
the 6th generation also forbids inter-
-marriage, yet the principle restric-
-tions against intermarriages respect
-descendants on the female side. Col-
-lateral branches on the male side, are
permitted in most cases to intermarry,
-with the observance of a slight but pre-
-scribed ceremony, which is supposed
to remove the impediment or disqua-
-lification arising out of consanguinity."
(Ellis, *Madagascar* 1, 164.)

^{Smith}
^{West}
^{of}
(Footnote: wife in T. glaucaus Clan, wife da-
-ughter of a woman; bride price of a
-Mutter hochzeit. War in Kessing, Sri-
-der Lister and Neufwinne. - Vater mit der
-Vater der Frau, assing d. Individuum.
-Sohn der d. Familienmitglied.)

Sir George Gray's account is that the Ab-
 stralians, so far as he is acquainted with
 them, are divided into great clans, & are
 the clan name, as a sort of surname
 beside the individual name. Children
 take the family-name (i.e. both the
clan name) of the mother and a man
cannot marry a woman of his own
name, so that here it would seem the
only relationship by the female side
is to be taken into account. (Acta Austral. Soc.
 Missipinor. & Abston. 3. Felgen. & matron.
 4. Missipinor.) - one effect of the division
 of clans in this way, is that the child-
 -ren of the same father by different
 wives, having different names, may
 be obliged to take opposite sides in
 a quarrel. (Gray, Journals 2, 225-30)
 Mr. Eyre's experience in South Australia
 does not, however, correspond with Sir
 G. Gray's in the West & North-west.
 (Eyre 2, 330) Collins believed the custom
 to be for a native to steal a wife from
 a tribe at enmity with his own, & to
 drag her, stunned with blows, home through
 the woods; her relations not avenging
 the affront, but taking an opportunity
 of relating in kind. It appears from
 Vivid's account, that in some districts the
 population is divided into 2 clans, &
 a man of one clan can only marry a
 woman of another. (Collins 1, 559. Klein
 etc. 1, 299. 319.)

The East Australia, Lang describes a curious ¹²⁸⁴
L. complex system (Labovig. of Austr. 367).
Through a larger extent of the interior,
among tribes speaking different dialects,
there are ^{the} 4 names for men, and 4 for
women; Tjapai and Tjipata - Kuddi,
Kapsolan - Kambo, Buetan - Muxxi, Maki.
If we call these 4 sets A B C D, then
the rule is that a man of the tribe A must marry into B,
and a member of the tribe C into D,
and vice versa; but the child whose
father is A, takes the name of D, and
so on. A's = D; B's = C; C's = B; D's
= A; and the mother's name answers
equally well to give the name of the
child, if the mother is of the tribe B,
her child will belong to the tribe D and
so on.

This ingenious arrangement, it will be
seen, has much the same effect as the
Hindoo regulations in preventing inter-
marriage in the male or female line
but allowing the male and female lines
to cross; the children of two brothers
or 2 sisters cannot marry, but the
brother's child may marry the sister's.

Lang, however, mentions a further reg-
ulation, probably made to meet some in-
cidental circumstances, as, so far as it goes,
it satisfies the whole system; A may
also marry into his or her own tribe,
and the children take the name of C.

The Indian (Amer.) tribes are usually divided into
 clans, each distinguished by a totem, which is
 commonly some animal. The totem ap-
 pears to be held as proof of descent from
 a common ancestor. Cf. *Indian Mythology*
 1. p. 52; part II, p. 149. *Lothrop* p. 72. *Tal-*
bot, *Disc. of Sedona* p. 4. *Waitz* iii. p. 106
 A recent account from N. W. Amer.
 describes the custom among the Indians
 of Nootka Sound "a whale may not
 marry a whale, nor a loog a frog.
 A child again always takes the crest
 of the mother, so that if the mother
 be a wolf, all her children will be
 wolves. As a rule, a loog, descent is
 traced from the mother, not from the
 father." (*Maguer. Voy. Columbia* p.

257.7

The analogy of the N. America Indians here
 is therefore with that of the Australians
 in making clanships on the female side
a bar to marriages, but if we go down
 further south into Central America,
 the reverse custom, as in China, meets
 its appearance. Diego de Landa says
 of the people of Yucatan, that no one
 took a wife of his name, on the father's
side, for this was a very vile thing among
 them; but they might marry consanguine
 germans on the mother's side. (*Landa*
 p. 1407)

Further south, below the Isthmus, both¹²⁸⁶
the claustrism and the prohibitions reappear
on the female side. Bernal² says, that
among the Arrawaks of British Guiana
a cash is derived from the mother, & chil-
ren are allowed to marry into their fa-
ther's family, but not into that of the
mother" (Bernal, p. 29.)

Even among the Scimitic races something
of the kind is found: the tribe De-
bua always marries into the tribe
Modjari & vice versa. (Bastian I, 299)

Ther. hamekha d. Zupamun p. 38. Hjarbulund
mit dem hamekha d. Hjarbulund?

p. 287, 288. War T. tribes of Restriction America
Gripts d's an being vonstand's d. Tera d. Hjar
fab. uator ud. Hjarbulund in ganz fünfzig
u fusi te ud. te gabirft.

Raub *Wörterb. p. 288 - 290.*

Circassien. Klond 19. 4. 26.

Süd American. Wallace p. 498. See Sixty
p. 270.

Siji Id's. Williams I, p. 174.

Among the Kols of N. East India, in public
market, a young man with a party of
friends will carry off a girl, strugg-
ling & screaming, but no one, not in-
terested interferes, & the girl's female
friends are apt to applaud the exploit
(Daltou, Kols in Tr. Ethn. Soc. v. 6. p. 27)
See also Shortt, Teypore. Ibid. p. 266.

1287
The Mantuas of the Malay Peninsula, on the wedding day, give the bride a start & then the bridegroom must catch her or forfeit her. The course is sometimes round a ring, but sometimes there is a fair chase into the forest, whence an unwelcome lover may well fail to bring back an unwilling bride.

[Bourne, Tr. Ethn. Soc. 3, p. 81.]

Among the Esquimaux of the last century the form of bride-lifting was in use, nor was its serious meaning forgotten, for sometimes a Greenlandic discovery of a second wife, would simply pounce upon an unprotected female, or with his friends' help carry off a girl from a house. The form still continues among the Kipsik tribe it has been recently remarked that there is no marriage ceremony further than that the lad has by main force to carry off the kicking & screaming girl, who plays the same game, as though the marriage were not an arranged affair. [Beauz, Greenland p. 209. Hays, Open Polar Sea. Lond. 1867. p. 437.]

In modern China, the capture of the bride is recognized as something more than a fool's. Should the parents of a betrothed damsel delay unconscionably to fulfill the contract, it is a recognized thing for a husband elect to carry off his wife by main force, and indeed the

very threat of this proceeding generally being¹²⁸⁸
the old people to a surrender. (Doolittle,
Chinese, 1, 104)

In Slavonic countries, though sunk to me-
re ceremony, it is not forgotten (Harn-
sch, Slav. Mythus, p. 342).

In England & Dutch & Bride-Lifting
most combats & spears throwing in Wa-
les & Ireland in the last century (Brand,
2, 139, 147)

Among the Tupinambar of Brazil, two
adopted men who adopted one another as
brothers were prohibited from mar-
-rying each other's sisters & daughters
(Southey, 1, 250)

290-293. Das Nieftoneufow von Sffingep.
Sffingepotow.

Arawahau. Das Sffingepofow Saff dows
antlig des Sffingepotowes &.

Caribbean Schokefow, H. nat. d. iles Antilles, Voy-
sageur 1665, p. 545. All the women talk
with whom they will, but the husband
dare not converse with his wife's rela-
tives, except on extraordinary occasions.

Florida - Alvar Nunez in vol. 1 Histo-
riados Primitivos de Indias, Madrid
1852, ch 25. Sffingepotow gefest in
d. fowes des Sffingepofowes, wofungofe-
fowes nicht zum Sffingepotow. wun d. wif
Sffingepotow & Sffingepotow d. Sffingepotow
the women were free to communicate
and converse with their parents in
law & relatives (des d. Sffingepotow
mit d. Sffingepotow)

1049

In the account of Major Long's Expedition to the Rocky mountains, it is observed that among the Omahas the fathers & mother in law do not speak to their sons in law, nor mention his names, nor look in his face & vice versa (Long's Exp. 1, 282) (see also Capt. S. Springers for his spirit, & a very S. Springers for gayminta.)

Sioux or Tacetas. S. Springers also in his spirit S. Springers for his spirit & vice versa. Offenders stripped of his clothes. (Sch. o. l. o. f. p. 2, p. 196)

Indians east of the Rocky mountains In respect for the fathers or mother in law to look at, or speak to, the son or daughters in law. (Harmon p. 361.)

Orees. While an Indian lives with his wife's family his mother in law must not speak to or look at him, & it is also an old custom for a man not to eat or to sit down in the presence of his father in law. (Swampy's Journey to the shores of the polar sea London 1823, p. 70. 71.)

In some parts of Australia, in S. Springers for his spirit & vice versa. Also, the names of a father- or mother in law and of a son in law are set down among the personal names which must not be spoken Stanbridge in Tr. Eth. S. 1, 289. Oldfield, ib. 3, 254. Exp. 2, 329.

Dejatts of Romeo. A man must not pro-¹²⁹⁰
nounce the name of his father in law.

Mongold & Kaduier. D. James Swan
Smith with his wife Leffingway at 177
& over 177. Exman, E. Tr. 2, 120.

Yakuts (and many others) there are 2 persons before
whom a Yakut woman must not
appear in this guise (falsehood) her
father in law & her husband's elder
brother. Exman. E. Tr. 2, 120.

Ashanti & Mpongwe Leffingway & Co
Sept 1818 Cape & Ramp 1st & 2d. 1818
He is ashamed of his mother in law
J. G. Wood, Nat. Hist. of Tama: Africa
p. 87.

Banyai and many others with gathering
Heinrich von d. Leffingway's living 622.

Verdas of Ceylon. D. V. N. S. 1817
Dropper, die mit der ipan S. 1817
may find paper of Tama: Afrika.
Tr Ethn. S. 3, 71.

(Wir Clainff jagung, and 3) B. 1817, f. 1817
1817, f. 1817, f. 1817, f. 1817
1817, f. 1817, f. 1817, f. 1817)

Corwade. ps. 293-302.

Jain Song S. L. 1817, f. 1817

M'Callister, Researches, Baltimore 1827
waitz 1, 294.

E. Tr. p. 257.

Humboldt & Boupland, E. Tr. v. 6, ps. 333.

La fison. 1, 19.

1914. Carib corwade and the French, Hist. gen.
des Antilles habitees par les Francais.
Paris 1667. 2, 371 ff. 1817, f. 1817
D. V. N. S. 1817, f. 1817, f. 1817, f. 1817

1291

Frucht, deren viel wider gegessen und getrunken.
Dann wird 5 unselei Pfeffer getrocknet. Dann
wird ein Cassava. Wenn man 40 Stuck
Lutter, d. frumida, d. guaitan d. Surua d. Luz
ipa mit Aquete Pfeffer wie e. Melak ab. D.
wunder. Wunders dann mit Thut, Pfeffer
fenchel flößig getrocknet, so an dann das
Lutter zu wasser für erhaltung ge lene. Dann
kitz an wird für Radt getrocknet, d. fenchel
aber immer wieder auf seine Korbans. Dan
wird d. Korbans ist aus dem fließung
Liff; so glänzend, d. winder dem Korbans
Lest wieder d. fenchel Pfeffer d. gegessenen
Hina ansetzen.

1 Gilie, Abb. Saggio di storia Americana 2, 133
wives of the east side, of Setmer.

They fall bei den Tamaracs. Not
only the father's food, but even kil-
ling fish or any other animals on such
days would do harm to the children.
By d. Tamaracs. So says, the child
is over and proceeds forward 2, 83

Arawaks in Surinam. Quoted in Klein C.
betas proof by Baum fallend, in
Klein, sein Geschichte jagend; das
Kraft, but as from him, it is by
hammer für unfer.

unfer
Siat

South American account of the Convolv
Viel, voy. de la France Equinox. p. 89.
Lermine. Descr. de Surinam Amsterdam
1769 p. 81.
Schudi, Seru 2, 235.
Sachaz 4, 1291.
Spix & Martius 1186. 1339.

1293
The fasting observed in S. Amer. & the West
Indies is not general. Thuf. & Guizot's Essay
mit Spain. 1830 in California were
gas (1, 94) in 10th Africa were Quicelli
p. 165. - in Bouvo in offl means were
Van der Hart, Reize rondom het eiland
Ce Lebes, Sgraaven 1853, p. 137.

Dent Lund two Maxis Solo 1847, Ed. 1671,
L. H. C. 127 d. C. f. 15, spirit d. China,
Travelling West - Tunnan [Marsden's Tr.
London 1818 p. 434. It has been noticed
among the mountain tribes knowing
the Mian-Loze or "Children of the
soil", who have remnants of a race driv-
en into the mountains by the pre-
sent swelling in the plain." In one
tribe it is the custom for the father
of a new born child, as soon as he
has become strong enough to leave
her couch, to get into bed himself
there receive the congratulations of
his acquaintances, as he exhibits his
offspring." [W. Dothardt in Tr. Eth. Soc
1861, p. 184.]

South India, among natives of the high
er castes about Madras, Seringapa-
taw and on the Malabar coast. It is
stated that a man at the birth of his
first son or daughter by the chief wife
or for any son afterwards, will retire to
bed for a lunar month, living principally
on a rice diet, abstaining from cooking
food.

and from smothering; at the end of the month ²⁹⁴
 he bathes, puts on a fresh dress & gives
 his friends a feast. The people of this
 district of Guirias may be describ'd as
 mainly of the ~~Q~~ indigenous Dravidian
 stock, more or less mixed with Arian
 Hindus (may say under-fairly?)

Michele, Le pays Basque Paris 1857. p. 201.
 In Breizay, in vallies whose population
 recalls in its usages the infancy of society,
 the women rise immediately after
 child-birth & attend to the duties
 of the household, while the husband
 goes to bed, taking the baby with
 him, & thus receives the neighbours
 compliments." A. de Quatrefages in
 R. d. v. mond. 1850. v. 5. It has been
 found also in Navarre (Laborde, Hin.
 de l'Exp. Paris 1834. 1, 273) & on the
 Spanish side of the Pyrenees. Legend
 of Bussy (La Bièvre, IX et X^{me} siècle
 3^e ed. Paris 1824 vol. 3. "Aucassin et
 Nicolette") that King of Foveleore is
 "au lit et en couche" when Aucassin
 arrives and takes a stick to him, & ma-
 kes him promise to abolish the custom
 in the realm.

Spain

Jus quibus it d. comado au labandizh,
 Bai d. sud American. völkern & finney
 Laine & d'ors finelofas gotraing.
 In Iberer finney, id d. go bann'flaine au-
 unbaumung des völkern & völkern völkern &
 Mutter, fin' bann. ist fin' völkern
 & unbaumung des völkern unbaum d. Mutter
 wabes d. Mutter völkern völkern & laibl.
 in. häntel foyes of fin'flays d' Mutter, d' d.

12962

1907

1298 2

199

1300

2

Amarika.

David Forbes, On the Aima Indians of
Bolivia & Peru. [T. of the Ethnol.
soc. of London. w. by Huxley. vol. ii.
n^o. 3. Octob. 1870

17. 195 The shores of the lake of Titicaca
still remain the home & no doubt
also were the original cradle of the
Aymara race

229. The position of the body in the tomb
was always that which the infant
had originally occupied in the mother's
womb

287. vocabulary of Aymara words.

Allchika grand daughter

Achachika grandfather

Allchika nephews of one's grandmother.

Allota a wife's younger brother.

Angu father

Anguicha husband's father

Caachi wife, female, woman.

Haguixi nephew.

Tahuaco, young woman, girl.

Tata father.

Yanika, wife's connections.

Johann Heekewelder's Waag. burgerrin
Bethlehem Morijest was der Goffische,
der Pöten & Gebümpfen der Indian-
- wiffen völkchafft, welche in
Pennsylvanien & in den benachbarten
Newton bewohnen. Ausgabe v.

Gerichte Schulz. Göttingen 1821. 178 in 8. 302

Delaware sind die Leni Lenape
Mingwe oder Mingoes die Frockesen.

12. Die Lenape selbst geben zu, dass Philipp
Königs, gewisser von den Frockesen
Weib wieder zu Weibem gewesene wurden. Dies aber
weiß J. folgt einer Singart, die
fürs zu Beginn.

36. von den Lenapis, Uralachtgox von
Mitar, Pfeilbüchse, Wulfskopf, Woff,
Wulfs die Masse der Delaware sind.
wollen
Vater
neue
andere
Wein
aus
den
Lagen,
die
in
entfernter
Landschaft
suchen,
aber
sich
in
einer
Grotte
des
Mittels
Rechts
des
Lenape
ihnen
Gepöbeln.
109

43. Die Frockesen sind im Lenape
s. Lenape ihre Macht die ihre
zu erblinden. Sie sollten
braune die der Galump der Waffen
zu begeben die Art der Vermittlung
die Spindelmeister unter ihnen
Waffen zu beauftragen. Man wollte
sie auf der Straße der Indianer zu
benutzen. Man muss sich bemerken,

Weiber
Lage
Körper
dass bei diesen Willkürsaffair kein
Krieg zu finden bekommt wird
Dagegen kommt es sehr selten
wie ich auf die Männer der
und da sie müde, so finden sie
für freigelegte goldene zu
sie zu Wunsch nach Frieden zu

1809

geben wünder. Ich pflichte sie, sagend sie, für immer
 die Augen nicht, mit d. blühigen wüffler
 in d. farn d. wüffler das d. wüffler für
 feinde für wüffler. --- bei pflicht u. dankung
 - erst wüffler. die wüffler die d. wüffler
 nie ohne auffgehoer fabeln, als nach der
 bootilgung d. u. od. auch fabeln, den wüffler
 d. fabeln g. d. wüffler mit blühig d. fabeln
 geboten u. d. wüffler wüffler d. wüffler
 flammenden wüffler d. wüffler fabeln
 d. wüffler für geboten u. fabeln mit
 einander für wüffler. bei fabeln g. d.
 wüffler d. wüffler d. wüffler d. wüffler
 wüffler, wüffler mit wüffler g. d. wüffler
 bei dem wüffler wüffler wüffler für wüffler
 d. wüffler, da sie g. d. wüffler d. d. wüffler
 wüffler fabeln, das wüffler u. fabeln, wüffler
 wüffler wüffler für wüffler. d. wüffler d.
 wüffler wüffler wenn d. wüffler das wüffler
 wüffler wüffler d. wüffler d. hier d. wüffler
 wüffler. sie wüffler d. wüffler ja selbst
 wüffler fabeln für d. wüffler d. g.
 wüffler wüffler, d. wüffler wüffler wüffler
 d. wüffler d. wüffler d. d. wüffler
 für wüffler, wüffler, bei wüffler
 für aber wüffler d. wüffler, wüffler
 die wüffler d. wüffler wüffler für wüffler
 als wüffler d. wüffler wüffler fabeln für
 wüffler, ... d. wüffler wüffler wüffler
 wüffler, d. wüffler wüffler wüffler, d. wüffler
 d. wüffler, wüffler für wüffler, fabeln

130A

- pfundreden. Dann pflegten sie d. Hoinger den
 einem brief igam Hoinger wies für Koffen
 - man, Meistlich für über mit d. Damer
 igam woiber a. filofophen Kinder, iße ge-
 ficht auf aieruvel uoy igam fien. att, uoy
 igam familien a. fiesunden uoyfulophen
 d. Haderft, uoy sie uoy d. d. andran
 uoylithen fathen, für yofa fien, d. Woff
 abzulagen a. mit aieruvel d. fien uoy
 pfifig für uoyfien. Der honden fien
 honden uoy fien uoyfulophen Kaderft d.
 d. uoyfien, uoyfien; d. Pasi Land, Madi-
 - man, honden aier fien uoyfulophen d. uoyfien
 aieruvel gleich d. für uoyfien uoy d.
 ioyigen, uoyfien fien aieruvel, die
 f. aier fien aier uoyfien fien. "Ne-
 den d. die hat honden fien uoy die
 honden fien uoyfien d. die uoyfien
 honden, der fien für d. fien, honden
 d. d. fien uoy d. fien, der d. honden
 boys aier uoyfien fien. Lower uoyfien
 uoyfien aier für d. Delaware uoyfien
 honden fien, für für uoyfien uoyfien
 für honden d. der uoyfien d. uoyfien
 uoyfien fien uoyfien für uoyfien. uoyfien aier
 uoyfien honden für uoyfien honden
 den, aier uoyfien honden für uoyfien
 d. uoyfien honden. Uoyfien uoyfien
 für honden uoyfien für uoyfien uoyfien
 uoyfien für uoyfien; für uoyfien aier uoyfien
 "North honden, für in aier uoyfien
 andran honden für uoyfien aier uoyfien

hinein, daß kein Feind. Blut + gezeugen
 beide. - D. Senape gelau für ihn ein-
 spink für vortrefflich gegen d. wasser-
 1. 4. auch d. wasser an - D. Lefantigkeit
 gegen das v. d. Thrompader aus, weil
 für mit d. Froschen im Rande von.
 Auf S. 60 spink es, daß d. Delawaren auf
 ausländisch d. Thromp der wasser anspink
 60. D. Senape blühen bei dem für d. fuen-
 -faden d. fambalten feindlich gegen
 d. feindlichen wasser d. gegen Thromp v.
 1755. - Capt. White Lytes aus d. Sena-
 -pe wasser.

80. wie werden von d. wasser, gewöhnlich, da
 für gegen, jenseits der großen mo-
 rechte aus für Thromp, d. für an dem
 jenseits offene Delawaren für flü-
 -hen (den Thromp der wasser),
 d. inner Thromp der Thromp
 wasser, der aus d. Thromp wasser
 -sollent für wasser überlies.

Trad. 87. es geht fingen an unter d. Feind.
 die aller was sich Thromp für u. d.
 wasser seit dem Thromp für
 -gehangen, wasser wasser d. ganze
 der Thromp mit wasser Thromp
 -sollent wasser.

98. D. Nauticoses fatten d. fette ge-
 wasser, d. fette ihrer wasser
 von d. Thromp wasser, an fette.
 wasser in d. Thromp ihrer auf.

1307

120 die Wittber des Wasspaganen Sepus und de
1207 die Wittber mit dem gros fein

128 von Carver, Wittber des Winnabagoen
Wittber von de Wittber am Wittber und.

139. die Sepus ist Chief (Saskew) Winnabagoen
ist ein, Winnabagoen nicht un erfol
weil so ihm Wittber Winnabagoen als
Winnabagoen angefahren Winnabagoen. (des Wittber

Wittber
Sepus

Wittber Sepus ist Winnabagoen Wittber oft
Winnabagoen, die ihm Winnabagoen Wittber
Winnabagoen, so folgt die Wittber Winnabagoen
Winnabagoen in der Winnabagoen des Chief,
Carver p. 259) Aben Winnabagoen,
Winnabagoen Wittber füllt Winnabagoen
Winnabagoen des Wittber Chief ist g
Winnabagoen von Winnabagoen, die bei Winnabagoen
Winnabagoen Winnabagoen Winnabagoen, die Winnabagoen
Winnabagoen Winnabagoen Winnabagoen, bei dem
Winnabagoen Winnabagoen so sein. des Wittber,
Abf. W. S. 167 H.

(Wittber Winnabagoen, Winnabagoen, Winnabagoen
Winnabagoen, Winnabagoen Winnabagoen?)

Wittber
Sepus

105. die Wittber Winnabagoen: Winnabagoen, des
Winnabagoen, Winnabagoen Winnabagoen,
Winnabagoen Winnabagoen, des Winnabagoen
Winnabagoen Winnabagoen, Winnabagoen Winnabagoen Winnabagoen
Winnabagoen Winnabagoen Winnabagoen Winnabagoen
Winnabagoen Winnabagoen Winnabagoen Winnabagoen
Winnabagoen Winnabagoen Winnabagoen Winnabagoen

Winnabagoen

207. Carver. Winnabagoen Winnabagoen Winnabagoen
Winnabagoen Winnabagoen Winnabagoen Winnabagoen

246 ff Kap. 16. Genatpura Bajdy das Frauen.
Kann u. kann diejenige Person bezeichnen galossen.

247. d. Mann stellt d. Frau u. Familie das die
Ausstattung der Tagd. d. Frau bezeugt d.

wil. feldaubait, bezeugt aber u. was d. Mann
haben die mit dem System bezeugt, so
ist für sie wenig + für Mann sehr bezeugt
zu sein. Anfang März Güterbesitzer.
Aller in Allem ist d. Ausstattung d. Mann
weit größer als d. d. Frauen.

248. D. Güter u. d. Besitz gibt d. Mann
das Frauen, die das Gut bezeugt od. gut-
steht von d. Gütern für d. d. Mann.
Kann für d. Mann zu bezeugen d.
249.

253. D. Mann hat, d. d. Frau in bezeugt.
sind als ihrem Mann gesetzlich bezeugt
flaute d. Güter.

Es findet sich auch in d. Gesetz eines
Gütermanns d. nicht u. bezeugen figu-
- rieren sitze. Man u. Frauen nicht ist
Mant für Mann, muss er oft mit
Eigene Eigne
manne Hindernis fundat. also
Gütermanns Stoff in Mann, od.
effektiv figentzen in d. Familie

249. D. Mann hat das Eigentum ist d.
Hilfsfreund sein für ihn.

251. Es für geprüf d. Mann oder d. Mann
u. wieder miteinander. (Carver)

252. Von d. Augenblicke an, bei d. Tod d.
Mannes Frau wird, gezeugt, s. ipse
Eigene (Abzug)
sicherst u. wird d. gezeugt. Mann
d. Mann, das s. Mann wie mit d. Mann

*Wails
d. Frauen
aus
Göttingen?*

268. Bei d. Hillischenos Linnensche Carver
367 ff. d. Litten, des d. fremden die
Weiber aus Göttingen ang. kat. wörd.
fünff. Galleys.

*Protestant
d. Frauen*

269. So Frau Anton d. Madressieren wunde
mit hohendun Druffung Rofth, weil
fii in jüngere Tofnung, Raidsfack
gagthra facka - Uebai 40 des 000.
- figniffen Maingos singeladen Cere,
Armen fii in ifen Golt Raids & wild.
wart gangesfack facka & kreffend d
hufend fii luyg d. Lefirum wuffe
unf alles wuff ang d. andrer kreff
hufendige facka.

270. Gufuriff vor dem Alter.

*Adopt
d. Frauen*

285. Annafmas das Gefangenen am Kindel.
fack Dauf die facka.

*Adopt
d. Frauen*

429. die Juuicams betreffend d. facka also
ipn allgemeine Cuntter. (Volney
2, 438: Sie haben sich gleichem anfang bei, die
ad du sol befugnet, in iper Officijes
Metokkheniacke.) Si. glouhen, daß fi. im
Lepofen druffelnd be fuffoffen wunden,
we fi luyga fack ipn wuffung facka,
afte fi ifen Luten anf d. Obraffnf
druffelnd lamen. Der gute allmiff
gait andrad ad bewilff also, daß ifer
andrer Anffuchel unrofa d. druffelby
fii Rlett, so wir anf d. Kind gebilidat
hind d. fack wuff d. facka selangt, im
Lepofen fii Lieblich wuntter.

13/11

13/11. Aufs d. Justice sow d. alle das geiten for
sich geit d. meisten mit einigen Tieren
in der bewandtschaft so sind betruet
stet, so fellt and geschiedt gesehst.
D. von gilden Tieren anlofaten Ma-
man, balap d. geschiedten Maime fof,
unfer auf der gden d. d. family von
Lexion? di. Spieltheater muft in das d.
Senape auf d. vorrang aufsteig, weil d.
große Spieltheater d. große fustel auf sich
thilon bräpft d. in Amphibien mit. Das
Walfische hilt in der in in ein bei goge,
d. Wandere wolfs fof d. Justice
and d. Summe d. foda foda.

Handwritten note in left margin: "Handwritten note" (illegible)

226. Sie sind oberste Holz auf in der Ab-
spannung von d. Spieltheater etc, die
d. Adeligen Europas auf die von d.
Alten Macanow. d. wenn Kinder von
gewissens fof dan geschiedten
Näme unter d. d. so wird in der
unverlegte d. d. über d. d. d. d.
in d. familie auf d. d. d. d. d.
so mühen, so d. d. d. d. d.

Handwritten note in left margin: "Handwritten note" (illegible)

Es ist oft über d. seltsame d. d. d.
welpen der Justice so geschiedten d. d.
manchmal d. d. d. d. d. d.
d. d. d. d. d. d. d. d. d. d.
so Holz auf d. d. d. d. d. d.
was das d. d. d. d. d. d. d.
Handschiff d. d. d. d. d. d.

Handwritten note in left margin: "Es ist" (illegible)

Lauges Myster & Gefühlsricht als in
aufrecht halden geschehit.

463. Ist die Gud. Nitka in Fall yf fessigung,
Hinder 2. d. d. Sinder bei d. Minderen Kriker
Lffing die Pa d. gopnige Acten fbr, fins fil
flor biffend fu Länner. (Salbster
& Mannes d. d. d. d.)

465. faunen beu nuff ify fodn mit y gering
2. nuff d. d. d. d. als d. d. d. d. d.
4. d. d. g. d. d. d. d. d. d. d. d. d. d.
übernahm d. faunen beu f. d. d. d.
gar ad angewid. d. d. d. d. d. d. d. d.
yungf. d. d. d. d. d. d. d. d. d. d. d.
familie abf. d. d. d. d. d. d. d. d. d.

468. wieder d. G. d. d. d. d. d. d. d.

514. Tadeus Kund oder Tadeus Kung war d.
letzter Chief der Delaware in dem
distric v. d. Allegheny G. d. d. d. d. d.
G. d. d. d. d. d. d. d. d. d. d. d. d. d.
in d. G. d. d. d. d. d. d. d. d. d. d. d.
Anfang d. d. d. d. d. d. d. d. d. d. d.
letz war d. d. d. d. d. d. d. d. d. d. d.
1736.

525. die Indianer erp. nuff nuff nuff
g. d. d. d. d. d. d. d. d. d. d. d. d. d.
den ad j. d. d. d. d. d. d. d. d. d. d. d.
Stärke d. d. d. d. d. d. d. d. d. d. d.

Carver's travels through the interior
parts of North America in the years
1766-1768. London 1778. 80.
Langs voyages & travels, describing the
manners & customs of the N. d. Indians etc

1313
London 1791. 4°.

Volney, Tableau du climat et du sol des états
unis d'Amérique. Paris 1803. 8°.

Doskiel (Georg Heinrich), Geschichte der Mission der
evangelischen Brüder. unter den Indianern
in Nordamerika. Barby 1789.

fastenzeit / das einzige, das für in Boten
Liedern?

19. Wasserdunst der Wärme mit allen ihren
Folgen ist unter den Indianern nicht
bekannt. Sie sind alle gleich jungfräulich & frei. Nur
wenige, aber, Geschicklichkeit, Tapferkeit
& Muth haben unter ihnen vorzuziehen.

Wichtig
weil
zu

21. Für 7 Männer, wofür ein 1/2 d. Mörder
100 Klaffen Menschen & für 7 weib-
lichen 200 folgen.

Auf d. Jagd, d. ihre Jagd beschäftigt ist, zu
bilden sie erheben uns in 1/2 Monat
ins Jagd. D. übrige Zeit zu verbringen
sie größtentheils in dem Singen. In
dem Lande aber fällt ihnen Arbeit
auf Arbeit zu, denn sie haben d. 2/3
von dem Lande allein zu bebauen.
Nur Jäger & Mangel haben den Indianern
mit sie zu thun.

26. In Canada haben Jäger mit Indianern
in d. 1/2.

31. d. Prozesse zu lassen, d. Indianer sitzen
auf dem Lande d. Jäger zu geben, & d. d.
immer zu volligen d. d. d. d.
Landes

55. Hapens oppensu, weil d. Neuen Gottes d. Jandines
d. Neuen d. d. d. d. d. d. d. d.

55. D. 5te Opferfest wird für ihn & das Jand² an-
gerichtet, als Vorbereitung d. Großen des aller
Indianer Medicinens für Jell. Sie geben
noch 12 Medizin des d. d. d. d. d. d. d. d. d. d.
Berühmter, d. d. d. d. d. d. d. d. d. d. d. d. d.
feste wird auf d. Jand in großer Heiligkeit
durch d. Kopf mit dem Gebirg angebracht,
am 7. Opferfest angebracht.

57. Bei d. geliebten Gottesdienst feste Jand d. d. d.
sionung d. d. d. d. d. d. d. d. d. d. d. d. d.
für ein fester Jand, wo es vor d. Jand mit
fließendem Wasser feste gebracht werden.
Jand des d. d. d. d. d. d. d. d. d. d. d. d. d.
für d. Jand, & Jell mit Wasser angebracht
Nacht, d. d. d. d. d. d. d. d. d. d. d. d. d.
Mittelpunkt d. d. d. d. d. d. d. d. d. d. d. d. d.
d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.

72. Jand d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d.
Jell. & d. d. d. d. d. d. d. d. d. d. d. d. d.
-für d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.
Jand d. d. d. d. d. d. d. d. d. d. d. d. d. d. d. d.

Ergeben
sich
schon

1319
Freitag
9. Sept.

Stapf für mit ihm, ganzes Gutschaffen das unim, aber
ganzes Gutschaffen sein. Soll, halbes dies im
Mercury, d. weiblich Gutschaffen großlich.

173. Delaw. D. Sapanianat chiefs kommen in
seinem wüch & nachfolgend, weil sie in
Santow began als Freunde angest. w.
about him fulol, w. w. ad. w. w.
fills diese G. und w. w. w. w. w. w. w. w.
aber w. w. w. d. w. w. w. w. w. w. w. w. w.
folgt, d. chief ist gewiss in w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.
mit d. w. w. w. w. w. w. w. w. w. w. w. w. w.
Stapf d. Delaw. w. w. w. w. w. w. w. w. w.

Sept 11

Weiber für für d. w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.

176. D. Delaw. w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.
alle um sie sein w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.
d. Delaw. w. w. w. w. w. w. w. w. w.

Sept 12

180. Bei d. w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.

w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.
w. w. w. w. w. w. w. w. w. w. w. w. w. w. w.

gestandenen Hütten, andere aber ihrer
 Seite / doch für Lebensdauer, was nicht in
 dem Begriff v. W. Anwesenheit zu finden. Ein
 letzteres ist vornehmlich für ein gewisses
 Gebiet, bei dem man einen Anspruch, was sich
 auf andere Länder, alle, & die Provinz
 nicht über ihr Land. So gestanden sie
 z. B. willkürlich in Michigan, d. Staat
 der Delaware, jetzt fater. -- Gott
 was von d. C. Nationen (Tobacco) in
 Mainz & er kommt für & Cousin, so
 ist die C. National Nation.

- 194. W. Anwesenheit Lebensdauer W. Anwesenheit
 hat W. Anwesenheit von d. Lebensdauer W. Anwesenheit
 hat W. Anwesenheit, W. Anwesenheit W. Anwesenheit
 ist W. Anwesenheit, W. Anwesenheit W. Anwesenheit.
- 197. W. Anwesenheit Lebensdauer W. Anwesenheit
W. Anwesenheit Lebensdauer W. Anwesenheit.

Smithsonian Miscellaneous Collections. vol 2.
Washington 1862.

Circular in reference to the degrees of relation-
 ship among different nations.

Lewis H. Morgan, Esq., of Rochester, New York
 This Brief with some others, in the same
 argument for Lebensdauer.

The peculiar system of relationships of
 the Troquois attracted my attention. --
 The fundamental idea, upon which it is
 built, with great logical rigor is, that
 it never suffers the bond of consangui-
 nity

to love itself, in the ever diverging collateral li-
 - nels. The degrees of relationship are never
 - allowed to pass beyond that of first coun-
 - - sin, after which the collateral lines re-
 - - vert into, or are merged in the lineal, in such
 - a manner that the son of a man's coun-
 - - sin becomes his nephew, and the son of
 - his nephew becomes his grandson. This
 - principle works upwards as well as down-
 - - wards, in such a manner, that the brother
 - of a man's father becomes his father, & the
 - brother of his grandfather becomes also
 - his grandfather in this, to say, novel sys-
 - - tem of consanguinity.

This system is common to all the multitu-
 - - tudes Indian nations of North A., and
 - most likely of both continents. I found
 - the system complete in the following N. A.
 - the Torguois & Wyandotte, who belong to
 - the Hadenosaunian family; the Ojibwa, Oda-
 - - wa, Ottawa, Shawnee, Dela-
 - - ware and Mohican, who belong to the
 - Algonquin family; the Choctaw, which be-
 - - long to the Appalachian family; the
 - Winnebago, Mississippi Dakota, Missou-
 - - ri Dakota, Iowa, Osage, Kaw, and Omaha,
 - who belong to the Dakotan family; and the
 - Pawnee which perhaps with the Arickarae

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constitutes an independent family; making
in all sixteen different Indian nations,
among all of whom the system is now
in daily use.

Besides these, by means of the Indians
a love named who could speak for
three hundred nations, and by informants
obtained by the French Trappers & Traders
of the Upper Missouri, who have spent
their lives in the mountains, & speak
many Indian languages, I have been
able to verify the present existence
of the same system of it. in the following
additional nations: the Quappas, Osa-
ge, Sawth & Fox, Assinaboines, Mandan
and Shesone, who are Dakotas; the
Kaskaskias, Piankashaws, Weaws, Mia-
-nis, Kikapoos, Menomines, & Blackfeet,
who are Algonquins; the Arickarees,
who are Iowians; the Utsaromas or
Crows, and the Gros-Ventres, whom I
am not, at present, able to place, &
lastly the Shoshonees or Snake Indians,
west of the Rocky mountains, who are
of the same family as the Comanches
of Texas. In further addition to these
there are the Creeks, Chickasaws, & Se-
minoles, who may be presumed to have
the same system, as they are Appala-
-chians. That it prevails among the Creeks
& have satisfactory evidence from other sources

The system is thus traced into 36 different Indian nations, comprising the principal historical races, who have, at times, occupied the whole area from the Rocky mountains to the Atlantic, & from a point far up in the British possessions on the North, to the gulf of Mexico, and New Mexico, on the South.

The schedules, when compared, exhibit variations from uniformity, and occasional discrepancies, but the radical features of the system are constant in them all.

The most important of these are the following.

I. All the brothers & sisters of a man's grandfather, & of his grandmother, & all his ancestors above grandfather & grandmother, together with all their brothers & sisters are equally his grandfathers & grandmothers. Some of the nations discriminate among them as second & third grandfathers, &c. but practically, they are all grandfathers & grandmothers. There are no great uncles or great aunts, as with us.

II. All the brothers of a father are equally fathers to his children, & he is a father to the children of all his brothers. In like manner, all the sisters of a mother are equally mothers to her children.

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and she is a mother to the children of all
her sisters. There are not uncles and
aunts, nephews and nieces, as with us.

III. On the contrary, all the brothers of a
mother are uncles to her children, &
all the sisters of a father are aunts
to his children, as with us, so that
of the father's brothers & sisters, & of
the mother's brothers & sisters, the
mother's brothers & the father's sis-
ters are the true & the only un-
cles and aunts recognized within this
system.

IV. There is one term for elder brothers,
another for younger brothers, one
term for elder sisters, & another for
younger sister, and no term either
for brother or sister, except in
the plural number. These separate
terms are not applied to the oldest
or the youngest specifically, but to
each and all, who are elder or you-
nger than the person speaking.

V. All the children of several brothers
are brothers & sisters to each other
and all the children of several sisters
are brothers and sisters to each other,
and they use in each case the terms re-
spective terms for elder & younger brother
for elder and younger sister. The same
as in the case of own brothers & sisters.

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while all the children of brothers on the one hand and of sisters on the other, are cousins to each other as with us. To this last rule there are exceptions. when you cross from one sex to the other, the degree of relationship is farther removed.

nephew
and
3rd mal.
mat.

vi. all the sons of a man's brothers as before stated, are his sons, so all the grandsons of a man's brothers are his grandsons. The sons of a man's sisters are his nephews, but the grandsons of a man's sisters are his grandsons. For the next collateral line the son of a man's female cousin is his nephew, & the son of this nephew is grandson.

vii. all the grandsons of brothers are brothers to each other, and the same of all the grandsons of sisters, while all the grandsons of brothers on the one hand, and of sisters on the other are cousins; and the same relationship continues to the remotest generation in each case, so long as these persons stand in the same degree of nearness to the original brothers & sisters. But when one is farther removed than the other, by a single degree, the rule which changes the collateral line into the lineal at once applies.

Thus the son of one cousin becomes a nephew to
the other cousin & the son of this nephew
a grandson. In like manner the son of
one brother becomes a son to the other
brother, and the son of this son a grand-
son.

VIII. Consequently, the descendants of brothers
& sisters, or of an original pair, could
not, in theory, ever pass beyond the de-
gree of cousin, that being the most
remote degree of relationship recog-
nized, and the greatest divergence al-
lowed from the lineal line. Hence
the bond of consanguinity which can

never, in fact, be broken by lapse
of time, (for it is not written, "and
it is so named") was not, as a founda-
mental idea of the Indian system,
suffered to be broken in principle.

IX. All the wives of these several bro-
thers, without discrimination, and
the wives of these several male cousins
are interchangeably sisters in law to the
brothers & cousins of their respective husbands,
and all the husbands of these several sisters
without distinction, and of these several fe-
male cousins, are in like manner brothers
in law to the sisters & cousins of their re-
spective wives. All the wives of these sever-
al sons and nephews are daughters in law
alive to the fathers & mothers, uncles and
aunts of their respective husbands, and all

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The husbands of their several daughters and nieces
are sons in law alike to the fathers
& mothers, uncles & aunts of their respec-
-tive wives.

8. In all the preceding cases the principle
of correlative relationship is strictly
applied: thus, the person whom I call
son, calls me father; the one who calls
me grandson, I call grandfather; and
the same with uncles & nephews, aunt
& niece, brother & brother, coesin & con-
-sin, father in law & son in law, stepfa-
-ther & stepson, & thus onward through
every recognized relationship.

This system, which, from its complexity & un-
-likeness to our own, is embarrassing
to us, is yet perfectly natural & readily
applied by the Indians, to whom, any other
than this is entirely unknown.

As an illustration of the method & natu-
-rality of the system, and of the manner
of filling out the schedule, the following
specimens may be taken in the Seneca In-
-dian of the Iroquois language:

| Description of relationship. | Name of native | Translation in English |
|------------------------------|------------------------------|------------------------|
| My father's brother | Ha' je (if father) | my father |
| " | Ha' je (if younger) | " |
| " | Ha' ga (if younger) | brother |
| " | Ha' ge - Ah' he - a | brother in law |
| " | Ah' je (if older) | elder sister |
| " | Ha' ga (if younger) | younger sister |
| " | Daughter's kin | |
| " | Ha' je - - - - - | brother in law |
| " | son's son (said by a male) | son |
| " | Ha' ah' wuk - - - - - | |
| " | (said by female) | nephew |
| " | Ha' soh' nek - - - - - | |
| " | son's daughter | daughter |
| " | (said by a male) | |
| " | Ha - a he wuk - - - - - | |
| " | (said by a female) | niece |
| " | Kasok' nek - - - - - | |
| " | Daughter's son | |
| " | (s. by a male) | nephew |
| " | Ha - ga' - wun. da - - - - - | |
| " | (s. by a female) | son |
| " | Ha - a ki' wuk - - - - - | |
| " | Daughter's daughter | |
| " | (s. by a male) | niece |
| " | ka - ga' - wun. da - - - - - | |
| " | (s. by a female) | daughter |
| " | ka - ah' - wuk - - - - - | |
| " | great grandson | grandson |
| " | Ha - ya' da - - - - - | |
| " | (s. daughter) | daughter |
| " | ka - ya' - da - - - - - | |

My father's sister - Ah-gä-hue --- My aunt
 " " sister's son - Ah-gä-é-é-é-é-é-é --- & cousin.
 " " " " wife - Ah-go-ah'-u-ä --- sister in law.
 " " " " daughter - Ah-gä-é-é-é-é-é-é --- my cousin.
 " " " " daughter's husband - Ha-gä'-o --- brother-in-law.
 " " " " son - Ha-ah'-wuk --- son.
 " " " " (S. by a male) - Ha-é-é-wuk --- daughter.
 " " " " (S. by a female) - Ha-é-é-é-é-é-é --- nephew.
 " " " " son's daughter
 " " " " (S. by a male) - ha-ah'-wuk --- daughter.
 " " " " (S. by a female) - Ha-é-é-é-é-é-é --- niece.
 " " " " daughter's daughter
 " " " " (S. by a male) - Ha-gä'-wuk --- daughter.
 " " " " (S. by a female) - Ha-ah'-wuk --- daughter.
 " " " " great-grand son - Ha-gä'-é-é-é-é-é-é --- grand son.
 " " " " " " daughter - Ha-gä'-é-é-é-é-é-é --- daughter.

It is not necessary in this place to discuss the variations from uniformity which a careful comparison of the several schedules has revealed, but the one most important may be alluded to, in this connection, as it may appear in the systems of other nations & finally receive an explanation. It is that the son of a man's father's sister is his cousin among the Iroquois, the Dakotas and the Ojibwas etc, who represent 3 stock languages, while among the Towas, Ojoes, Kaws & Shawnees, who represent 2 of the same stock languages, he is a nephew, & among the Chictaws, who represent a 4th stock language, he is a father; so that in one case the same persons are cousins to each other, in another uncle & nephew, & in another son & father.

nephew

The universal prevalence, among the N. Am. Indians, of a system of consanguinity & relationships so exceedingly complex, was sufficiently remarkable to suggest some questions as to its ethnological value. Its permanency was sufficiently illustrated by its universal prevalence through a period of time, in which every word of some of the languages had undergone such changes as to be wholly unintelligible to the people of other languages, in which the system had undergone no material modification. Consequently it seemed to indicate the identity of origin of all the Indian nations... The antiquity upon this continent of the Red Race, assuming its original unity, was rendered manifest by

the number of ages which could be required for
 an original language to fall into several
 languages so entirely changed in their voca-
 bulary as to lose all internal evidence
 of their original connection. This perman-
 -ence, & this universality of the system, there-
 fore, would scarcely be understood in any
 other way, than by the assumption of
 that this system itself was as old as the
 Indian race on this continent. If, then,
 the Red race was of Asiatic origin, it be-
 -came very probable that they brought it
 with them from Asia, & left it behind
 them in the stock from which they de-
 -scended. Dapni Nungfoojanyan in Asia,
 Nungfoojanyan in America, to discover whether
 this system is confined to the American
 Indians, or is indeed common with them,
 & the Mongolian, Tungusian, Turkish
 & Finnic families, whose languages con-
 -stitute what is now known as the Scy-
 -thian group of tongues. Aber un^o de Sahel
 Nungfoojanyan & Nungfoojanyan. They
 contain the principal degrees of consan-
 -guinity and relationship of the Tamil
 & Telugu peoples of Southern India, num-
 -bering about 24 millions, who, with the
 -Candarese, the Malayalam, the Tulu and
 a few subordinate Dravidian races, have
 been recognized as an Aryan-Dravidian
 people, having their nearest affinities
 with the Scythian families above men-
 -tioned.

A comparison of the Tamil & Telugu schedules show that the systems of these races are identical. -- a further comparison of the Tamil & Telugu systems with that of the American Indians discloses the extraordinary fact, that so far as we have the present means of comparison, they are nearly identical. To what extent the Asiatic and the American Indians have the systems in common, will appear by the following statements of the principal features of the Tamil & Telugu systems, which are the following.

- I. all the brothers of a father are usually called fathers (Takkappian. Tamil. tats fings) but in strictness, those who are older than the father are called great fathers (Periyä Takkappian) & those who are younger little fathers (Sëriyä Takkappian) so that in any event all the father's brothers are fathers & not uncles.
- II. all the sisters of a mother are usually called mothers (Täy), but, in strictness, when older or younger, great and little mothers, as in the former case. So that in like manner, all the sisters of a mother are mothers and not aunts.
- III. On the contrary, all the brothers of a mother are uncles (Mämän) to her children, and all the sisters of a father are aunts (Attai) to his children, so that the mother's brothers & father's sisters are the true & the only uncles & aunts recognized under the Dravidian system.

- IV. There is one term for elder brother (An-nau), another for younger brother (Tampi), one term for elder sister (Akkäl), & another for younger sister (Tanghächchü), and no term either for brother or sister. These separate terms are not applied to the oldest & youngest specifically; but to each and all who are older or younger than the person speaking.
- V. All the children of several brothers are brothers and sisters to each other, & all the children of several sisters are brothers & sisters to each other; and they use in each case the respective terms for elder & younger brother & for elder & younger sister, the same as in the case of own brothers & sisters, & as given in the foregoing illustration of the Troquois system.
- VI. All the children of brothers on the one hand and of the brother's sisters on the other, are cousins (Mäittänän) to each other, as in the Amer. syst.
- VII. All the sons of a man's sisters are his nephews (Märümäkän), & all the daughters of a man's sisters are his nieces (Märümäkäl). So also are the daughters & sons of a woman's brothers are her nephews & nieces. But whether all the sons & daughters of a man's ~~daughters~~ brothers are called his sons and daughters; & whether all

the sons & daughters of a woman's sisters are
her sons & daughters, there she does so
not show. It is to be inferred that they
are, from the use by these persons of
the correlative terms.

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the

If, in addition to these particulars, the
grandfathers & grandmothers brothers
& sisters are all alike grandfathers
and grandmothers; if the grandsons of
a man's brothers & sisters are, his grand-
sons, and if the son of a man's female
cousin is his nephew, & the son of
this nephew is a grandson, then all
the radical features of the Auvai-
-can Indian are present in the Telu-
-gu & Tamilian system of relationship.

--- The system of the Indo-European
nations has stood without essential
change for upwards of 30 centuries in the
languages of the Latin, Greek & Slavonic
languages. That of the Tamil & Telugu
races has an antiquity equal to theirs,
having survived the Brahminical con-
-quest, the substitution of a new reli-
-gion, and the imposition upon them
of the law of caste; while that of the
Auv. Indians bears internal evidence
of the same great age & permanency.

A brief explanation of 2 or 3 prominent
characteristics of a Trite will conclude
this letter.

Nearly all, if not all, of the Indian nations
were anciently subdivided into Tribes or
Families.

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These tribes, with a few exceptions, were named after animals. Many of these are now thus subdivided. It is so with the Iroquois, Delawares, Foxes, Creeks, Chickasaws, Wyandottes, Winnebagoes, Stoney, Kaws, Shawnees, Choctaws, Ottawas, Ojibewas, Potowottomies etc.

The following tribes are known to exist or to have existed in the several Indian nations - the number ranging from 3 to 18 in each: the wolf, bear, beaver, turtle, deer, snipe, heron, hawk, crane, duck, loon, turkey, muskrat, saddle, pike, cat-fish, sturgeon, carp, buffalo, elk, reindeer, eagle, hare, rabbit & snake; also, the reed-grass, sand, water, rock & tobacco plant.

Among the Iroquois, and the rule is the same to the present day in most of the nations enumerated, no man is allowed to marry a woman of his own tribe, all the members of which are consanguineal. This was unquestionably the ancient law. It follows that husband and wife were always of different tribes. The children are of the tribe of the mother in a majority of the nations; but the rule, if anciently universal, is not so at the present day. Where descent in the female line prevailed, it was followed by several important results,

of which the most remarkable was the per-
 petual disinheritance of the male line.
 Since all titles as well as all property
 descended in the female line, & were
 hereditary, in strictness, in the tribe
 itself, a son never could succeed to
 his father's title, of Sachem, nor inhe-
 -rit even his medal or his tomahawk.
 If the Sachem, for example, was of
 the wolf tribe, the title must re-
 -main in that tribe, and his son,
 who was necessarily of the tribe of
 his mother, would be out of the
 line of succession. but the brothers
 of the deceased Sachem would be
 of the wolf tribe, being of the
 same mother, & so would the sons
 of his sisters: hence we find that the
 successions fell either upon a bro-
 -ther of the deceased ruler or upon a
 nephew. Between a brother of the
 deceased and the son of a widow, there
 -re was no law establishing a pre-
 -ference; neither as between several
 -brothers on one side or several wi-
 -dows on the other, was there any law
 of primogeniture. They were all equally
 eligible, & the law of election came
 in to decide between them.

(An d. S. ...
 ...
 ...
 ...)

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The questions before referred to are the following.

1. Into how many tribes is the nation divided? Give the name of each tribe in the native language, & a translation into English.
2. Was a man forbidden to marry a woman of his own tribe?
3. Were the children of the bride of the mother or of the tribe of the father?
4. Was the office of Sachem or principal chief hereditary in the tribe?
5. Was it elective, as among the near relatives of the deceased Sachem of the same tribe?
6. Did the son succeed the father; or a brother or a sister's son?
7. Were the duties of a Sachem confined exclusively to the affairs of peace?
8. Was the office of war chief elective, in reward of merit, and not hereditary?
9. Were the descendants of 2 sisters of the same sex, standing in equal degrees from their common ancestors, brother & sisters to each other, in theory, through all generations? were the descendants of 2 brothers the same? were the descendants of a brother & a sister

in the same manner cousins?

- 10. Were the names of individuals changed at different periods, by national custom? That is: had they one class of names for childhood, another for manhood, and still another for advanced age, which were successively changed?
- 11. Upon the death of a father, to whom did his property descend?
- 12. Upon the death of a mother, to whom did her property descend?
- 13. If the people are divided into castes, are these castes subdivided?
- 14. If so, are these subdivisions analogous, in any particular, to the tribes of the Amer. Indians?
- 15. Can a man of one of these subdivisions marry a woman of the same subdivision?
- 16. Are the members of each subdivision regarded as consanguine?
- 17. Do relatives salute each other by the terms of relationship?

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Lettres édifiantes. Rec. X.

120. Relat. espagnole, Les moxos ont la coutume barbare d'enterrer les petits enfants, quand la mère vient à mourir. (Moxos in Peru)

102. C'est une autre coutume parmi les moxos, que le mari suit sa femme, seul par où elle veut habiter. (Moxos in Peru)

241. Que Tapacures pour les pays ou les moxos & d'après Gobain de S. Cyrille alla les visiter. -- Le Amaz. fut par leur moyen qu'il eut quelque connaissance du pays des Amazoues. Tous lui dirent que vers l'orient il y avait une nation de femmes belliqueuses; qu'à certains temps de l'année elles recevaient des hommes chez elles, qu'elles tuaient les enfants mâles qui en naissaient qu'elles avaient grand soin d'élever les filles et que de bonne heure elles les endoctrinaient aux travaux de la guerre.

Rec. XI. Tscharos in Paraguay. à la mort de quelque peuplet champion de couple l'extrémité des doigts de la main ou même au doigt tout entier.

Rec. 2^o p. 7. Chiquitay in Paraguay. It's ¹³⁴¹
traitant fort bien leurs prisonniers
et s'occupe de les marier à leurs
filles.

The Journal of the Roy. Geograph. Society
of London. v. 2. Murray. 1832.
Notices of the Indians settled in the
Interior of British Guiana. by
W. Hillhouse.

1728. Aravats. The sort of blood is derived
from the mother, & the family
genealogy is preserved with the
greatest care, as a preservation from
mistaken intercourses, one family
not being allowed to intermarry
within itself. The children of a
Maratakay father cannot, thou-
-fore, be Maratakay; but if the
-mother be Queyurunto, the child-
-ren are also Queyurunto, & can
-marry into the father's family, but
not the mother's.

229. On the birth of children, the hus-
band, in his hammock, receives the
congratulations of his friends in
one form, & the women of the village
are particularly attentive to the
wants of the mother. They are espe-
-cially affectionate to their children,
to wit in the breast.

244. Woorcaddo & Quappiwaddo are the
wives of Muririmanny, one signi-
-fying a worker in darkness, and the
other the Cowdy or large red ant,
that burrows in the earth; together

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they are typical of the creation of all
things out of the earth in the dark.
The Caribbees & Occoaways call their
god Maconaima, also signifying one
that works in the dark. Their idea
of the creation is, that coeval with
Maconaima was a large tree, the
having mounted this tree, with a
stone, as he cut pieces of wood, which
by throwing into the river, became
animated beings.

Johann Carvers Aufsatz über die innewer-
-quaden von Nord-Deutschen in den Jahren
1766-68 aus dem Englischen. Hamburg
bei Bohn 1780.

15. System auf der großen Goldkiste des Wina-
-nebager, die auf 3 kleinen Inselgruppen
aus d. östlichen fünften Grade in d. Süd Wina-
-kinginnelago liegt. Obgleich diese Königin, die über
die Inseln herrscht, die Sachen für sich
den Leuten nicht d. ganzen Zeit über für
sich für sich hat. In dieser Sache, Papa oder
Laden. Die Inseln sind für sich und müssen
ihre Gesetze haben. Diese Inseln sind für
grasreich, wenn in einigen Jahren v. Gras
aufhört, geht die Königin blieben nicht,
für sich hat, wenn sie in die Inseln, wenn sie in
Hoch, aus dem Inseln Geist für sich hat.

22. Vereinigte Ostindien und Sattien, sind
gegründet für sich selbst und für sich
d. Inseln. Aufhört für sich, die Inseln sind
geboren, die Inseln sind.

347. ¹⁹⁴⁶ Samuel Recount of Nadou. Hæc est, l'aine
Hæc est.

Mœurs des Sauvages Américains comparées
aux Mœurs des premiers Temps par
Le P. Lafitau, de la Compagnie de Jésus.
Paris 1724. 2 voll. in 4°.

I, 21. Les femmes semblent nées dans ces pays
là pour le travail et ont la peine
de l'agriculture et tous les soins de
ménage.

23. Il y a plusieurs traits d'antiquité ré-
-prenant dans tout ce détail, et
- qui paraissent d'autant plus reha-
-chés, qu'ils rapprochent plus sensibly
- ment des usages des temps les plus
reculés, dont on ne voit plus que
quelques traces dans l'antiquité la plus
ancienne.

25. Séjour parmi les Torquais.

49. Coutume de religion. Je la
trouve chez les Thoniens, chez les anciens
habitants de l'île de Corse, elle é-
-tait chez les Tibareniens en Asie,
elle est aujourd'hui dans quelques
unes des provinces voisines de
l'Espagne, elle est encore vers le
Japon et dans l'Amérique, chez les
Caribes et les Calibis. (voir Voie
fort. hist. morale des Antilles c. 23,
Saul. Venet. l. 2, p. 42)

50-52. Amazons. Diad. l. 3. Herod. 4, 114.
Apoll. Rh. 1, 855. Apollod. I. Plut. 1. Thea.

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Quint. Smyth. p. 2. Q. Curt. 6, 10. Just. 12. Hist.
de Sampson. Le père Samberti (Relatione
della Colchide C. 28. p. 200. 201) prie d'abord
qu'il y ait encore des Amazones, parmi
les nations barbares qui habitent le Caucase.

14. 52. Chez les Illinois, chez les Sioux, à la
même Louisiane, à la Floride et dans le
même Wisconsin il y a des jeunes gens qui
prennent l'habit de femmes, qu'ils
perdent toute leur virilité et qui se
croient honorés de s'abaisser à ces
travaux occupatives; ils ne se ma-
rient jamais, ils assistent à tous
les exercices où la Religion semble
avoir part et cette profession de
vie extraordinaire les fait passer
pour des gens d'un ordre supérieur
et au-dessus du commun des hommes.

14. 55. Caribes des Antilles. *Mainglaify* ipz
fuerit in insulis parvulis in insulis
in Caribus ante Herodot. 1. 146. Les femmes
des Caribes ne mangent aussi jamais
avec leurs maris, elles ne les voient
jamais par leurs noms, et les ser-
vent comme si elles étaient leurs
esclaves. *Supplément Herodot.* ... Ces sau-
vages recouraient eux mêmes qu'ayant
vaincu leurs ennemis et les ayant
sous leur main, ils ne se servaient que
des femmes et les filles, et ils disent
que c'est là la cause de la divinité
du langage.

55. Esquimaux entre la baie Hudson et le
désert de Belle-Isle. Et le grand
nom d'Isle.

69 ff. feytragt d. Lyeipf. Gymn. mit der
Protesen d. Historiam. Ceci paraît
 sans doute extraordinaire à ceux qui
 ayant lu les Relations, y ont vu que
 les hommes seuls parmi les sauvages
 y sont proprement libres et que les
 femmes ne sont que leurs esclaves.
 Dieu n'est cependant plus réclame
 cette supériorité des femmes. C'est
 dans les femmes que, consiste propre-
 ment la noblesse du sang,
 l'arbre généalogique, l'ordre des gé-
 nérations et de la conservation des fa-
 milles. C'est en elles que réside toute
 l'autorité réelle: les pais, les champs,
 et toute leur révolte leur appartient:
 elles sont l'âme des conseils, les arbi-
 tres de la pais et de la guerre; elles
 conservent les fiés ou le trésor public.
 C'est à elles qu'on donne les esclaves;
 elles font les mariages, les enfants
 sont de leur domaine, et c'est dans
 leur sang qu'est fondé l'ordre de la
 succession. Les hommes au contraire
 sont entièrement isolés et bornés à
 eux-mêmes, leurs enfants leur sont
 étrangers, avec eux font périr, une
 femme seule relève la cabane: mais
 s'il y a que des hommes dans cette cabane
 en quelque nombre qu'ils soient, quelque
 nombre d'enfants qu'ils aient, leur
 famille s'éteint, et quoique par bon-
 heur ou choisie parmi eux le chef,
 que les affaires soient traitées par le conseil

favori
 nation

des anciens, ils ne travaillent pas pour eux-mêmes : il semble qu'ils ne soient que pour représenter et pour aider les femmes dans les choses, où les bécassins ne peuvent pas qu'elles agissent et qu'elles paraissent. Pour un plus grande intelligence et pour mieux faire sentir les différents traits de ressemblance marqués par les auteurs (que j'ai cités), il faut savoir que les mariages se font de telle manière que l'époux et l'épouse ne sont point de leur famille et de leur cabane pour faire une famille et une cabane à part. Chacun reste chez soi et les enfants qui naissent de ces mariages appartiennent aux femmes qui les ont engendrés, sont élevés de la famille et de la cabane de la femme, et non point de celle du mari. Les biens du mari ne vont point à la cabane de la femme à la quelle il est étranger. Les mêmes et dans la cabane de la femme les filles sont élevées, l'édification par préférence aux mâles, parceque ceux-ci n'ont jamais que leur subsistance. C'est ainsi qu'on a vu ce que dit Aristo les Dames touchant l'héritage et ce que dit Homodele touchant la noblesse, parceque les enfants étant de la dépendance de leurs mères sont considérables autant que leurs mères le sont elles-mêmes. Sans rapport à l'autorité, qu'Heraclide a sur ce que les femmes ont toujours eue chez les Lyciens depuis leur première origine,

1350

si il est à son aigreur Gouvernement si on
 - Refus. D. Lyc. Tardit. avant Sarpidon,
 Lyons, Glanens, Xanthus, Pandarus,
 Tobettes, Amirodorus, etc. Mais
 elles choisissent des chefs dans leurs
 familles pour être comme les sou-
 verains de leur autorité avec le
 secul. Les femmes choisissent ces
 chefs parmi leurs frères, maternels
ou leurs propres enfants, et ce sont
 les frères de leurs mères si généralment
 qui leurs succèdent dans la cabane de
 la mère.

Il faut expliquer Hérodote sur la coutume
 qu'avaient les Lyciens de prendre le nom
 de leurs mères par celle que les Hurons
 et les François observent encore. L'usage
 familial est frayeur pour les hommes. Mais
 c'est dans la famille des femmes qu'on prend
 ces noms et ce sont elles, qui sont char-
 -gées de ressusciter les morts et de faire
 revivre les ancêtres. Cela se fait dans
 les solennités publiques après qu'ils ont
 résolu de relever l'arbre ainsi qu'ils
 ont coutume de s'exprimer. Il est vrai
 de dire dans ce sens qu'ils revivent le nom
 de leurs mères, comme c'est par elles qu'ils
 comptent leur généalogie.

Comme cependant les sauvages ne s'occupent
 pas volontiers de nommer par le nom
 que leur est affecté, - - - Il se donne sous des

nous de parentés, de frères, de sœurs, d'oncles
 de neveux & observant exactement les degrés
 de subordination et toutes les proportions
 de l'âge, au moins qu'il n'y ait une parenté
 réelle, par le sang ou par l'adoption,
 car à lors une enfant se trouvoit quelque
 fois le grand père de ceux, qui se l'ont élevée
 &c. La, na tures, prouvaient être fait le même
 le sien. Ils pratiquent la même civilité
 à l'égard de ~~Étrangers~~, à qui ils donnent
 en leur parlant, des noms de con-
 sanguinité, comme s'il y avait une
 vraie liaison de sang plus proche ou
 plus éloignée, à proportion de l'hon-
 neur qu'ils veulent leur faire; on trouve
 que Nicolas de Damas rapporte aussi
 des anciens peuples de Scythies (Damas
 ap. Slobeeum verbo γρητοχόποι) ~~varietate~~
~~pepulum~~, ~~Spil~~ v. ~~tribus~~, ~~fra~~ ~~tribus~~ v. ~~indi-~~
~~viduallu~~)

177-84. une ~~la~~ ~~tribus~~ v. ~~grieto~~ ~~tribus~~ ~~sic~~. Elle était
 non seulement chez les Grecques, chez les
 Sarmates, et chez les Amazones en particu-
 lière; mais elle était encore dans l'Asie
 et dans l'autre Asie, où les femmes guer-
 rières qui en avaient été maîtresses, a-
 vaient donné quit à toutes les femmes
 qui vivaient sous leurs empires, de se recon-
 naître pour leurs maîtres; quoique toutes
 ne fussent pas si guerrières ni si étroitte-
 ment séparées des hommes, que celles qui
 faisaient gloire de vivre loin d'eux.

1352

Elle était chez les Egyptiens (Hérod. 1.) - chez la
 plus part des autres peuples barbares de
 l'Afrique, en particulier chez les Garamantes
 (ce qui a fait dire aux auteurs Solin.
 c. 43) qui ignoraient et les gynécocraties
 que chez les Garamantes il n'y avait point
 de loi d'un légitime mariage etc.) -
 chez tous les peuples de l'Espagne, en
 particulier chez les Cantabres selon
 Strabon 3, p. 114, que cet empire des
 femmes met étrangement des nouveau
 xes. Les Basques d'aujourd'hui ont
 encore quelque chose de ces coutumes
 de leurs ancêtres par rapport aux maria
 ges et aux héritages. - chez les Sabéens (Claudian in Eutr. 1.) - chez les Sparta
 tiotes. (Plut. Laconic. apophth.)

80. Chez les Juifs des Sévirs les enfants
 des Juifs qui mouraient sur le
 trône, y succédaient à l'empire. Dans
 tout le reste de l'état, c'étaient
 les veuves qui héritaient de leurs
maris met veuves. Cette loi était si
 générale dans ce Royaume, qu'Ale
 xandre et les autres auteurs Espagnols
 ont été trompés en ce point par
 rapport aux Juifs même. Dins Suéton
 suite de la gynécocratie, funder probr
 v. Acthiopis Nic. Damasc. ap. Stobaeum
 v. Aethiotes, chez presque tous les rois de l'Ég

Paris.

tiques, dans tout le Malabar, et en quelques
autres endroits de L'Inde orientale, mais
elle est aujourdh plus répandue dans l'Asie.

p. 601. Les François Aguiés assurent qu'ils ex-
-rèrent long temps sous la conduite d'
-une femme nommée Païhonaxiost, et
-femmes les promena dans tout le
-nord de l'Amérique, elle les fit pas-
-ser au lieu où est située mainte-
-nant la ville de Québec; elle leur
-fit la route enfin à Aguiés, distribua les
-terres pour les cultiver et fonda ain-
-sies colonies qui s'est toujours main-
-tenues depuis. C'est ce que les Aguiés
-racontent de leurs origines particu-
-lières, qu'elles veulent être un peu
-différentes de celles des autres, et ne
-sont pas François, car ils ne vien-
-nent point être compris sous le
-nom d'Agouonsioumi, ou de fai-
-seurs de cabanes, qu'on donne aux
-autres. On en dit encore bien en-
-dessus p. 60. On les distingue en
-François supérieurs et inférieurs.

Les supérieurs sont les Bonnon-
-nans, les Gayogouans, les Branontagis.
Les inférieurs les Aguiés et les Onni-
-jants. Tous les 5 disent qu'ils ne com-
-posent qu'une seule cabane.

169. Garcilasso Comment. Reales L. IV. c. 1. 2 seq.
-über die der Sonne gewidmeten Provinzen
-im nord von Neu von Suraz. virginische
-Provinz beschreibet bei der d. Weltlauf.
-qu'elles ne font qu'une seule cabane.

170
135

Enfin en Mexico les temples avoient de grands appartemens destinés pour les vierges qui les desservoient. On y mettait seulement les filles de l'age de 12 à 15 ans. Elles n'étoient obligées d'y rester qu'une année.

Ame-
gouen.

171. Letr. Martyr Nov. 166. Dec. 4. l. 6. rapporte qu'il se trouvoit quelques Isles dans l'Amérique, qui ne sont habitées uniquement que par des femmes. — Parmi les sauvages Amazoïens j'en ai vu quelques-unes qui étoient religieuses: à St. Paul de l'Esp. pag. 206. P. 1. de l'Am. de l'Esp.

327. Dans le roman de Serceforest ou l'île de l'île 4, où il parle des épreuves aux boucliers et aux bâtons que Blanche la Lée faisait exercer les jeunes Bacheliers, qui prétendoient à l'ordre de chevalerie ---

329. Ils ont une grande opinion de la virginité et chez toutes les nations sauvages il y a quelque chose ou dans les mœurs ou dans la langue, qui marque l'estime qu'ils en font: Sa Abe naquise: Coessipouiskoué — celle qu'on respecte = vierge.

385. Hivouan vieille sauvage qui joute juregilep mittne d'hopf fien?

407. C'est du côté de l'Ouest, où les sauvages prétendent être venus, qu'ils placent le pays des ancêtres ou des ames.

C'est un grand et beau pays, au milieu duquel
est une grande Cabane, dont Tharonhia
- ouagou leur Dieu occupe une partie et
Aaentric son ayeul l'occupe l'autre -
Aaentric est maîtresse de la cabane se-
lon le style des sauvages; elle et son pe-
tit-fils dominent sur les mânes et font
considérer les fautes danses devant eux.

mitte
4 ju

402. fatal ganz apolij das von Popph. & Ewid.

Le premier
garbier

qui jubila sur un air de vingt ans Li les
Opus pines Sphaer in d. pays veranes,
open si que au falty.
404. Sphaer in d. pays veranes.

vöber
und
Länder

460. Diu lye. Njuvich. Länthes ande, Trausack
des Khatygen Amazonen, mit d. Männe
zu altewand sein. (part ffler p. 118 in
Lye. d. G. f. anuff bit f. 117)

463. Outre la gine'corvatie, qui est absolu-
ment les mêmes chez les Frongois et
les Hurons et les Syriens, où le soin
des affaires n'est entre les mains des
hommes, que comme par voie de
procuracion, tous les villages se gou-
-vernent de la même manière par
eux mêmes. A bas dans conseil gé-
néral ses députés de chaque village.

Botani
familie

464. Chaque village est distingué en 3
familles, celle du loup, de l'ours,
de la tortue. Chaque famille a
son chef, ses Agoyanders, ses amies,
ses guerriers. Sont find. 3 tribus.

468. Apollon. Rhod. 2, 998 anore, que les
Amazones n'habitaient point dans une
même ville mais qu'elles étaient séparées

1356

par Tribus et distinguées en 3: les Thémiscyriennes,
les Chadesiennes, les Lycastiennes.

173. La dignité de chef est perpétuelle et héréditaire
- ditaine dans sa Cabane, passant son
- jours aux enfants de ses femmes, de ses
- sœurs ou de ses oncles du côté mater-

fran
çois
aînifié

nel. Dès que l'arbre est tombé, il faut
- résister à la violence, la matrone, qui
- a la puissance autorité, après en
- avoir conféré avec ceux de sa Cabane

de sa Tribu, à qui elle fait agréer, elle
- quelle a choisi pour succéder, ce qui
- lui est assez libre. Elle n'a pas toujours de-

- gard en droit d'aînesse et d'ordinaire elle
- prend celui qui lui paraît le plus propre
- à son sexe et rang par ses bonnes qualités.

Le choix en étant déterminé, la proposition
- s'en fait dans le village par des colporteurs
- proclamés. On y vendrait celui qui est élu
- quand on fait simplement que le mortel, et il

- L'arbre étant ainsi redressé, si celui
- qui est élu est encore jeune et incapable
- de gérer les affaires par lui-même, on a
- jointe à l'arbre des racines pour le sout-

- L'autorité des chefs s'étend proprement
- sur ceux de leur Tribu, qu'ils ont idéalement
- comme leurs enfants, ils les nomment commu-

p. 173

173

- nement leurs neveux et il est rare qu'ils se
- servent de femmes, qui répondent à celui de
- sujets.

1357
477. Les Agouandouz (septouz) sont du bordouan au
chef qui est à leur tête, et nommé Roi-
andou Gôa, pour marquer sa prééminence.
Dans chaque tribu, chaque famille par-
ticulière, et distincte en arau, qui ne pré-
sente pour elle, les femmes les choisissent
et ce sont quelquefois elles mêmes.
Leur conseil est de veiller plus immédia-
tement aux intérêts de la Nation. —
On les fait reconnaître dans les conseils,
quand on les a choisis: mais on ne les
produit pas chez les natifs à l'étranger,
ainsi qu'on a coutume de le pratiquer
pour les chefs.

477. Des conseils. Les femmes sont toujours
les premières qui délibèrent ou qui doi-
vent délibérer, selon leurs principes,
sur les affaires particulières ou com-
munes. Elles tiennent leur Conseil à
part, et en conséquence de leur déter-
-mination elles donnent avis aux chefs
des matières qui sont sur le tapis, a-
fin qu'ils en délibèrent à leur tour.
Les chefs, sur cet avis, font assembler
les Américains de leur tribu, et si la cho-
se dont on doit traiter, intéresse le
bien public commun, tous se réunis-
sent dans le conseil général de la Nation.

483. Les femmes ont leurs orateurs, qui par-
lent pour elles dans les conseils publics.
Quelquefois aussi elles choisissent un
orateur parmi les hommes, qui parle
comme s'il était une femme, et qui
en soutient le personnage: mais cela
ne se fait guère que dans les Ambassades ou
dans les assemblées des Natives.

1258
1494

Certaines modes de mariage chez les Indiens.
On trouve dans la famille indienne, de grands
mariages faits avec de grandes filles d'Europe
de l'âge de 17 ou 18 ans. On les voit dans
les Indes occidentales, qu'on y a introduites.
Mais les plus grands mariages des Indiens
adoptent véritablement ces sortes d'épous-
-sages et commencent à les regarder de
qu'ils les ont liés avec les mêmes
qu'ils qu'elle regardaient l'enfant qu'ils
ont perdu. — Chez les sauvages Méridio-
-naux le mariage, dit-on, d'un homme
établi est obligé de provision sa veuve et
d'adopter les enfants de son premier
mari.

508. On compte les années par nuit, pour le
trésor seulement, de sorte qu'un dit qu'il
a passé 2 ou 3 nuits dans une telle
cabane, pour dire qu'il y est resté 2 ou
3 années.

511. Saccidemou. une femme avait la direction
dans le pays (Maiditins)

518. Les femmes Iroquoises, n'assistent point,
que je sache, à ces sortes de festins et
n'y sont point invitées.

532. Péritence, que fait le mari après les con-
-cubade chez sa femme. D. Concubade fait de
3 antipathes, caractère de singulier sacrifice.

542. Perous fr. l. 3 corruption de l. sainteté
du mariage.

Herod. V. 39 ff. Araxandrides v. Sparta
fut un pour femme.

1. 544. Les rois épousaient leurs propres filles
chez les Chaldéens, sans cette condition
les trois Sarrthes ne pouvaient monter sur
le trône

*Mutter
Pater*
Sphrasma finat d. Aegypten. Abraham et
Isaac son fils, donnent le nom de
sœurs à leurs épouses. — Philon de spe.
Legg. rapporte des Grecs que Solon avait
permis aux Athéniens le mariage
avec des sœurs issues d'un même père,
défendant celui des sœurs d'une même
mère; que Solon ou son collègue avait
fait une loi, qui permettait le ma-
riage avec des sœurs utérines, et ait
défendu celui des sœurs sorties d'un
même père.

546. L'indes des Sarrisatis finit par Sphrasma
avec Agastias II., des Sphrasma finat
finen. Tavernier, voyage de Sere IV. ch.
Sagt, d. Gaurou, Sphrasma d. Gaurou,
d'après un bijou d'or 3^e degré de couleur
nicht persien. Das altes indische
d. Gaurouthe Magarouthe.

547. Gaurou d. Aeg. Sphrasma finat wird
de Gaurouthe d'ri Gaurouthe v. Abraham
d. Sphrasma Sarras d. Aeg. Gen. c. 12.
v. 11-13. — Gen 20, 52: Abraham sagt
Abimelech, que Sara était non seule-
ment sa femme, mais qu'elle était
aussi sa sœur, fille de son père mais
non pas de sa mère. Thore, Vater
Abraham d. v. Sara von Gaurouthe Mutter
d. Sphrasma finat, d. v. Aeg. d. Sphrasma finat
auf dem (nicht Gaurouthe - d. 2te, d. 3te d. 4te
u. d. Sphrasma von Gaurouthe Vater, und Gaurouthe
Mutter finat in Gaurouthe.)

*Gaurouthe
Pater*

1960

Abn, fait L. fait, d. barwanet, fofte befoin
fait en lui d. fateraw andre hadly.

11. 50. Car, sans nous écarter des mêmes temps
à Abraham appelle Loth son frère, qui
-que manifestement il ne fut que son
-neveu, fils de son frère Nachor. (Gen. 14,
14. 26. 17.). Isaac, chez Abimelech roi de
Gézaré dans la Palestine, où il lui avisa
le même, inconvénient, qui y était arri-
vé auparavant à son père, appelle
Rebecca sa sœur, quoiqu'elle ne fut
que sa nièce, à la mode des Provençaux,
étant fille de Bathuel, fils de Nachor,
frère d'Abraham. (Abraham - Nachor.

Isaac est appelé fils Isaac Bathuel
de Maussé bien qu'il Rebecca.)
ne fût qu'un de ses

petits fils. (Nume. 32. v. 41.) - Quand
Tharé prit dans sa maison Loth son
petit fils, dont le père était mort, il
prit aussi Sara, la quelle est appelée
sa veuve, et non pas sa fille, et il semble
que de là on doive conclure qu'elle
était cousine ou sœur de Loth, puisqu'
de habitent auparavant ensemble dans
la maison de Loth Nachor, ils furent
reus après la mort des 2 frères Nachor
et Avram, sous 2 ensemble dans celle
de Tharé. - Les Juifs conservèrent les
mêmes usages jusqu'à la fin. Avram engend.
Osias, mais il n'était que le. Trisayent d'o
sias. (Matth. 23. 1, 3.) Les cousins de son
père, dans un degré assez éloigné, sont

appelés ses frères / marc. 3, 31. La règle gé-
 -nérale des Juifs était, d'après d. Hefner, de s'appeler frères et sœurs, en quelque degré de parenté qu'ils fussent dans les lignes collatérales, lorsqu'ils pouvaient remonter des 2 côtés jusqu'à la même souche.

Die
 jüdis
 Gene
 wört
 buch
 (Meyer)

La conjecture d'un des Jaxterspiter, est que Sara était fille d'Azar, et la même qui est nommée Heseba, laquelle était nièce d'Abraham, pouvait s'épouser de la même manière que Heseba, autre fille d'Azar et sœur d'Heseba, épousa Nachor frère d'Abraham et Abraham pouvait l'appeler sa sœur, de la même manière qu'il appelle Loth son frère, quoiqu'il ne fut que son neveu. Sara pouvait aussi fort bien être fille de Nachor, sœur de Loth et sœur de Nachor.

552. Parmi les Proquois et parmi les Hurons sous les enfants d'une cabane regardent comme leurs frères toutes les sœurs de leurs frères et comme leurs oncles tous les frères de leurs frères: par la même raison ils donnent le nom de frères à tous les frères de leurs pères et de sœurs à toutes les sœurs de leurs pères. (Hudson s. Hudson) Tout cela saine Hudson, par Hudson) Tous les enfants du côté de la mère et de ses sœurs, du père et de ses frères, se regardent entre eux également comme frères et sœurs; mais par rapport aux enfants de leurs oncles et de leurs tantes, c'est à dire

1762

des frères des leurs mères et des ^{frères} de leurs pères, ils ne les traitent que sur le pied de cousins, quoiqu'ils soient dans le même degré de parenté que ceux qu'ils regardent comme leurs frères et leurs sœurs. Dans les 3^e génération on se remarque, les grands oncles et les grandes tantes redevenant grands pères et grands oncles des enfants de ceux qu'ils appellaient neveux et nièces. Cela se continue toujours ainsi en descendant selon la même règle.

De cette façon il est facile de concevoir comment les Thaciens et les Rois Parthes pouvaient épouser leurs mères, c'est à dire des tantes souvent au plus âgées que leurs neveux, au lieu que si c'eût été une nécessité que ² (la même personne ait été la mère et l'épouse de tous les Rois Parthes) les Rois Parthes devissent les épouser de leurs mères propres, il n'y auroit eu aucune nécessité que (ce qui est contraire le bon sens. Il est facile de concevoir comment les Egyptiens et quelques autres peuples pouvaient épouser leurs sœurs, c'est à dire des cousines germaniques, ou bien même des parentes dans un degré encore plus éloigné. (Herod. 3, 31. Cambyses et sa sœur fell qu'on, etc. d. Septuaginta in unq. sine pot. corruptio bar)

555. La polygamie, parait beaucoup plus étendue
 Poly dans l'Amérique méridionale, que dans la
 gendre septentrionale, où elle n'est guère, permise
 que parmi quelque nation de la langue
 Algouquies. Les nations Huronnes et Mo-
 -quises sont abstraites à une seule é-
 -pouse; et ce qui paraitra plus singulier
 c'est que, par une suite de la giné-
 -cratie, la polygamie, qui n'est pas permise
 -se aux hommes, l'est pourtant aux fem-
 -mes chez l. Troquois. Sonnononons, où
 Poly n'est, les quelles ont 2 maris, qu'on
 regarde comme légitimes.

555. J. Polyg. est un a. d'homme, f. d'homme, en d'homme
 d. d'homme, d. d'homme. Ho. d'homme prin-
 cipale épouse, dont la mariages est plus
 solennelle. Les Algouquies distinguent
 fort elle, qu'ils appellent de l'entree de
 la cabane, où est l. place d'homme,
 d'avec celle du milieu. Elles ci sont
 comme les servants de la première et
 leurs enfans sont censés être bâtar-
 et roturiers, en comparaison de ceux
 qui sont nés de cette première épouse
 légitime. — Parmi les Caraïbes il y en a
 aussi une, qui a la préférence, et c'est
 elle qui leur est acquise par un droit
 de naissance que je vais expliquer, ou
 bien elle qu'ils ont épousée avec tout
 la solennité, et les formalités requises.
 Ils en ont aussi qu'on peut regarder
 comme des Concubines, telles sont les
 esclaves qu'ils ont prises sans la guerre.
 Quelque fois ils épousent ces esclaves, mais
 elles continuent toujours les marques de leur
 esclavage, c'est à dire qu'elles ne peuvent jamais
 porter les brodequins, ni les cheveux de la

laqueurs des autres femmes, qui jouissent du droit de leurs libérés. — Trai de l'Algoukine en singelle
outy finant Doy. Trai d. Carabien in unspier
Doyferd, boncu fin out qrospier, Doyferd
in unspier d'ou au spiblan. (Dad niff gä-
mumem trop d. pp laillu. Doy d' la fait
su finna t'p' d'ou, l'ou fin an' d'ou (su-
quol'it h.)

Mariage
de l'Algerien

555 Les nations Huronnes & Froquoises sont astreintes,
à une seule épouse (ut supra)

556. Il n'était permis aux Indiens en Amérique
de contracter au 1^{er} degré dans la ligne
directe ou dans la collatérale, excepté aux
Iroquois, légitimes héritiers du trône, le sou-
verain se le épousant sa propre sœur,
afin que la race du soleil fût toujours
plus pure dans le sang du monarque, et
étant formée de celui des frères et de la sœur
de l'Iroquois, Garcia de Sosa (Coutumes. real. l. 4.
c. 9) prétend que cette loi était au si au
sième que les monarchies, qu'elle avait été
portée par Manso Lopez, fondateur de l'Amé-
rique. Mais Ovando (Hist. moral. l. 4, c. 18)
l'attribue à un des premiers rois, lequel
alla par là sous la condition de sa fa-
mille et le pays.

En France
par l'art
de l'art

557. Chez les Américains successivement, tel once qu'un
époux Thavel Casung. Doyv. l. 21. c. 10. 12.
1932, l'oucle, maternel a un droit légi-
time sur la fille de sa sœur, il la
lève de sœur au moment de sa nais-
sance et la regarde ses loys comme son
épouse future. Le père de cet enfant est di-
livré des loys d'une partie de sa sœur et de

Le père
de l'enfant

135
qu'il devoit avec parents de sa femme, et à la
femme même, et c'est le futur époux de sa
fille, qui en est chargé. Les autres au tour
des Terres, Société &c. 1. 5. etc. disent
adammucos que ce droit des Caraïbes se
garde les cousins par rapport à leurs
cousines germaines du côté de la mère, et
quelles sont les terres épousées nées. Je ne sçais
s'ils ne l'ont donné point le nom de
sœurs, ainsi que plusieurs autres peuples
chez qui les femmes des germaines et des Ger-
maines paraissent à voir et la même inqui-
sition qu'ils ont dans le bled. En ce
cas on pourroit dire que les Caraïbes
épousent leurs propres sœurs, quoique ce
sont des protestations ne soient qu'un second
degré de la ligne collatérale.

Quel que soit le droit des Caraïbes sur
leurs cousines, ils ne les prennent dans
la suite pour épouses qu'avec l'agrément
des parents, et avec les formalités requi-
ses; et l'obligation de s'épouser n'est
point telle, que ces filles ne puissent
s'en dispenser, mais ordinairement les
filles, qui portent des obstacles à l'acco-
mplissement de ces mariages, en perdent
toute leur réputation et tous les agré-
ments qu'elles pouvoient attendre dans
leur famille.

558 Troquois. Les liens du sang sont si fortés
dans la cabane de la mère, à qui les
enfants sont censés appartenir de plus
près, qu'ils ne peuvent s'établir dans
cette cabane, à moins qu'ils ne soient
dans un degré si éloigné, qu'il n'y ait
plus d'autre parenté que celle d'être
de la même tribu.

1366

Joseph d. Morgan, de ce nom avant d. Leber gabst
pour son fils d. Hellen d. Ingobrunner adopti.
guy sans fait, wa s'adant pour d'isa Nagel &
and gawing. fin missionnaire, d. d'art & d'isth,
gab g'bracty, Amstod.

D'inter
coming
avec d'ist
1448

559. L'Algonquin, ou les Cabanes du Texas, é-
tant comme étrangers à ses enfants,
les liaisons du sang n'y sont pas si
étroites. Si les pères avoient des enfants
dans un autre lit, ceux de ce lit avoient
encore plus éloigné des enfants du pre-
mier, les cabanes de ceux-ci étant une
ter plus étrangère à ceux du second,
que celle du père, dont ils sont aés le
ans et les autres, à moins que les enf-
de ces 2 lits différents ne furent de
la même famille. Je ne suis pas au-
exactement informé jusqu'où ils étoient
les degrés de consanguinité, prohibés
dans ces cabanes (sc. du père) avec quelle
ils ne tiennent que pour des alliances,
mais je suis assuré qu'ils respectent
les liens du sang, quelque part où ils
se trouvent, au premier ou second de la
ligne directe ou collatérale. Je crois
même qu'ils ne contractent point avec
aucun du second, et s'ils se permettent
quelque chose de plus de ce côté là,
c'est sur le principe que j'ai déjà dit
qu'ils n'y croient point voir une parenté
aussi étroite, que dans les cabanes de
leur mère. (Je ne gloiret esp. d'isa & d'isth
h'ant d'anting d. d'abrupt d'isth)

559. Les Algonquins, dont quelques uns ne se

font pas une difficulté de la polyaquie, épou
sent sans façon plusieurs sexes, — Il Hu
met souvent. ^{de l'arbre} J'ou seuse mit mouveganie, sa puen
giane v. Siffestou au sein en 2 v. ---
Les passages de Shilau pourraient peut-être
s'entendre des degrés d'affinité et non
pas de consanguinité. Dans Sittledye
~~une~~ ~~bo~~ ~~le~~ ~~u~~ ~~do~~ ~~ittou~~ 2. Siff
Pauw doafelbe mit beu jû fiauy?
Solou, d'agoy uiv. Siffestou v. uain
-luff ues et ar be.

pa. 561. J'ellau yautir, ipw blainu - pin du.
Et dès lors ces époux contractent
une servitude réelle, à l'égard des Basca
hau, de leur épouse, servitude par
^{de la} laquelle ils semblent acheter le divorce
ou l'honneur de leur épouse comme
Saba Jakob. --- Man s'at, y Ditchott, d.
Tieffer se juf jû q'af fiauy, l'épouse
acquiert un droit sur la chose du mar
Céce, de Basca tuer du jeune homme
ne peuvent que perdre par les nouvelles
obligations qu'ils contractent avec leur
épouse. --- Et quoique la Cabane de l'é
pouse, contracte aussi quelques obliga
-tions à l'égard de celle du mari, les an
-tantages ne peuvent pas en faire en
compensation de ceux que le jeune hom
me y apportait avant que d'être ma
-rie.

565. 3 Hain. d'af y. Pfäuffit: Jesendouans,
nobles, Agonguchal, coiman. Eurastouas
adoptible Hlayne.

1768
567
unifié
parfois

Les matrones d'une cabane sont chargées
du soin de marier les garçons, et les filles.

568. Le présent que fait l'époux dans la cabane
de son épouse, est une vraie composition
par laquelle il achète, en quelque sorte
l'attitude de cette cabane. Il y a cette
différence qu'il y a ici le mari qui fait
le présent, au lieu que chez les Romains
c'était l'épouse qui le faisait et qui
donnait 3 sols marqués, comme un sym-
bole de cette composition. La cause de
cette différence c'est que chez nos sauvages
les femmes sont maîtresses et ne sortent
point de chez elles; au lieu que ch. l. Am.
elles paraissent dans la maison et sont
la jurisdiction de leurs époux, de sorte
qu'elles étaient obligées d'acheter d'end
le droit d'être maîtresses de famille (sic)
l'empire n'y fut? Ce n'est pas que chez les
sauvages les maris n'aquiescent aussi
un droit légitime sur leurs épouses, mais
un droit qui a ses bornes plus ou moins
étendues selon les différents usages des
nations.

Don
composition

569. Les auteurs qui ont écrit sur les mœurs
des Américains, n'ont point fait attention
à la divécoration établie parmi ces peu-
ples, et est certain aussi qu'elle n'a pas des
droits également forts partout; mais
comme la variété qu'il peut y avoir sur ce
point, est difficile à démêler, cela cause
un peu de confusion dans les auteurs des
relations,

1369
qui ont comencé les choses selon les idées et les usages
de l'Europe, par rapport au mariage, comme
à tout le reste, mais soit que les épouses,
passent sans la cabane de leurs maris, ce
qui n'est pas commun: soit que les époux
passent dans celles des leurs femmes: ce
sont toujours les nouvelles épouses, qui pré-
sentent ou font porter le plat de sa-
ganité au père, comme une marque de
l'obligation qu'elles ont, de faire les provi-
sions de leurs maris et de leurs préparations
à manger.

576. Les époux n'oseraient aller dans la cabane
de leurs épouses qu'à la dérobée devant. Ils
ne parlent point aux parents des deux é-
pouses. Aucun n'a la hardiesse de se pré-
senter devant eux. S'ils les appercevoient, ils
doivent les éviter, comme si l'alliance leur
eût fait injure et qu'ils eussent quelque cho-
se à appréhender de leurs ressentiment.
Il y en a beaucoup qui ne leur ont pas
parlé avant d'avoir eu 2 enfants de
leur mariage. Je crois que cette loi ne se
garde des parents que de l'épouse que sur
côté maternel. Voyez miss Gibbon (Thevet,
Cosmographie univ. T. II. l. 21. p. 932. Du Tecton,
Traité 7. l. 1. 54.

577. Quoique l'époux et l'épouse appartiennent
toujours à la cabane de leurs mères, et
ne soient point censés la quitter, soit
qu'ils passent dans la cabane l'un ou
l'autre, soit qu'ils en forment une 3^e
et vivent séparément de leurs parents,
ce qui arrive quelques fois, ces cabanes

1370

les Ducs ont contracté de nouvelles obligations l'une envers l'autre à cause de l'indivision. Nous seulement l'épouse est obligée de donner la nourriture à son époux, de faire ses provisions, - siens, lorsqu'il part en voyage ou en guerre ou à la chasse, mais elle est encore obligée de servir avec de la cabane de son époux, quand on travaille à leurs champs d'être retenue. Leve feu et pour cela il y a des temps marqués, où elle est obligée de faire porter une certaine quantité de bois (on commence par le bois de mariage, le bois de la femme et de son feu)

579. Par contrat l'époux est obligé de faire à l'épouse une notte, de réjouissance, cabane, ou de lui en faire une nouvelle. Toute sa chasse appartient de droit à la cabane de l'épouse. Les premières années du mariage, les années suivantes il partage.

581. J'ai ouï dire à un ancien cuisinier, qui près leur (Hurons) entières défaits, ceux qui avaient été incorporés parmi leurs veingues, n'osent jamais proposer à Agnie et à Teomoutouand, un fortin de débâche, qu'ils pratiquaient sous leur toit, avant que d'être faits esclaves, et qui est le même dont parle Herod V, 18

589. D. L'Ann. septembr, une femme a droit dans le divorce de déposséder le mari, qui la quitte et elle le fait sans qu'il s'y oppose. Muparepoy, ogpabaly wpar divorce, pu un abandon, toobui u. pato ald yo prof ivo gub gub.

589. S'ils ont des enfants, les maris après leur sépa-
ration prétendent avoir droit de reprendre
les enfants. J'en ai vu plusieurs exemples de
femmes qui pour les enlever, mais les ma-
rises se regardent toujours comme maît-
resses de les laisser aller, ou de les rete-
nir, ne manquant point de s'arrêter à
ces derniers points et de prendre de justes
mesures pour s'en préserver. Leur attitude
Les enfants eux-mêmes toujours élevés
sous l'aile de la mère, ne paraissent
sensibles qu'à l'effroi que le père leur
a fait en l'abandonnant et non à son
abandonnement avec elle.

590 facilité surprenante de l'abandonnement.
(vol. 2 P. 2e p. ix. N. 1663.)