

tain the characteristic Indian type a much longer period, and instances can be cited in which the Indian type is plainly visible in the fourth generation.

Some interesting details are given regarding the laws of inheritance and the kinship system. The Tahltan appear to practice "mother rite," as do the majority of Indian tribes; but the testimony offered is in part self-contradictory.

The curious way in which what we regard as natural laws are held in abeyance or set aside at the demands of the clan system is well exhibited by an instance cited, where a rich Indian would not go out or contribute to send others out to search for his aged and blind father, who was lost and starving in the mountains. Not counting his father as a relative, he said, "Let his people go and search for him."

Short vocabularies of the Tahltan, Titshotina, and Tagish complete the report.

H. W. HENSHAW.

La Haute Guyane (Upper Guyana), by Henri Coudreau; Revue d'Ethnographie, Paris, Sept.-Oct., 1888.

This article contains much of interest other than ethnographic. The locality first discussed is in the vicinity of the River Maroni, boundary between French and Dutch Guyana. The blacks here are in a prosperous condition, owing to the very large amounts of money which they earn as canoemen, carrying goods and persons through the gold country.

Previous descriptions of these blacks need correction. The names of the tribes, composed of refugee slaves and their posterity, are Paramancas, Youcas (Boschs), Poligoudoos, and Bonis. Their villages are numerous, but very small, mostly composed of cabins in a chicken-coop style of architecture.

The Grand Man (tribal chief) of the Bonis is described as "wearing clothes, drinking wine, and affecting airs of monogamy since his friction with our civilization."

There are 1,545 refugee blacks in this territory, 1,040 on French soil proper.

The Youcas, who constitute the most laborious and law-abiding element, are increasing.

The following are translated extracts of M. Coudreau's account :

"The governmental mechanism with the Bonis and Youcas comprises three pieces of machinery—the Grand Man, the Grand Council, the Captains. The dignity of the Grand Man is for life, but not hereditary. The Captains choose the new chief. The Grand Man cannot, during his life, choose his successor ; but, whatever he may do, cannot be removed from office.

"The Grand Man is captain of the chief village. It is he who nominates the captains, to whom he gives his orders. Among the Youcas the Grand Man sends his captains to Surinam after he has chosen them. They receive from the government a kind of investiture, consisting of a cane, a costume, and a diploma. Among the Youcas these captains are twelve in number. Among the Bonis a single captain has received the investiture from the Governor of Cayenne. . . . The Grand Man not only chooses his captains, but one may not refuse that dignity when offered.

"The Grand Man assembles the Grand Council. The Grand Council, to-day almost fallen into desuetude, had but a deliberative voice. . . . Among the Bonis to-day all is in disorder. Among the Youcas the ancient rules are quite well observed. Among the Bonis, as among the Youcas, there is but one captain to a village ; one captain at times commands several villages.

"The Grand Man has in reality only a judiciary authority. Penalties must be applied according to the law of retaliation ; whoever has shot, sabred, or knifed any one is himself knifed, sabred, or shot in the corresponding part of his own body. Theft is punished by fines. No prison exists ; the bar of justice only is used. Scuffles and fights are not prosecuted.

"The tendency among the Bonis is to have everything passed upon in little especial councils. On all sides, at every step, they hold council with or without a captain to preside."

M. Coudreau continues here with geographical, commercial, and political considerations of Guyana. A description of the indigenes, whose number is estimated at twenty thousand, is taken up at considerable length. After an enumeration of tribes belonging to two great families—the Carib and the Tupi—M. Coudreau describes their customs while attacking several popular misbeliefs. He says :

"Individual property is perfectly constituted among the Indians. They are laborious and sedentary. The clearing is the basis of property. It is always individual. Each one works for himself.

“The clearing would be perfectly transmissible, but hereditary transmission has no occasion to be exercised, the villages and clearings being always only ephemeral, on account of the imperious necessities of fishing and hunting in a society having no domestic animals.”

Each man makes at least one clearing; some, especially chiefs, have more. Clearings are often deep in the forest.

The Indians are hospitable and helpful one to another. They have so little intercourse with the whites and transportation facilities are so limited that their produce is merely for their own consumption, not for trade. The man's duties are building, hunting, fishing, clearing, cultivating, and harvesting. In cultivating and harvesting he is assisted by the woman, who has for her duties providing fuel and making pottery and fabrics, besides cooking and the care of children.

Says the writer: “The division of property between husband and wife, even, is well marked; if a woman leave her husband she departs in possession of all her goods.

“Their political state gravitates around two words—the Tamouchi, the Peĩtos.

“The tamouchi is the *paterfamilias* of the Roman gens, the peĩtos are the clients. One is born tamouchi if one be eldest son of a tamouchi, for heredity is exercised in direct line. One becomes tamouchi if one be chosen as successor by a tamouchi who has no male posterity; and again, in creating a village, for example, if one has many daughters and consequently many sons-in-law who become peĩtos. One can cease to be tamouchi in marrying the daughter of a tamouchi and going to live with her father, which is the custom. In this country one is always the peĩto of his father-in-law. A tamouchi can become peĩto while remaining tamouchi if, in marrying the daughter of any one, tamouchi or not, he continues to dwell in his own village. In the same way the peĩto who makes a village becomes tamouchi while remaining peĩto of his former patron.

“One is born peĩto; one is peĩto of the patron, tamouchi or not, of whom one's father is patron. One becomes peĩto by marriage, every son-in-law being peĩto of his father-in-law.

“One makes himself peĩto of the man whose wife one covets; one works for the husband, one uses the woman; the husband shuts his eyes, the wife does not complain, every one is content.

“Tamouchis and patrons readily steal their peĩtos. Let us say

that I have some women at hand—daughters, nieces, orphans. I attract to me the peĩtos whom I covet. I distribute my women, and these peĩtos cease to be the peĩtos of my neighbor to become mine. The obligations of the peĩto are not heavy. He is required to obey when his patron commands him to go a hunting, a fishing, to clear and burn new clearings, to clean up old ones, to cut paths, to undertake commissions, to accompany travellers; but he is not required to cultivate the clearing of his patron. He has, besides, his clearing, the products of which his patron has no right to touch.

“The peĩto, far from being a slave, is treated like a younger member of the family. With age he comes to have peĩtos himself and to become a patron. It is, besides, always lawful for him to leave the village and go and make his hut and clearing farther away. He would be the tamouchi of his village of one hut.

“The tamouchi presides at fêtes. He has in reserve a great collection of feather ornaments for the grand dances. It is he who has the custody of these ornaments, which, when the day comes, he lends to the peĩtos of the village and even to tamouchis less well equipped. The peĩtos make only little ornaments for the dance, which remain their personal property. The collection of grand ornaments passes from father to son, and thus finally comes to fall into the hands of a peĩto. It is rarely that the Indians consent to sell it. This family collection—the sole object which Indian heredity bequeaths, the goods of every one being burned with the cadaver—ends by being burned with the cadaver of a proprietor dying without male posterity.”

In former days there was a general tribal chief—the Yapotoli. But few of these remain, yet the Indians declare that they would like to have the institution re-established by the French government.

P. TRACY.

The Indians: Their Manners and Customs. By John McLean, M. D., Ph. D. (Robin Rustler). With eighteen full-page illustrations. Toronto. William Briggs, 1889. 16mo, pp. x, 351.

In this little volume the writer embodies the experiences of nine years spent as a missionary among the Blackfeet of the Saskatchewan, in British America. He describes in a popular manner the varied phases of Indian home life, with the ceremonies and customs relating to war, marriage, death, hunting, and medicine, par-