

The University of Minnesota

Graduate School

Minneapolis

MAY 18 1915 1 5

OFFICE OF THE DEAN

Memorandum to PROF. A. E. JENKS:

(H.R. Thompson)

Enclosed I am sending you a copy of the Master's ~~Doctor's~~ thesis, upon which you have already been asked to pass your judgment, as a member of the thesis committee. The judgment of the committee will be reported through the chairman and if favorable, certified by your signature to the blank, which has been sent him. All copies of theses should be returned to this Office, and they will later be distributed to the proper persons.

Sincerely, Guy Stanton Ford,
Dean.

M041
T 373

u m.

REPORT
of
Committee on Thesis

The undersigned, acting as a Committee of
the Graduate School, have read the accompanying
thesis submitted by Robert R. Thompson
for the degree of Master of Arts
They approve it as a thesis meeting the require-
ments of the Graduate School of the University of
Minnesota, and recommend that it be accepted in
partial fulfillment of the requirements for the
degree of Master of Arts

Walter Ernest Lark,
Chairman
W.H.E. numerous
P. Scammon

May 18" 1916

UNIVERSITY OF
MINNESOTA
LIBRARY

140 16 68 73

The Attitude of Primitive Peoples
Towards Amalgamation with Alien Groups.

A thesis submitted to the
Faculty of the Graduate School of the
University of Minnesota

by

Robert R. Thompson

In partial fulfillment of the requirements

for the degree of

Master of Arts

June

1916.

INTRODUCTION.

The method of research employed in the compilation of data for this paper was apparently the only one which the nature of the subject made possible, namely, that of searching through available literature. Ethnological notes, articles, and books upon the social life of primitive peoples, travellers' accounts, etc. were searched through in an effort to find data bearing upon the subject. Field work and first hand methods of research upon the part of the author were, from the character of the subject, out of the question. The library source was the only one which offered materials upon which to base conclusions.

The amount of material to be found which threw any light upon the problem at hand was surprisingly small. Many of the authorities consulted were of no value whatsoever, and many hours were spent searching through the writings of men who have done much to reveal to the world at large the manners and habits of primitive groups, without reward so far as material for this paper was concerned. It would seem that a subject of such vital interest to students of peoples and laymen alike

would have received more consideration than has been the case. Especially does this seem reasonable in the face of the fact that the white race has spread into all corners of the globe and has come into contact with primitive peoples of all descriptions, thereby creating problems of tremendous importance. It is almost inconceivable that a man living among primitive groups for the purpose of studying them and recording their methods of life should not be interested enough in the attitude of these groups toward marriage or amalgamation with alien peoples to have made note of it. Every authority gives space to a description and discussion of the marriage customs of his particular people, but this discussion usually is found to stop just short of an expression of their feelings in regard to marriage with outside peoples.

There is therefore a large and profitable field open to the trained investigators who desire to make a contribution to our knowledge of primitive peoples. Work of that nature must be done first hand, and would thus require considerable expense. It would seem however that the returns would be far greater than the original outlay, resulting in a better understanding between primitive groups and the members of more advanced races who desire to settle within their territory and live in close contact with them. A knowledge of the attitude of a group towards amalgamation with people of another race, and an understanding of the reasons for that attitude, would mean

3

much less friction and more expedient methods of dealing with the problems created by inter-race amalgamation.

In making a survey of the material obtained, it becomes at once evident that the primitive peoples of the world group themselves into three general divisions as regards their attitude toward unions with groups composed of alien peoples. Each division is more or less distinct from the others, although in many cases it is difficult to classify a particular people in any one group, since evidently several factors may be contributory to their final opinion. Often too, it is very difficult because of the meagre description given by an author, to decide definitely where the group should be placed.

In the first general division are placed all those peoples which are definitely opposed to amalgamation with alien peoples. In the second division, which is more of an intermediate one, come those which, so far as discernible, are absolutely indifferent to the question of amalgamation; they possess no definite restrictions, and apparently are as well satisfied to marry an outsider as one of their own people. The third division comprises those peoples which favor alliance in marriage with aliens, and look upon the addition of foreign blood to their own stock as a thing greatly to be desired.

In seeking reasons for these various expressions of feeling in regard to amalgamation, there are two which stand out dominantly as accounting for the attitude of

4

opposition of the peoples of the first division. Other causes no doubt exist, and add their share to the final result, but they are not apparent. First, hatred of the alien peoples with whom they are in contact, appears to be a most effective agent in creating a definite spirit of opposition to amalgamation on the part of the primitive group. In the majority of cases, this hatred is produced by the attitude and action of the members of the more advanced races toward those of the backward races with whom they are thrown into contact. Secondly, another cause of opposition to amalgamation is the sense of racial unity, and pride in the purity of their stock; this makes the idea of infusion of foreign blood abhorrent to certain primitive peoples.

The feeling of hatred is directed in the majority of cases against the white race. The extensive dispersion of the members of this race over the earth greatly helps to account for the prevalence of the feeling. However, dispersion, and therefore more numerous points of contact with primitive people, would not be sufficient in itself to explain the bitterness of many groups which refuse to allow the taint of white blood to enter their veins. There is a much more potent reason to be found in the relations of the white race to the members of the more backward and weaker races which multiplied contacts have only served to accentuate. Wherever the white man has

gone, evil days have fallen upon the individuals of the primitive groups with which he has been for any considerable time in contact. In his mad rush for gain and his exalted idea of superiority, the white man has exploited, betrayed and seduced, until it is little wonder that peoples are found in every part of the world which look upon amalgamation with the white race as an act of treason against the group, and which punish offenses of this sort with ostracism, rejection, and even death. Hermann Melville, in writing of a voyage to the Marquesas Islands, describes a scene, which, according to him, is only too common. It may serve as a partial explanation of the bitter hatred exhibited by primitive groups toward the whites which will be shown later in the discussion of the attitude of opposition to be introduced. Melville says:

"Our ship was now wholly given up to every species of riot and debauchery. The grossest licentiousness and the most shameful inebriety prevailed, with occasional and but short lived interruptions, through the whole period of her stay. Alas for the poor savages when exposed to the influence of these polluting examples! Unsophisticated and confiding, they are easily led into every vice, and humanity weeps over the ruin thus remorselessly inflicted upon them by their European civilizers. Thrice happy are they who, inhabiting some yet undiscovered island in the midst of the ocean, have never been brought into the

contaminating contact with the white man" 1

This somewhat rhetorical arraignment of the conduct of the white race in contact with primitive groups nevertheless contains fundamental truths which its lofty phrasing serves the better to drive home. There can be no doubt that the hatred of the white race, which is found among primitive groups, does, in many cases, effectively act as a barrier against amalgamation of the two peoples. Neither is there doubt of its firm and substantial ground for existence. The white race however, is not the sole offender. Peoples are also found who oppose amalgamation with aliens other than those of the white race. In many of these cases also, hatred enters as a powerful factor in the development of an attitude of opposition.

Pride of race as a motive for opposition to marriage with individuals outside the group is apparently of importance. In many cases it is impossible to distinguish clearly the motive of hatred from that of the desire to keep the original stock free from infusion of alien blood. Both causes seem to have contributed to the antagonistic attitude towards alliances with aliens in these questionable cases. Race pride alone is however the dominant factor in the attitude of several peoples.

1. Melville, Hermann, Typee, p.13.

The classification of primitive peoples within the second division (in which are placed those apparently indifferent to the matter of amalgamation) is rather more difficult than the proper placing of others in divisions one or three. The reason for this is at once obvious. It was stated in the beginning that many writers on primitive groups failed to make any mention of their attitude toward the question of mixture of foreign blood with their own. To properly classify such peoples is an impossible task. If the silence of the writer is to be taken as signifying that there exist no special restriction to amalgamation, then the peoples described by such writers should of course be placed within the division here considered. Such an arrangement would make the number in the intermediary division enormously larger than that of either of the other two, and would indicate that the majority of primitive peoples have given the matter no serious thought, and allow amalgamation with alien peoples to occur as the desires of the individual so direct. From the very decided stand taken by many peoples upon this question, it would seem that to admit to this middle class, all those for whom no direct restriction or permission is stated would be an assumption which the facts would not warrant. Therefore, for fear of serious error in admitting such groups to this division, it has been deemed advisable to include within this second division, only those peoples concerning whom the statement

is made definitely that they allow marriage within of without their group as the desires of the individual may dictate. Such a decision reverses the conclusion which would have been necessary under the suggested classification, and makes the second division a comparatively small one, thus indicating that primitive peoples the world over have formulated definite theories in regard to the admission of alien blood to their stocks.

Within the third division come those peoples who are found to favor amalgamation with other peoples. While the groups to be placed in this division are not so numerous as those in the first, as investigation shows, still they are found to possess as definite a reason for their preference for the infusion of alien blood as those who are opposed to its introduction within their stock. Chief among these reasons seems to be the economic one. Wherever it is possible for the economic conditions to be bettered by a union with persons of another race, the alliance is welcomed by the members of certain groups. Another factor in the creation of a favorable attitude towards amalgamation with aliens, is that of racial superiority and the known prestige which racial superiority brings. There are to be found peoples today who recognize that they have nothing to contribute to the white race, but that it has much to contribute to them, and which gladly welcome the chance to amalgamate with that race in the hope thereby to gain some of the prestige which goes with individuals

of the white race.

I. PEOPLES APPARENTLY OPPOSED TO AMALGAMATION.

The reasons for this opposition have been briefly outlined in the introduction to this paper. When we consider the first reason, namely, that of hatred for the alien group, we find it at once an intense and widespread motive.

Among the American Indians are to be found tribes whose attitude may be taken as convincing examples of the part which the hatred-motive plays in the formulation of an antagonistic attitude to amalgamation. In most instances it is the white race which is discriminated against; this is because of the important historical contact of the whites from earliest times with the Indians. So intensely was this hatred felt, that it amounted almost to a frenzy with some of the tribes. Among the Seri Indians of the Southwest, Sonora and Tibereon Island, Mexico, the attitude is very clearly shown.

"The once considerable Seri stock has been reduced to a single tribe by reason of deep seated animosity to alien peoples and constant warfare. They are probably the most primitive people in North America ----- (Among them) tribal endogamy is probably more complete than in any other American tribe now extant-in Seri ethics the deepest vice is conjugal relation with alien peoples, just

as the noblest virtue is the shedding of alien blood"¹

It is evident that the reason for the close tribal endogamy in practice here is that solely of hatred for alien stocks.

The Yaquis are noted for their intense hatred of the whites and Mexicans. They have been in contact for so many years with the Spaniard and have suffered so much at his hands that the existence among them of an attitude of opposition to amalgamation with whites of any nationality is not to be wondered at. Velasco, the Spanish author in writing of them, says:

"Naturally suspicious and rude, it is difficult to dissuade them from any preconceived notion, especially if they believe they have been abused by anybody. This is more especially the case in regard to whites, towards whom they harbor a distrust characteristic of the antipathy existing between the races. There are of course exceptions, since some of the Yaquis, who have been raised among whites from childhood on, enjoy our modes of living and sympathize with us."

"Social intercourse with the whites they shun, although they crave the wages which the latter are willing to pay. In their villages, only such whites are tolerated as foster their vices and passions, and

¹ Mc Gee, W. F., The Beginning of Marriage, Amer. Anthr. Vol. IX, p. 375.

even these are very few; they treat them with the utmost suspicion, and upon the slightest pretext they are dispatched."¹

The exceptions which Velasco mentions are practically negligible. A very small proportion only, of the total number would have been taken and raised among the whites, and these, knowing no other life, would naturally hold the attitude of their white benefactors. Discarding these exceptions as unimportant, the hatred of the Yaquis for the whites stands out clearly as the cause of their opposition to mate with them. Amalgamation between the Yaquis and the whites is at present at least, impossible.

The Nishinam of California have shown no desire to allow the hated foreign blood to become mixed with their own. "For adultery with a foreigner, the penalty was also death; and there are few tribes in the State of whom this can be affirmed. In 1850, a squaw was sacrificed by her people on Dry Creek, near Georgetown, for this offense, committed with an American, though there was really no criminality on her part. The profanation of the loathed foreigner was upon her, and all her tears and cries were of no avail".²

The severity of the penalty again demonstrates the in-

¹ Bandelier, A. F. p. 73.

² Powers, Stephen, Contrib. to N. Amer. Ethnol. Vol. III, p. 320.

tensity of feeling which prompted its creation.

The 1910 census of the United States gives the Navajo a very high percentage of purity. According to its figures, out of a total of 22,455 individuals, 22,304 are pure bloods, or 99.3% of the people are pure Indian. This is a clear indication that they as a people are opposed to amalgamation with aliens. The cause for this attitude may be easily found. It is evidently hatred of the aliens who surround them. Schoolcraft in his monumental work upon our Indian peoples says:

"There is probably no tribe of Indians, within the limits of New Mexico, which has so signally redressed its own wrongs, or inspired its inhabitants - with so great a degree of terror, as the Navajoes--- they have usually been prepared---- to appropriate to their own uses the property and persons of their neighbors, the Mexicans. A bitter and mutual feeling of hatred has long existed between them; and many years of friendly intercourse will be requisite to efface the recollection of injuries inflicted."¹

Passing to another continent, that of South America, tribes are found which exhibit an antipathy towards strangers of white color caused by apparently the same hatred,

¹Schoolcraft's History of the Indian Tribes of the United States, Pt. 4, p. 209. Paper by Major E. Backus on Navajoes of New Mexico.

which will be for some time a bar to infusion of foreign blood. The Indians of the channel region of Patagonia have had much contact with strangers of European nations. The contact has inspired in them an intense feeling against the members of this race.

"The reputation of the channel Indians

among the whites is not very high.-----I should imagine however, that the suspicion and treachery ascribed to them have been inspired by unscrupulous Europeans causing the natives to lose their confidence in the white race; hence a white man is usually an enemy".¹

While no definite statement is found here in regard to the attitude of these people towards amalgamation with strangers, the fact that a white man is usually regarded as an enemy is significant. There are no other races in contact with these people and no people would unite its blood with the members of a race looked upon as hostile to the interests of the group. They may therefore be taken safely as a people opposed to amalgamation because of hatred of the stranger race.

The Tasmanians did not at first object to the infusion of foreign blood so long as the men made thereby a profit. Those women however, who were sold by their male relatives to whites, became so filled with hatred of the fair race as to influence others of their kind to the same attitude.

¹ Skottsberg, Carl, Observations on the Natives of the Patagonian Channel Region. Amer. Anthr., N.S., Vol. 15, p. 595.

Thus it is said of them,

"Women too, who had been either forcibly removed from their tribes or purchased of their husbands or fathers, by a lawless handful of ruffians called sealers, sometimes escaped from their merciless masters, and after years of separation, rejoined their tribes, and became the most hostile of the enemies of all who belonged to the race of their persecutors."¹

So strong was the feeling of hatred engendered by the action of these white men, that the native women developed the practice of infanticide, killing all half-castes that the hated blood might not survive in their people.

"Instances of infanticide did, indeed, some within Robinson's knowledge; but then the victims were half-castes, whom the savage woman both of Australia and Tasmania is known generally to have hated.-----'The aboriginal females in the Straits do not entertain an equal degree of fondness for those children whom they have derived from Europeans'".²

Close by these people, in Australia, the whites were hated with as much fervor and the fate of the half-caste was early death. Thus these people sought to keep their stock free from the taint of the hated foreign blood. Travellers in Australia have affirmed that they have never

¹ Calder, J. E., Native Tribes of Tasmania, J. A. I., Vol. III, pp.10-11.

² Calder, J. E., Ibid, pp.13-14.

seen an adult half-breed in any of the camps of the native black peoples. This apparently does not mean that there has been no contact with the white race, for a few half-caste children have been noted at points along the coast. It seems to signify rather that the hatred of the black for the intruders has resulted in a determination that none of the foreign blood shall enter their veins, so all half-castes are destroyed.

Passing to the Malay Peninsula a condition is found in which a certain people hates another native race, but is kindly disposed toward the whites.

The Malays have been famed for their cleverness and shrewdness and for their exploitation of weaker native races for gain. Most such people accept the tyranny of the Malay as inevitable and display no particular antipathy towards them. The Jakun of the Malay peninsula however, refuses to submit without at least an expression of feeling.

"The Jakun hates the Malay, and the Malay despises the Jakun. There is a natural and uncontrollable antipathy between the two races;-----."1

"But if the Jakun hates the Malays and fears them, it is certainly not the result of any natural timidity, for they do not do so towards the individuals of other races."

1 Skeat and Blagden, Pagan Races of the Malay Peninsula, Vol. II, p. 562.

The part which tribal or racial pride has played in the development of an attitude of opposition to marriage or amalgamation with aliens among primitive peoples cannot be over emphasized. It is found as a very important factor in this attitude as developed among the North American Indians, especially among those of the west and southwest.

Early in the history of the white man's contact with the Indians of North America began the development of an attitude of racial pride which was opposed to amalgamation with the foreigners. The great leaders of the Indians recognized that the two races had nothing in common, and they endeavored to instill in the minds of their people a sense of national pride which would lead to a united effort against the invaders and put an end to all relations with them. Pontiac, the great chief with whom the French and English were in conflict, used his mighty influence to this effect.

"With an earnest eloquence, Pontiac, in the lodges and at the council fires of his people, whether of his own immediate tribe or of representative warriors of other tribes, set before them the demonstration that security and happiness, if not peace, depended for them on their renouncing all reliance upon the white man's ways and goods and reverting-----to the former conditions of their lot. He told his responsive listeners that the Great Spirit, in pouring the wide salt waters between the two races of his children, meant to divide them and to keep them forever apart, giving them each

their own country, ---where they were free to live after their own method."¹

The efforts of this one leader are illustrative of the work of many others. They believed that the two races should not mingle their blood. The original stock should be kept pure, because they as a people were conscious of their inheritance, and in their pride desired no alien blood to enter and break the continuity.

It would appear from the geographic distribution of those tribes who possess this characteristic that tribal pride might be a natural development due to the environment. The western tribes of Indians had the great open prairies and waste lands as their natural surroundings, and as a result developed an independence of action and group which became in time almost a hereditary trait. With this independence and freedom developed also a spirit of racial and group pride which resented the interference of outsiders and the infusion of alien blood. Thus among the Pima Indians of Arizona this feeling is well developed. Mr. Frank Russell in writing of them, says:

"Tribal pride is sufficiently strong to induce the Pimas to destroy infants of American or Mexican fathers in the same manner as those which are deformed.

¹ Ellis, George E., The Red Indian of North America in Contact with the French and English in Narrative and Critical Hist. of America. Vol. I, Chap. V., p.314.

The writer learned of but two persons who had escaped such a fate".¹

The United States Census Report for 1910 bears out this statement. According to that report the Pima are 98.6% pure blood. This percentage is given after allowing 1% for individuals whose parentage was not reported, leaving the percentage of mixed-bloods as 0.4. It is very probable in the face of recent investigations made among these people that the 1% allowed for unknown blood may be transferred over into the column of pure bloods without the error being very great. The Pima are therefore noted for their purity which is nearly 100%, and the cause as Mr. Russell has pointed out is pride of blood.

The Maricopas of the same region are usually grouped with the Pimas, for as Mr. Bandelier says, "they are allied them, owe their salvation and survival to the assistance which the Pimas in former times lent them against the Tumacs,-----, are intermarried with them, and the children speak both idioms in most cases"² These people have according to the 1910 Census, a percentage of purity approximating the Pimas. Out of a total of 386 individuals, 367 were full bloods, 2 were mixed and 17 were unreported. The same observation that was made in the case of the Pima may no doubt be made here, namely that of the 17 unrecorded

¹ Bandelier, A. F., Final Rept. of Investigations among Indians of Southwestern U. S. in Papers of Archeological Institute of America, Amer. Series III., p.257.

² Crocker, A.L., The Mohave Indians, Am. Anthr. N.S. Vol/4, p. 279.

it is very probable the majority would prove to be pure bloods. Thus we find a percentage of 95.1% pure blood for these people. As they are so closely associated with the Pima, tribal pride is apparently the factor at work in keeping them unmixed with alien blood.

The Mohave Indians are endowed with a sense of racial pride which functions effectually in maintaining the purity of the people. They even go to the extreme of shunning intercourse with peoples of essentially their own kind.

"There is a sense of racial rather than tribal separateness. Marriages with other tribes were few. Not only sexual connection, but ordinary intercourse with other races were regarded with disfavor, as being a specific cause of sickness. Among the races thus to be shunned were included not only the whites, and all tribes of other linguistic relations, but some of the tribes speaking kindred Yuman languages, such as the Wala pai".¹

The 1910 Census shows that out of a total of 1,058 individuals of this people at the present time, 1,038 were pure bloods. The percent of purity was 98.1. Pride of the original stock is thus seen in these two instances to be capable of producing a decided attitude against amalgamation with outsiders.

¹ Bandelier, A. F., Final Rept. of Investigations among Indians of Southwestern U. S. in Papers of Archeological Institute of America, Amer. Series III. p.257.

The Zuni, Apache, Navajo, and Tepecano are also noted for their purity of blood. Among all of these peoples the chief agent in maintaining this purity is a strong feeling of racial or tribal pride which forbids the infusion of alien blood. The feeling is so strongly opposed to amalgamation that the penalties imposed for infractions of the unwritten law are unusually severe. Dr. Alec Hrdlicka who has made an extensive study of physiological conditions among the tribes of the Southwest, says of these tribes,

"But there are also instances of the purely criminal infanticide, of the killing of a normal child by its mother or some of her near relatives. As a rule the child in a case of this kind is either a mixed blood (with an American or white Mexican or, rarely, a negro father)----".¹

If it is permissible to judge of the enormity of the crime from the penalty imposed it will be readily seen that the infusion of alien blood is looked upon by these people as a grave and serious offense against the tribe which is only punishable by the death of the half-breed to insure the stock against the possible taint of the outside blood.

The Zuni are especially strict in regard to this prohibition of alien blood. W. J. McGee in his study of them says that "among these Indian --- tribal endogamy is strict-- i.e., no such thing as marriage outside the tribe is recog-

¹ Hrdlicka, Alec, Physiological and Medical Observations among the Indians of the Southwestern U.S. and Nor. Mex. p.165.

nized". Thus two checks are placed by this people upon the inflow of foreign blood, first, that of refusal to sanction the marriage with an outsider, second that of killing the offspring if the first check is unheeded. The result of this attitude and precaution has been to keep the Zuni the purest tribe of them all. The 1910 Census reports them to be 99.1% pure. Out of a total of 1,667 individuals, 1,652 are pure blooded Indians. Tribal pride as it functions here is a most potent factor in the attitude of opposition to amalgamation.

Passing on to the tribes farther west, much the same conditions are to be found. The Makh-el-chel of Lake County, California, are possessed of a pride of blood which gives them a decided attitude against amalgamation.

"They are singular also for their exclusiveness.

They are one of the very few tribes who would put a woman to death for committing adultery with or marrying an American. All blue-eyed and fair haired children they destroy without remorse, regarding whites with the same disdain that the Chinese do".

Mr. Powers' statement that the Makh-el-chel are singular for their exclusiveness may be somewhat questioned in the light of more recent knowledge. It is apparent that their attitude even though directed against one race is the result of a tribal pride and a feeling of superiority.

¹ Powers, Stephen, Contrib. N. Amer. Ethnology, Vol.III, p.222

Among the Korusi of Kolusa, California, half-breed children when very young were put in a blanket or skin bag and were shaken to death by friends of the mother. It is not clear whether this was done from a sense of race pride or from hatred of the amalgamating race. The fact of their early death however seems to indicate that race pride might have been the cause as they desired no half-breed to reach the age where it might reproduce others of its kind. In addition, the fact that the restriction was a general one and applied to half-breeds of any alien blood seems to point to tribal pride as the cause of the attitude.

The western Niantic would have no infusion of foreign blood. In order to be free from this taint they resorted to practical exile when need arose.

"Another custom which Mrs. Mathews mentions was the prohibition of marriage out of the tribe, applying to the females. Should a woman marry a stranger, she had to leave the place and forfeit her inheritance. However, when her husband died she was at liberty to return".¹

In the extreme northwestern part of the country are found tribes which do not intermarry with the whites because of pride in their stock. Thus we find the Kuskwogmut, a tribe of the Tinneh stock who do not intermarry with any of their neighbors even though carrying on ex-

¹ Speck, F. G., Notes on the Mohagan and Niantic Indians, Amer. Mus. Anthr. Papers, Vol. III, p. 209.

tensive trading operations. The Nehaunees of the Chilkah river region, also of Tinneh stock, have the same feeling in regard to amalgamation. They are said not to intermarry, except in a few rare instances. No punishment was discoverable for these rare infractions of the general rule of conduct, but public opinion seems to be against it. This tribe prefers to live by itself, without infusion of alien blood, apparently from a sense of racial or tribal unity.

The fact that tribes are found in the eastern portions of the country which are opposed to amalgamation with outsiders because of tribal pride is not an argument against the origin of this attitude postulated for those tribes in the west. The many environments which obtain in North America may cause the development of similar characteristics under widely differing conditions and thus for as varied reasons. It seems probable that the free open country of the west with its enormous expenses would be a factor in the development of racial and tribal pride. That most of the tribes opposing amalgamation for this reason, are found in the west, indicates that this environment was more suited perhaps to produce such an attitude, but does not mean that different environments might not act thus to a lesser degree.

The Seminole Indians of Florida have lived for years in contact with the whites, but as yet have derived nothing

from that contact. They see little apparently in either the white man's culture or himself to profit them in the acceptance of either within their group. Their attitude against amalgamation may be assigned to hatred perhaps, but it appears to me to be the result of a distinct tribal pride, which refuses to accept the infusion of blood from a race so markedly different.

The theory has been advanced to account for the attitude of opposition found among the tribes of the southwest that it was due to their arid environment, which, hostile to life, made the acceptance of new individuals within the group an act imperiling the existence of the group itself. Opposed to this theory are the Seminole Indians of Florida. Their habitat is directly the opposite of that of the Indian tribes of our southwest. Instead of a dry, hot climate, with desert soil, they live in water most of the time. The swamps in which they have their homes produce the rankest vegetation. Therefore there would be no great famine danger to the group in the introduction of individuals from the outside. Food is sufficient, while water, fire-wood, and other necessities, are to be found in plenty. It would appear that another cause for the development of a tribal pride must be found. I would postulate the theory that has been presented before. This type of environment as well as that of the western peoples tends to develop independence and self sufficiency. The swamps are difficult

of access to those unaccustomed to them, and uninviting to peoples not born and reared in them. Therefore, it followed naturally that the Seminoles, thus effectively isolated, should develop a sense of group pride simultaneously with their isolation from others which their contact with the whites has not been able to break down. This theory appeals as a more rational explanation than that of an unfriendly environment, which necessitates the exclusion of all persons not absolutely essential to the group, - namely its hereditary members. Mr. Clay MacCauley, who did much work among the Seminole of Florida, says of them:

"The white half-breed does not exist among the Florida Seminole, and nowhere could I learn that Seminole women were other than virtuous and modest. The birth of a white-half-breed would be followed by the death of the Indian mother at the hands of her own people. The only persons of mixed breed among them are children of Indian fathers by negresses who have been adopted into the tribe" -----

"----the Seminole have accepted and appropriated practically nothing from the white man. The two peoples remain, as they always have been, separate and independent."

Race pride as a cause seems here apparent. It is true that there are some half-castes in the group, but these are the children of adopted negro members of the tribe,--

¹ Clay MacCauley, - The Seminole Indians, 5" Ann. Rept. B.A.E., pp. 479, and 531.

in other words they are Indians by fiction. It should also be noted that there are no adopted whites among the seminoles, and that among no Indian tribe is there such sharp racial distinction made between the Indians and the negroes as white Americans make between themselves and negroes.

Among the Karaya Indians of Brazil, living in a section of the tropics where nature has provided bountifully for their existence, an attitude of opposition to amalgamation with strangers is found which is clearly due to tribal pride and not to hatred.

"A Karaya woman is not permitted to marry an alien unless he will become adopted, or naturalized into the tribe and will consent to reside permanently at the wife's native village".¹

The adoption rites which primitive people make use of re-cast the alien into native form. They think of him no more as an adopted outsider but as one of their own blood. Therefore there is no inconsistency to them in admitting such a person to all their rights and privileges, and allowing him to marry with their women as freely as one of the native men.

In common with the Indian tribes here discussed, many of the African Negro peoples hold similar attitudes. Pride of ancestry and blood is developed among some of those

¹ Cook, Wm. A., By Hase, Canoe, and Float thru the Wildernesses of Brazil. p. 110.

noted to a very high degree and forms the sole reason for opposition to amalgamation. Thus, Capt. Guy Burrows writes of the Pigmies of Africa:

"They (Pigmies) are however, quite independent and consider themselves under no obligation to the people of the tribe they may for the time be associated with. Thus they preserve their freedom, of which they are intensely jealous, and hold themselves entirely aloof from other natives, among whom they neither marry nor are given in marriage."¹

Here the pride in stock is apparently a development from the isolated independent life these people have lead, and their opposition to the infusion of alien blood is due to this. Harsh environmental conditions apparently play no part.

The Nicobar Islanders refuse to permit amalgamation with some races, while allowing it with others. This discrimination would appear on the surface, to be due to an antipathy toward certain peoples. The fact, however, that they look upon the individuals of the proscribed races as different from themselves and therefore unfit to inter-marry with them proves that the attitude of opposition is due to a sense of race pride. Mr. E. H. Man says:

"-----, it may be further urged (of) as arguing a bond of kindred between the Nicobarese of the Malayo-

¹ Burrows, Capt. Guy, The Land of the Pigmies. p. 179.

Burman races that while the former entertain no objection to marriages of their women with Malay, Burmese, or Chinese, only one or two instances can be discovered of unions between Nicobarese and Hindoos and others; indeed the very idea of such alliances is almost repugnant to them, as is borne out by the observation more than once made to me when discussing the subject with natives of Car Nicobar, 'he 'nother kind man'".

"Connexions between the Nicobarese and other races, at least in modern times, have been of comparatively rare occurrence. A few unions have taken place in recent years between the coast and inland tribes of Great Nicobar, but none of these appear as yet to have been fruitful. One case is known of a union between a Nicobarese woman and an African, ---- and another with a native of Madras, ----".¹

Public opinion among these people is opposed to amalgamation with aliens, because of the prevalent belief that the other is "'nother kind man". The exceptions to the general view are so few in number as to be specifically noted. There appears to be no other motive for opposing marriage with foreigners than that of unwillingness to introduce a new, strange, type which would break down the old, hereditary lines.

¹ Man, E. H., The Nicobar Islanders, J. A. I., Vol. XVIII, pp. 354-394.

Among the Ba-Yaka of Congo District a strong desire for racial purity is found, which effectively causes opposition to amalgamation.

"----:-Certain of the rules governing Ba-Yaka society are instrumental in securing national purity. In the first place, the Ba-Yaka, though gradually extending their territory, do not mingle with the tribes they supplant; they either enslave them or drive them out." ¹

The tribes of the Mombasa Sub-District of British East Africa, are not in favor of breaking their tribal circle and allowing their blood to mingle with that of outsiders. Sir Harry E. Johnstone says of the people of this district:

"Marriages outside the tribe are discouraged----

In periods of famine, however, such unions are very frequent owing to the wholesale migration of a starving tribe into the territory of its more fortunate neighbors".²

The exception to the general rule of opposition to outside marriages noted here is an unusual one. It is due to an abrupt change in the usual course of life, when reduction of the members of a group is necessary for the existence of that group. It does not at all contradict

¹ Torday and Joyce, Notes on Ethnogi. Ba-Yaka. J. A. I. Vol. 36, p. 39.

² Johnstone, H.E., Notes on Customs of Tribes occupying Mombasa Sub-Dist. Erit. East Africa, p.267.

the statement that these peoples are opposed to marriages with outsiders; it simply shows unusual exceptions to the tribal custom.

So jealous of the purity of their stock are the very primitive savage peoples of the Andaman islands in the Bay of Bengal that they resort to preventive measures as severe as those employed by some Indian tribes. Mr. E. H. Man says of them:

"With the exception of three children of mixed parentage, (Hindoo fathers and Andamanese mothers) none of whom ever survived more than seven or eight years, no examples are known of the existence of a cross-breed among these tribes; ----- Judging from the exceptional cases above mentioned of a cross-breed occurring among them, it seems improbable that the existence of a mixed race in their midst would be tolerated, for all three of the children met their death by violence or neglect, not at the hands of their mothers, but of the male members of the tribe".¹

Here the case is clear. That only three exceptions were known is significant, while the added fact that the individuals were killed, by the men of the tribe who represented dominant public opinion, is proof of the existence of a strong feeling of tribal pride. Hatred of a particu-

¹ Man, E. H., On the Original Inhabitants of the Andaman Islands. J. A. I., Vol. XII, p. 80.

lar alien seems not to have entered, for the emphasis was upon mixed-blood and not upon any peculiar type of mixture.

The Benua peoples of the Malay Peninsula are averse to any infusion of alien blood in the veins. Although they discriminate against the Malays, and there enters into their attitude of opposition a hatred motive, still the attitude of race pride is the stronger and seems largely responsible for their opposition.

"The Benua occasionally embrace Islamism, but although attachment to their old habits and pride in the antiquity of their race combine with their want of regard for the Malays in rendering them averse to this conversion, the Malays are persuaded that they will ultimately be entirely amalgamated with them."¹

This in itself would not be conclusive evidence that these people were averse to amalgamation with the Malays, even though the inference that such was their attitude might easily be drawn. There is, however, supporting evidence. Mr. Logan, the well known authority on the Malay peoples, says that one tribe of the Benua people, the Mantra, do not mix socially or marry with the Malays. If this definite fact be added to the evidence given above, it becomes evident that the Benua people do not intermarry with the Malays, and that this attitude is largely due to their desire to keep their stock free from alien blood.

¹ Skeat and Blagden, Pagan Races of the Malay Penin., Vol. I, p. 554.

Tribes on the Island of Borneo are also found which do not favor amalgamation with strangers, apparently from a sense of tribal pride. Of the Oran Balik Papan of eastern Borneo, Mr. Garrett writes,

"They are very closely intermarried, and do not seem to marry outside their people".¹

The Orang Darat of Perak are so averse to the infusion of alien blood that they are a difficult people to study, fearing to run the risk of even allowing a stranger a glimpse of their women. This custom is not apparently due to any special hatred of foreigners, nor is it likely to be due to any moral cause. They may safely be said to look askance at any possible opportunity for the infusion of strange blood into their own.

"They (Orang Darat) were very secretive with their women; and though I halted in their midst for many days I was only suffered eventually to photograph them, and by no inducement could the men be persuaded to allow any measurements to be taken".²

"At Santih, as at Sungei Pulut, the men were very reluctant in introducing their women, and though I ultimately succeeded in securing photographs and a

¹ Garrett, T. R. H., The Natives of the Eastern Portion of Borneo and Java, J. A. I., Vol. XLII, p. 54.

² Knocker, F. W., Notes on the Wild Tribes of the Ulu Plus, Perak.

few measurements I became very unpopular as a consequence".¹

In common with these people about whom an inference as to their attitude only can be drawn, the Kavirondo of East Africa exercise a jealous care over their women.

"They (Kavirondo) are extremely jealous of any relations between their women and men of other tribes, nations, or color".²

Such jealousy of conduct toward strangers indicates that these people are opposed to the inflow of foreign blood, while the absence of any apparent motive save that of desire to preserve the integrity of the original stock makes that appear the dominant one.

¹Knocker, F. W. Ibid, p. 145.

²Northcote, G. A. S., The Nilotic Kavirondo, J.A.I., Vol. 37, p. 65.

II.

PEOPLES APPARENTLY INDIFFERENT.

Within this group may be presented some peoples about whom a question may be raised. It is possible that some presented as indifferent may appeal to the reader as belonging in the third group, -or with those peoples favoring amalgamation with strangers. However, if the method of placing this second group be kept in mind, the doubt should be removed. Peoples who display no particular preference or eagerness for amalgamation with foreigners, or any peculiar reason for marriage with outsiders are placed in this group. Thus are found in this group peoples apparently favoring amalgamation with strangers who probably ought to be said to be not unfavorable to it. In other words, the tribes and peoples of group two have no strong prejudice for or against amalgamation.

There are tribes which apparently have no ideals in regard to amalgamation. The matter of marriage is left entirely to the individual. Whether the person seeks a mate from within his own group or from other tribes, or from alien peoples is no concern of the tribe. There is no preference expressed by public opinion either for or against amalgamation.

Thus we find several tribes of American Indians who allow the individual to go his way unhampered by the unwritten law of the group.

The Stlatlunh of British Columbia exhibit the greatest indifference. Mr. C. Hill Tout says of them,

"The only bar to marriage among the Stlatlunh that I could discover was sameness or nearness of blood".¹

Here there are no restrictions placed upon marriage except that of incest, - which is very commonly abhorred by primitive groups the world over. Hence such an exception does not weaken the assertion that these people marry where and whom they please.

The Menomini Indians are known today to be of much mixed blood. They have allowed marriage promiscuously without apparently much consideration of the matter.

"From an examination of the genealogies of many of the old men, this statement (that only one pure blood family remained) does not seem at all incredible, and it may be questioned if at this day there remains a single individual free from the taint of foreign blood, either white or Indian. ----- The better informed men of the tribe at the present time are aware of the intermixture of blood, and marriages are frequently formed with Ojibwa, Potawatomi, and other Indian tribes, as well as with whites".²

¹Tout, C. Hill, Rept. on Ethnol. of the Stlatlunh of Brit. Columbia. J. A. I. Vol. XXXV, 1905, p.133.

²Hoffman, W. J., The Menomini Indians -14" Annual Rept. B. A. E., p. 35.

Among the Blackfoot Indians, intermarriage with individuals of hostile tribes was permitted without opposition of any sort.

"For example, there was at one time, some intermarriage between the Blackfoot and Sarcee, Gros Ventre, Cree, and Flathead; and captive women of the Shoshone, Crow, Assiniboine, and in short of all tribes with whom they were at war, were brought home and retained".¹

This practice of sparing the women of hostile tribes and bringing them home is by no means confined to the Blackfoot. Many primitive peoples have employed this custom. It indicates, however, wherever found, an indifference to the infusion of foreign blood within the group.

The Pequots showed no special interest in the amalgamation question. They are today a heterogeneous mixture of blood. The white predominates, not because of any apparent predilection for it, but because of its abundance in the neighborhood..

"There are very few full-bloods left among the modern Pequot-Mohegans----. Nevertheless, the percentage of Indian blood in the mixed bloods is rather high. As the blood-admixture has been almost entirely that of the white race, the Indians are rather light complexioned."²

¹ Wissler, Clark, Material Culture of the Blackfoot Indians, Amer. Mus. Anthr. Papers, Vol.V, 1910, pp. 168-9.

² Speck, Frank G., Modern Pequots, Amer. Anthr. N.S., Vol. V, 1903, p.195.

The Mandans of North Dakota place no restrictions upon amalgamation with strangers or outsiders. For one hundred and fifty years the Arikara, Hidatsas, and Mandans have been federated. All three were found by Lewis and Clark on their famous expedition. Since the coming of the whites, they have been friendly toward them. Marriage has been permitted between these three peoples and with whites as the individual chose. The 1910 Census report shows the Hidatsa to be 76.4% full blood, and the Mandan 78.9%. This does not apparently include persons half Hidatsa and half Mandan which would make the percentage still lower. The Arikara have not married to any extent with the other two, -only four such marriages being known, although the choice was not restricted in regard to them. Clearly the Mandans neither directly oppose nor favor amalgamation with others but are indifferent to the question.

Among the Hopi Indians the attitude of indifference is evidently of considerable age, for an expression of it is found in their mythology, where the inflow of stranger blood is depicted as inevitable at times and nothing to arouse more than passing notice. Thus according to their legend, Sun, the greatest god of this people, confessed to his wife on his return home from a trip,

"I smell strange children (that is, strangers) here; when men go away their wives receive the embraces of strangers

"Where are the children whom you have?"¹ As a matter of the story, the woman had hidden two Hopi youths in her abode. Since the matter was so common as to be handed down in the form of a myth, which would influence the attitude of the people from generation to generation, the indifferent attitude is well illustrated. They believed it inevitable, that when the men of the community were away from home, some infusion of strange blood would occur.

Having thus shown that an indifferent attitude exists among our North American Indians in tribes ranging from the extreme west to the east, let us consider briefly this spirit as exhibited in other races. No doubt there are many other peoples and tribes possessed of this same indifference which we are unable to place here, because of the silence of their recorders.

In Africa, several tribes were recorded as indifferent. Of the Thonga of South Africa, it is said,

"They are endogamic, as regards the tribe, that is to say, they marry within it. Members of clans very remote from each other may find it difficult to contract unions, ----, but they do it however----. In the neighborhood of Laurence Marques, you may find Thonga women married to men of other tribes and even to white people".²

¹Fewkes, J. Walter, The Destruction of the Tusayan Monsters. Jour. Amer. Folk-Lore, April-June, 1895. pp.136-7.

²Junod, Henri A., The Life of a South African Tribe, Vol.I, The Social Life, p. 240.

29

Thus although endogamy nominally exists among this people, so little thought is taken of the matter that where endogamic unions are inconvenient or undesired, marriage outside may take place and arouse no comment.

Mr. John Barrows notes a similar indifference on the part of the Zaffirs of the South Africa.

"Among the other things that may have contributed to have kept up the tall athletic stature of these people, is their frequent intermarriages with strangers. The principal article of their trade with the Tambookii nation is the exchange of cattle for their young women".¹

These people apparently have no particular preferences as to whom they marry, but allow the individual to follow his own desires.

The Jekiis, Sobos, and Ijos of the Niger Coast have been in contact with the white race for some generations now. They show no preference for white blood in their groups tho much of it is there. Unless this alien infusion has been forced upon them against their will, and there are no evidences of such condition, they may be placed as a typically indifferent group.

"The Portugese appear to have left their mark in the country. There are numerous apparently pure negroes who are athognathous and have squiline noses, and European features generally, but their hair is woolly. ----- Strange

¹ Barrows, John, Travels in Southern Africa, p.206.

to say, half-caste babies have straight hair like those of Europeans.-----."1

From this it might easily be inferred that the white blood had been introduced without the consent of the people. Thus this group could not be classed as indifferent. If this were true, an antagonistic spirit accompanied by a feeling of hatred for the whites would probably be found. On the contrary it is found that, "-----native women when living with white men never steal nor allow their relations to do so".²

This is significant in that it indicates a feeling of respect for the standards of white strangers. Thus the peoples of this district apparently neither especially favor nor oppose marriage with outsiders and may be catalogued as indifferent.

The Cambridge Anthropological Expedition to Torres Straits made valuable contribution to the question of primitive peoples' attitude toward amalgamation. The tribes of this district were distinctly indifferent to the matter. Among the Eastern Islanders of Miriam community three hundred and ninety seven marriages were studied. Of these, seventy were with inhabitants of other islands or other races. It was found that these marriages were of a twofold type,- (1) those in which Miriam men took wives from

¹ Cranville R. K., Notes on Jekiis, Sobos, and Ijos of Warri District of Niger Coast Protectorate, J. A. I., Vol. XXVIII, pp. 105-6.

² Cranville, R. K., Ibid, p. 110.

other islands of the group, (2) in which Miriam women left their island. The former were more common. There were marriages also with people of the Western group; some few with women of New Guinea and Australia, and some in which the Miriam women married men from various parts of the Pacific and South Sea Islands.

Studies of marriages among the Western Islanders of the Straits region revealed much the same indifference. Three hundred and eighty six marriages were observed here. Of these, thirty nine were with natives of other islands, in fifty five cases all of which were recent, women of the Western group had married men of another race. The variety of races represented by these last mentioned unions, is proof of the absolute indifference of these people. Of the fifty five, thirty two were with Melanesians, eight with Polynesians, eight with Malays, three were with South Sea people of uncertain race, and four were probably with whites. Many of these marriages were temporary, the man deserting the native woman in a short time. This is of no importance here, however. The significant fact is that there was no attempt at regulation of marriage, and also that the half-caste children were unmolested. Apparently the inhabitants of the Torres Straits Region have neither pride of race or dislike of foreigners.

The peoples of the Malay Peninsula and the islands of the Archipelago show a surprising indifference to amal-

48
gamation. This may be due to their close and frequent contact with types of all sorts. Thus among the Sea-Jakuns, especially the tribe known as the Orang Laut s'letar, we find that,

"The S'letar women intermarried with the Malays, this custom appearing to be not infrequent; they were also sometimes given to Chinese, and an old woman stated that she had been united to individuals of both nations at an early period in her life".¹

In Borneo, instances of a similar indifference are found. The Kayans, of whose life Mr. Furness has given such a delightful study, apparently care little what blood is brought into their group. Among them there is no restriction. The choice of a wife is hampered by neither law nor custom compelling marriage within or without any definite group. There are no endogamous or exogamous groups. Kinship relations are clearly defined, and inbreeding is prohibited, but this, as shown elsewhere is not due to any cause save abhorrence of incest.²

The Serambo Dyaks of North Borneo also are indifferent.

"Mr. Denison writes: 'From all I can learn regarding marriage among the Serambo Dyaks, they may intermarry where and with what tribes they choose but they all seem to prefer marrying in their own village.'"³

¹Skeat and Blagden, Pagan Races of Malay Peninsula, Vol. II, p. 84.

²Hose and McDougall, Pagan Tribes of Borneo, Vol. I, p. 73.

³Roth, H. Ling, Natives of Sarawak and Brit. No. Bor., Vol. I, p. 123.

"But intermarriage with the Chinese seems to be common; in August I acceded to the request of the Raja to open a school for the benefit of the children of the Chinese and for the offspring of the mixed marriages between Chinese and Dyaks."¹

Plainly here there is no universal sentiment in favor of compelling marriages within the group. Many even prefer to stay within their own village walls in seeking a wife. The introduction here of the fact dealing with Chinese intermixture may be objected to on the grounds that this people should rightly be placed in group three. However, no particular preference for marriage with the Chinese, on the grounds of ethnic superiority or economic advancement seems apparent, and the fact was accordingly introduced here. It seems to support the first statement merely, made of this people, that they may marry here and there as they please without restriction.

In the Aru Islands of the Malay Archipelago are to be found many different types of half breeds due to the infusion of various alien bloods. Indifference to amalgamation on the part of the native of these islands is very marked.

"If to this (Portugese) we add the occasional mixture of Malay, Dutch, and Chinese with the indigenous Papuans, we have no reason to wonder at the curious var-

¹ Ibid, p. 124.

44
ieties of form and feature occasionally to be met with in Aru".¹

"In this very house there was a Macassar man, with an Aru wife and a family of mixed children. In Dohbo, I saw a Javanese and an Amboya man, each with an Aru wife and family; and ---this kind of mixture has been going on for at least three hundred years, and probably much longer---".¹

Of the people of Formosa it is said,

"Occasionally women are offered to travelers, perhaps only foreign ones, but, if I understand aright, it is in the same way that----the Chinook chief offered his daughter to the great white warrior, i.e., for genuine marriage. ---. It is true that foreigners who have been wedded to native "princesses" generally leave them after a few weeks, but the idea of marriage has been just as usually present----".²

With these people courtesy to or admiration for strangers who might be among them, led no doubt to the offers of marriage. At the same time, however, this was only practiced occasionally and no discrimination as to race or people was apparently made, thus indicating more or less indifference on their part to the question of amalgamation.

The Negritas of the Philippine group, especially of Luzon, seem to have never considered purity of blood

¹Wallace, Alfred H., The Malay Archipelago, p. 484.

²Weith, Albrecht, Aborigines of Formosa and Liu-Kiu Islands, Amer. Anthr. Nov. 1897, p. 365.

as a desirable character. They have allowed intermarriage and infusion, until they themselves are a mongrel people, while their blood flows in the veins of many tribes with whom they have come in contact. Mr. Cole in writing of the Tribes of Northwestern Luzon finds that,

"Unmistakable evidences of Negrito blood are met with among individuals of other tribes, while all the negritos seen by the writer in this region were mixed-bloods".¹

The Bontoc Igorots, among whom Dr. A. C. Jenks spent six months, apparently were indifferent to the infusion of strange blood. In the case quoted below, the punishment of ostracism was inflicted not because alien blood had been brought into the group, but because the women in question had violated the moral code of the group.

"During the time we lived among the Bontoc Igorot, 1903, there was only one mixed-blood child in all that extensive culture area of agricultural head-hunters, an area peopled by some 300,000 mountain people. That child was a boy under one year of age who had been fathered by an American soldier who was temporarily stationed at Bontoc village during the historic hike across Luzon in pursuit of Aguinaldo. The mother of the half-breed child lived alone in a tiny hovel on the outskirts of the village toward the river. Close beside her dwelling was that of another woman who, though childless, had also been a

¹Cole, Fay Cooper, Tribes of Northwestern Luzon, Amer. Anthr. Vol. XI, 1909, p. 331.

mistress for American soldiers. Their two dwellings were ten or more rods from their nearest Igorot neighbors, though near our own. Both women were outcasts from their village and families because they had associated with the American soldiers. Such things were not to be overlooked by public opinion, and Mother Brundy talked about the women as 'bad'.¹

The fact to be noted in this instance is that this severe penalty was imposed upon these women because they had prostituted themselves. No emphasis was placed upon the fact that they had introduced alien blood into the group. The half-caste child was allowed to live. Had their relations with the soldiers been in accord with the standards of the group, no punishment would have followed. Thus, these people are apparently indifferent to the infusion of outside blood.

An isolated instance of a people indifferent to the infusion of alien blood is found among the Chukchi of Northeastern Asia. They usually select from their own people and even their own kindred for marriage. Occasionally, however, individuals may prefer alien mates. When this is the case, no notice is taken by the other members of the group.

"Chukchi men have no hesitancy in marrying stranger

¹ Jenks, Albert Ernest, The Bontoc Igorot, vol. I, Publications of the Ethnological Survey of the Philippine Is.

women - Russian, Harnut, and Tungusian, - paying for them high prices".¹

That no general theory postulating the cause of this indifferent attitude towards amalgamation can safely be advanced is evident. The scattered nature of the evidence with the varied conditions thus imposed make this impossible. It is probable that there can be no fundamental reason assigned for this attitude as may be the case of opposition. Local conditions should probably be assumed to account for the individual cases. Whatever the cause may be, the results are substantially the same wherever promiscuous intermarriage with strangers is found. The original stock is quickly destroyed. In place of the type peculiar to the environment is found a mixture of bloods representing nothing in particular. Where indifference is found, heterogeneity also abides. There is no pride of race, of tribe, or of a particular type. This attitude results in the extinction of old types and the development of at least temporarily new ones in their place which are both numerous and varied.

¹ Bogoras, Waldemar, *The Chukchi of Northeastern Asia*. Amer. Anthr. N. S., Vol. III, pp. 105.

III.

PEOPLES FAVORING AMALGAMATION.

As was stated in the introduction, there are two outstanding causes for a favorable attitude towards amalgamation. Primitive peoples who favor amalgamation with strangers do so either for economic reasons, - that their condition may be bettered, or from a sense of the superiority of the aliens .

In considering first those peoples favoring amalgamation with strangers for economic reasons it is to be noted that the white race again plays an important role. The white man has taken with him on his travels two appetites which have influenced primitive peoples greatly. They are, (1) the appetite for sexual intercourse, (2) the appetite for strong intoxicants. The first of these he has had to satisfy largely from the native women, as white women rarely accompany white men on voyages and travels of the pioneer type. In many cases the whites have forced the satisfaction of this desire and as a result have bred the hatred before noted. Sometimes, however, there has sprung up among certain peoples, unnatural as it seems, a favorable attitude toward the infusion of alien blood.

The second appetite, namely that for intoxicating liquor, has been the curse of all primitive groups coming within its baneful spell. Our civilization has developed intoxicants far superior in strength and effect to most of the beverages manufactured by primitive groups. Moreover, they are easily transported. Thus, the white man has carried his drink with him to every part of the earth, and has passed the drink habit to primitive groups. As a result there are to be found tribes today who willingly admit alien blood into their stock, if by so doing they may obtain liquor. Dr. Jenks reports this cause as a most common one on the reservations of Minnesota today. A white man carries with him a bottle of whiskey to the Indian home from the lumber camps, remains all night with the result that the whiskey purchases the temporary marital privileges with any unmarried daughters of the family.

Another potent economic factor in producing an favorable attitude is that of betterment of condition. Peoples are to be found who favor amalgamating with strangers, if thereby their own lot may be bettered and their comfort be better assured.

Several peoples are found which favor sexual intercourse with aliens, and thus infusion of strange blood, because it results in gain to them.

Thus among the various tribes of California, a complete change in attitude has been produced by prolonged

contact with the white man.

"Since the advent of the Americans the husband often traffics in his wife's honor for gain, and even faces her to infamy when unwilling; though in early days he would have slain her without pity and without remorse for the same offense".¹

As no mention is made that these people practice infanticide in regard to half-castes, they favor infusion of alien blood apparently, solely for gain.

The Eskimo about Point Barrow hold a similar view.

"Although, according to the account of the natives, there was considerable intercourse between the sailors and the Eskimo women, there are now no people living at either village whom we could be sure were born from such intercourse, though one woman was suspected of being half English. She was remarkable only for her large build, and was not lighter than many pure-blooded women".²

"Another serious evil, which it would be almost impossible to check, is the unlimited intercourse of the sailors with the Eskimo women. The whites can hardly be said to have introduced laxity of sexual morals, but they have encouraged a natural savage tendency, and have taught them prostitution for gain, which has brot about great excesses -----".²

¹ Powers, Stephen, The Tribes of California, Contrib. to N. A. E., Vol. III, p. 413.

² Murdoch, John, Ethnological Results of Point Barrow Expedition, 9th Annual Rept. B. A. E., pp. 53 and 54.

There is no evidence here again that half-breeds were discriminated against. Infusion of alien blood was welcomed because of the gain in material wealth from allowing intercourse.

Amalgamation was favored by the Tasmanians for the same reason.

"Yet it is said, that in intercourse with white men, when some return was made, the gin would herself confess, confident in her security. In later times, Lady Duff Gordon's saying of the Cape Hottentot would apply to the island: 'It is an honour to one of these girls to have a child by a white man'".¹

So strong was this feeling that amalgamation was desirable where gain was possible that it proved a contributing factor to the final extinction of the Tasmanians.

Desire for the liquor of the white man as a cause for favoring amalgamation with him, or with anyone who may possess it, is well illustrated by the Anaucanos Indians.

"This vice (drink) has taken such a hold of the Indian that in general it has completely changed his character and mode of life, and from being a fierce, centering, vengeful patriot, he has become a drunken, cringing, soulless vagabond, who would sell land, stock, wife,

¹ Bonwick, James, Daily Life of the Tasmanians, p. 73.

daughters, or his soul itself to indulge in his craving desire for drink".¹

The Ainu of Japan favor amalgamation with aliens for the reason that it better the economic condition of those individuals who marry the foreigners. John Batchelor says of this favorable attitude, that it has existed for some time and that,

"Ainu intermarriage with the Japanese is constantly going on and has led to their decrease. Ainu women are ready to become associated with the more civilized Japs either as wives or as concubines. The reason for this is that such marriages better their situation as to food, shelter, protection, and so on. Even though the children from such matings are not strong as a rule, and thus the stock is being weakened, the women persist in this mixing of blood for the sake of gain."

Among the inhabitants of the Murray Islands amalgamation with strangers is favored for the sake of gain. It is said of them that "parents now prefer South-Sea and Manila sons-in-law. The reason for this is not far to seek. These South-Sea and Manila sons-in-law pay well for their daughters (better in fact than the young men of their own groups) and this means extra luxuries for the parents themselves. Infusion of foreign blood is of slight consequence compared to the profit to be derived.

¹Batchelor, R. E., Ethnology of the Arancanos, Vol. 39, J. A. chr., p.335.

Indeed so strongly do those with daughters advocate these marriages with strangers that the parents of sons upon the Island deplore the fact that there are no wives to be had, and that "Murray Island will soon be finished".

The ethnic factor in producing an attitude favoring amalgamation seems from the material procured to be more potent than that of economic advantage. Peoples who have been in contact with the white race for a length of time and have seen the advantages which the members of this superior race enjoy, occasionally come to desire amalgamation with them, hoping in so doing to derive similar ethnic superiority. That there have not been many tribes so favoring the white race is evident. Thus among the American Indians, but one tribe was found actually favoring amalgamation with the whites, apparently for the sole purpose of claiming white blood in their veins. The Opatas of Sonora, Mexico are so described.

"The tribe (Opatas) has nearly always been friendly to the whites ----. The tribe is disappearing -- in a manner exceptional among American tribes -- by voluntary amalgamation with the white-----." ¹

There are without doubt at the present time more tribes of Indians who favor especially amalgamation with the whites because of their regard of the whites as members of a superior race. These are few however, com-

¹ Hrdlicka, Alex, The Indians of Sonora, Mexico, in Amer. Anthr. N. S., Vol. VI, 1904, p. 71.

pared to the great majority who either definitely oppose amalgamation or are indifferent to it, or seek it for economic reasons. The Indian is not prone to admit the ethnic superiority of his long time enemy.

"In the district of Uganda in Africa there lives a queen who has great influence with her people and who favors amalgamation with the whites because of their ethnic superiority.

"There is no doubt that the Queen is universally respected by her people, and there is not a whisper of rivalry for her throne; yet the Queen is not happy. She complained bitterly ----that there was not a man amongst all her subjects worthy of being her husband. She had, from time to time, seen explorers pass thru her country, and her great ambition was to marry an Englishman such as these".¹

What the attitude of her people (the Latuka) was towards amalgamation, Mr. Cunningham does not say. It is highly probable however, that a Queen so respected among her people, would wield much influence by her example. Therefore, when her attitude in regard to the matter became known her people would doubtless accept her view and regard amalgamation with the whites as favorably as she.

Peoples are also found favoring amalgamation with

¹Cunningham, J. F., Uganda and its Peoples, --p. 367.

outsiders who are not of the white race for purely ethnic reasons.

The tribes of portions of Washington and Oregon had a universal practice of amalgamating with outsiders.

"Generally speaking, these Indians seek their wives among other tribes than their own---. It seems a matter of pride to have the blood of several different ones united in the one person."¹

This is rather obscure and may refer merely to the practice of exogamy among the various groups of the identical people. However, it appears to refer to amalgamation with individuals of outside groups and if so is an illustration of an attitude favorable to amalgamation for ethnic reasons. The statement of Mr. Lewis in regard to the Indians of the Columbia Valley, who, no doubt, are among those mentioned in the quotation above, makes it seem that there was a distinct admixture of foreign blood. The people of whom he is speaking are the well known Flathead tribes of that vicinity. Various groups practice deformation of the head of their infants. The peoples thus represented are not of the same stocks, yet,

"Intermarriages between the various tribes were very common, being especially desired by and prevalent among the upper classes."

¹Gibbs, G., Tribes of Western Washington and Northwestern Oregon, Contrib. N. A. E., Vol. I, pt. 2, p. 197.

The upper classes were the only ones who practiced head deformation to any extent. They desired infusion of outside blood, restricting it however to those peoples who likewise deformed the head, believing possibly that inasmuch as they themselves followed the custom, only those outsiders who, in turn, followed it, were of sufficient importance to be amalgamated with. Thus tribes favored amalgamation with certain outsiders, whom they for the reason given considered superior to other tribes about them.

The people of Java and New Guinea are in favor of amalgamation with the Dutch whites who live there because they recognize the ethnic superiority. This favorable attitude has existed for some length of time and has resulted in the development of almost a third race.

"-----one say often in the same family children showing every degree of colour from the fairest Dutch hair and complexion to the darkest Javanese-----. The half-castes do not, as in British India, form a separate caste, but are more regarded as Europeans, and there are many instances of men having more or less of native blood in their veins reaching the highest civilian and military rank."¹

Since the coming of the Americans the Philippine peoples have begun to realize that the white blood in

¹Wallaston, A. F. R., Pygmies and Papuans. The Stone Age today in Dutch New Guinea. p:8.

their veins is what they need to enable them to survive and meet the new order of things. Some of the leaders realize the ethnic superiority of the whites and desire an infusion of that white blood in that of their people accordingly. Dean Worcester, for eighteen years in the Islands, reports an interview with a Visayan chief in regard to the matter of amalgamation.

"Juan Araneta, a very intelligent Visayan of Negros, put the matter brutally to me by saying that white blood was the only hope for his people, and that if he had his way he would put in jail every American soldier who did not leave at least three children behind him".¹

¹ Worcester, Dean, The Philippines Past and Present, Vol. 11, p. 939.

CONCLUSIONS

In view of the fact that the material available is so scattered and fragmentary, it would be unwise and unsafe to attempt any but the most general conclusions. Detailed theories are impossible and elaborate conclusions would contain much error. However, it is possible to set forth some general conclusions which the nature of the material makes possible.

1. That the majority of primitive peoples possess a definite attitude toward amalgamation.
2. That these groups are found in general distribution over the earth.
3. That there are two definite attitudes, -one of opposition to, and one in favor of, amalgamation.
4. That of these two attitudes, the one in opposition to amalgamation is the more common.
5. That geographic environment is apparently less a factor with the development of such attitudes than are the economic and ethnic factors.
6. It might not be amiss at this point to emphasize once more a conclusion made at the beginning of this paper. There is no doubt but that the men who have lived among primitive groups and have given to the world its knowledge of them have in the main given little or no attention to the question of amalgamation. There is a tremendously
fruitful

and practically untouched field of study open to the interested man. When authority after authority is found who does not refer at all the attitude of his particular group in regard to amalgamation with strangers, the opportunity presented is clear.

BIBLIOGRAPHY.

Abbreviations used in Bibliography.

Amer. Anthr.	-	American Anthropologist.
B. A. E.	-	Bureau American Ethnology.
J. A. I.	-	Journal Anthropological Institute of Great Britain and Ireland.
N. S.	-	New Series.

I. SOURCES FROM WHICH ACTUAL MATERIAL WAS SECURED.

1. Annandale, N. and Robinson, H. C. Some Preliminary Results of an Expedition to the Malay Peninsula, in J. A. I., Vol. 32, p. 407.
2. Barrows, John, Travels in Southern Africa, 2 Vols.
3. Barrett, Capt. W. E. H., Notes on the Wa-Giriana, in J. A. I., Vol.
4. Batchelor, John, The Ainu of Japan.
5. Bonwick, James, The Daily Life of the Tasmanians, London, 1870.
6. Bogoras, Waldemar, The Chukchi of Northeastern Asia, Amer. Anthr. N. S., Vol. 41, p. 305.
7. Brown, George, Melanesians and Polynesians, London, 1910.
8. Brown, R. Grant, Tamans of the Upper Chindwin, Burma, J. A. I., Vol. 41, p. 305.
9. Brown, William, New Zealand and its Aborigines.
10. Burrows, Capt. Guy, The Land of the Pygmies.
11. Blair, E. H., Indian Tribes of the Upper Mississippi and Great Lakes Regions, 2 Vols.
12. Calder, Native Tribes of Tasmania, J. A. I., Vol. 3, pp. 7-29.
13. Eise, Fay Cooper, Tribes of Northeastern Luzon, Amer. Anthr. N. S., Vol. 5, p. 195.
14. Cook, William A. By Horse, Canoe, and Float thru the Wildernesses of Brazil.
15. Cunningham, J. F., Uganda and its Peoples, London, 1905.

16. Czaplicks, H. A., Aboriginal Siberia.
17. Bell, W. H., Tribes of the Extreme Northwest, Contrib. to North Amer. Ethnology. Vol. 1.
18. Earl Windsor, Native Races of the Indian Archipelago-Papuans.
19. Farrand, Livingston, Notes on the Alsea Indians of Oregon, Amer. Anthr. W.S., Vol. 3, pp. 239-247.
20. Fortes, W. O., On the Kubus of Sumatra, J. A. I., Vol. 14, pp. 121-126.
21. Frere, Sir H. B., On the Laws affecting the Relations Between Civilized and Savage Life. J.A.I: Vol.11, p.313.
22. Garrett, T. E. H., Natives of the Eastern Portion of Borneo and Java. J.A.I., Vol. 42, p. 53.
23. Gibbs, G. Tribes of Western Washington and Northwestern Oregon. Contrib. to North Amer. Ethnology, Vol.1, Pt. 2, p. 197.
24. Godden, G. M., The Naga and other Frontier Tribes of Northeastern India, J.A.I., Vol. 27.
25. Granville, H. E., Notes on the Jakis, Soboo, and Ijos of Warri District of the Niger Coast Protectorate. J. A. I., Vol. 28, p. 104.
26. Hoffman, W. J., The Menomni Indians, 14th Annual Rept., U. S. S.
27. Holderness, Sir. S. W., Peoples and Problems of India.
28. Hose and McDougall, Pagan Tribes of Borneo. Vols.1&2.
29. Erdlicka, Alex. The Indians of Sonora, Mexico, Amer. Anthr. W. S.
30. Erdlicka, Alex. Physiological and Medical Observations among the Indians of Southwestern United States and Northern Mexico. Bulletin 34, B. A. S.
31. Johnstone, H. B. Notes on Customs of Tribes occupying Mombasa Sub-District, British East Africa.
32. Jones, Livingston. N. A Study of the Thlinjets of Alaska.
33. Junod, Henri. The Life of a South African Tribe, Vol. 1, London, 1913.
34. Keppel, Capt. Henry. The Expedition to Borneo of H.M.S. Dido. Vol. 1.

35. Kroeber, A. L., The Mohave Indians, 14" Annual Report, B. A. E.
36. Latcham, R. E. Ethnology of the Araucanos, J. A. I., Vol. 39, p. 334.
37. Lewis, Tribes of the Columbia Valley, etc. Memoirs of Amer. Anthr. Assoc. Vol. 1, pt. 2, p. 154.
38. McGee, W. G., The Beginning of Marriage., Amer. Anthr. Vol. 9, pp. 371-383.
39. MacCauley, C. The Seminole Indians of Florida. 5" Annual Report, B. A/ E.
40. Man, E. H., On the Aboriginal Inhabitants of the Andaman Islands, J.A.I., Vol. 12, 1883.
41. Melville, Hermann. Types.
42. Mouat, Grederick J. Adventures and Researches among the Andaman Islanders.
43. Murdoch, John, Ethnological Results of the Point Barrow Expedition. 9" Annual Rept. B. A. E.
44. Nicholls, Kerry, Origin, Physical Characters, Manners, and Customs of the Maori Race, J.A.I., Vol. 15.
45. Northcote, G. The Nilotic Kavirondo, J. A. I., Vol. 37, p. 58.
46. Oliver, The Hovas of Madagascar, etc. Memoirs of London Anthr. Society, Vol. 3, p.1.
47. Powers, Stephen, The Tribes of California. Contrib. North Amer. Ethnology, Vol. 3.
48. Reports of the Cambridge Anthropological Expedition to Torres Straits, Vol. 5.
49. Roth, H. Ling, The Aborigines of Tasmania.
50. Roth, H. Ling, The Natives of Sarawak and British North Borneo, 2, Vols.
51. Russell, Frank, The Pima Indians, 26" Annual Rept. B.A.E.
52. Schoolcraft, History of the Indian Tribes of the U. S., Pts. 4 & 5.
53. Seligman, The Melanesians of British New Guinea.

54. Skeat and Flagden. The Pagan Tribes of the Malay Peninsula. 2 Vols.
55. Skottsberg, Carl. Observations on the Natives of Patagonian Channel Region. Amer. Anthr., N. S., Vol. 15, pp. 578-617.
56. Speck, Frank G. The Modern Pequots. Amer. Anthr., N. S., Vol. 5, p. 195.
57. Speck, Frank G. Notes on the Mohegan and Niantic Indians. Amer. Mus. Anthr. Papers, Vol. 3, pp. 183-210
58. Stannus, H. S. Notes on Some Tribes of British Central Africa. J. A. I., Vol 40, p.
59. Swan, James G. The Indians of Cape Flattery. Smithsonian Contribut. to Knowledge, Vol. 16, p.
60. Talbot, P. A. The Budma of Lake Chad. J.A.I., Vol.
61. Torday, E. and T. A. Joyce. Notes on the Ethnography of the Ba-Yaka. J. A. I. Vol.
62. Tout, C. Hill, Report on the Ethnology of the Stlatumh of British Columbia, J. A. I., Vol. 35, p.
63. Tremearne, Major A. J. N. Some Nigerian Head Hunters, J. A. I., Vol. 42, p. 136.
64. Tregear, E. Maoris of New Zealand, J. A. I., Vol. 19, p.
65. Wallace, Alfred Henry, The Malay Archipelago. New York, 1869.
66. Westermarck, The History of Human Marriage.
67. Wissler, Clark, Material Culture of the Blackfoot Indians. Amer. Mus. Anthr. Papers, Vol. 5, pp. 7-175.
68. Wollaston, A. F. R. Pygmies and Papuans.
69. Worcester, Dean. The Philippines past and Present. 2 Vols.

II. AUTHORITIES WHICH YIELDED NO MATERIAL.

1. Agassiz, L. J., A Journey in Brazil. Boston, 1868.
2. Ashe, Thomas, Travels in America, performed in the Year 1806, London, 1809.
3. Atkinson, T. W., Travels in the Regions of the Upper and Lower Amer. London, 1860.
4. Baegert, Jacob, An Account of the Aboriginal Inhabitants of the Californian Peninsula. Smithsonian Reports, 1863-4.
5. Bailey, John, An Account of the Wild Tribes of the Verdahs of Ceylon, in Trans. Ethn. Soc., U.S., Vol. 2.
6. Bates, W., The Naturalist on the River Amazon. 2 Vols., London, 1863.
7. Beck, Carl, The Head-Hunters of Borneo. London, 1884.
8. Brooke, Charles, Ten Years in Sarawak, 2 Vols., London, 1866.
9. Cameron, A. L. P., Notes on some Tribes of New South Wales, in Jour. Anthr. Inst., Vol. 14.
10. Catlin, George. Illustrations of the Manners, Customs, and Condition of the North American Indians. 2 Vols. London, 1846.
11. Chalmers, James, Notes on the Dugilai, British New Guinea., in Jour. Anthr. Inst., Vol. 33.
12. Chalmers, James, Notes on the Natives of Tiwai Island, in Jour. Anthr. Inst. Vol. 33, p. 117.
13. Cole, Henry, Notes on the Wagogo of German East Africa, in Jour. Anthr. Inst. Vol. 32, p. 305.
14. Colquhoun, A. R. Among the Shans. London, 1885.
15. Cummins, Capt. S. L., Sub-Tribes of the Dahr-el-Chazel Dinkas., in Jour. Anthr. Inst. Vol. 34, p. 149.
16. Danks, Penŷ. Marriage Customs of the New Britain Group, in Jour. Anthr. Inst. Vol. 18.
17. Dixon, R. B., The Northern Kaidu, in Bull. Amer. Mus. Nat. Hist., Vol. 17, pp. 119-146.
18. Duckworth, W. L. H., Some Anthropological Results of the Sleaf Expedition. Jour. Anthr. Inst. Vol. 2, p. 142.

19. Bells, H. The Twana Indians, in Bull. U.S.G.S. No.1, pp. 57-114.
20. Bells, H. The Twana, Chemakum, and Klallam Indians, in Smithsonian Rept. 1887, pp. 605-681.
21. Elliott, H. W. Rept. on the Seal Islands of Alaska, in Tenth Census of U.S.
22. Ellis, A. B. The Yomba-Speaking Peoples of West Africa, London, 1994. 402 pp.
23. Gibbs, G. Notes on the Tinneh, etc, in Smithsonian Rept. for 1866, p. 303-327.
24. Grinnell, George Bird, Cheyenne Woman Customs, in Amer. Anthr. Vol. 9, pp. 286-7.
25. Groomann, F. E., The Pima Indians of Arizona, Smithsonian Rept. for 1871, pp. 407-419.
26. Hale, On the Sakais, in Jour. Anthr. Inst., Vol. 15, pp. 285.
27. Hottley, C. W. Ethnology of the A-Kamba and other East African Tribes. Cambridge, 1910. 172 pp.
28. Helmes, J. H. Notes on the Elema Tribes of the Papuan Gulf, in Jour. Anthr. Inst. Vol. 33, p. 125.
29. Howitt, A. W., Native Tribes of Southeast Australia.
30. Jones, S. The Kutchin Tribes in Smithsonian Rept., 1866.
31. Mooney, James, The Cheyenne Indians, in Memoirs Amer. Anthr. Assoc., Vol.1, Pt.6, pp.357-642.
32. Mosely, H.W., On the Inhabitants of the Admiralty Islands, etc., in Jour. Anthr. Inst., Vol. 6.
33. Murdoch, John, Ethnological Results of the Point Barrows Expedition, 9th Annual Rept. B. A. E., pp. 3-441.
34. Nansen, Fridtjof, In Northern Mists. London, 1890.
35. Oldfield, A., On the Aborigines of Australia, in Trans. Ethnol. Soc. N. S., Vol. 3, London, 1866.
36. Palmer, Edward, Notes on Some Australian Tribes, in Jour. Anthr. Inst. Vol. 13.
37. Parkinson, John, Notes on the Efik and Ekoi Tribes of the Eastern Province of Southern Nigeria, W. C. A., Jour. Anthr. Inst., Vol. 37, p. 290.

38. Quatrefages, The Pygmies.
39. Roscoe, Rev. J., Notes on the Bageshu, in J. A. I., Vol. 39, p. 181.
40. Ross, D. R., The Eastern Finneh, in Smithsonian Rept., 1866.
41. Roth, W. E., The Natives of Queensland.
42. Sawyer, Frederick H. Inhabitants of the Philippines.
43. Stannus, H. S., Notes on Some Tribes of British Central Africa, J. A. I., Vol. 40, p. 285.
44. Stigand, Capt. C. H., Notes on Natives of Nyassaland, Vol. 37, Jour. Anthr. Inst. p. 119.
45. Stigand, Capt. C. H., Notes on the Tribes in Neighborhood of Fort Manning, Nyassa land, J. A. I., Vol. 39, p. 97.
46. Stow, George W., The Native Races of South Africa. London, 1905, 618pp.
47. Talbot, P. A., The Buduma of Lake Chad, in J.A.I., Vol. 41, p. 245.
48. Tate, H. B., Notes on the Mikuyu and Kamba Tribes of British East Africa in Jour. Anthr. Inst., Vol. 34, p. 130.
49. Thurston, Edward, Castes and Tribes of Southern India, Vol. 2, pp. 271-272.
50. Torday E. and Joyce, T. A. Notes on the Ethnography of the Ba-Huana in Jour. Anthr. Inst. Vol. 36, p. 272.
51. Torday and Joyce, Notes on the Ethnography of the Ba-Mbala, in Jour. Anthr. Inst. Vol. 35, p. 398.
52. Torday, E. and Joyce, T. A., On Ethnology of Southwestern Congo Free State, Jour. Anthr. Inst. Vol. 37, p. 133.
53. Tout, C. Hill, Ethnol. Rept. on the Stseelis and Skaulits Tribes of British Columbia, in Jour. Anthr. Inst., Vol. 34, pp. 811.
54. Tout, C. Hill, Report on the Ethnol. of Siciath of Brit. Columbia, in Jour. Anthr. Inst., Vol. 34, p. 10-91.
55. Tout, C. Hill, Rept. on the Ethnol. of Woutheastern Tribes of Vancouver Island, B. C., J.A.I., Vol. 37, p. 306.
56. Voth, H. P., Oraibi Natal Customs, in Field Columbian Mus. Publ., Anthr. Series, Vol. 6, No. 2, p. 47.

57. Weeks, John H., Anthropological Notes on the Bangala of Upper Congo River, in J. A. I., Vol. 39, p. 142.

58. Will, G. F. and H. J. Spinden, The Mandans, in Papers of Peabody Museum; Vol. III, No. 4, 1906.