

Anglo-Saxon *mána*. Moon is also called *mána* in Gothic, and is masculine in gender. *Sa*, moon, presents an analogy also, with the Chaldean word *stra*.

The Dènè-Dindjié count the days from one sunset to the other, because, they say—and with reason—that night preceded day. This was the accepted belief among all the ancient nations—the Hebrews, the Egyptians, the Romans, the Gauls, as well as among all the Celtic nations, according to an English author. They make the year begin in March, with the vernal equinox, agreeing in this with the Hebrews, the Greeks and the Tlascalians.

Finally, they have in their vocabulary the names of a small number of Constellations, which they make use of to determine their easterly course in their frequent and painful journeys.

## V.

A singular fact, which may give a high idea of the gentleness of the Dènè-Dindjié, is that although destitute of any kind of government, judges and laws, no kind of crime punishable by human tribunals is to be found among them; only the weaknesses inherent to our nature. Retaliation, the right of reprisals, that sort of lynch law which is recognized as just and equitable by the other redskin families, does not exist among the Dènè-Dindjié. There are exceptions, but these only prove the rule.

The chiefs named by certain tribes, or rather given to them by the Hudson Bay Company, have absolutely no other power than to regulate the ordinances regarding hunting and the journeys to the trading posts; to harangue from morning to night and to give gifts to their followers, whom they pompously style their tail, their feet (*s'ichélléwéé, s'ich'énté, s'ich'ini*). In Hebrew the same word also signifies feet and men of the feet.

Until the Indians knew and practised true religion (of which they generally acquit themselves as good and fervent Christians) there were among them three sorts of beings miserable beyond expression—the wife, the old man and the child, especially the orphan child. If you wished to raise a laugh, speak of conjugal love to the Dènè-Dindjié. This sentiment we had to create and we see it gradually springing up. They have never been able to imagine that it was necessary to man's happiness, still less that it tended to his soul's salvation. To be feared and slavishly obeyed by and to rule as a despot over her who was called his slave, to dispose of his progeny as seemed good to him, by according or destroying an existence of which he believed himself master,—such was the idea of marriage and its duties. This savage did not then love, still loves but little. He can now, perforce, not hate his companion, not cast her out of the tent in a moment of anger or blind jealousy—for he is very jealous—no longer dash her brains out with an axe, nor cut her nose off to revenge himself; but to surround her with respect, with affection, with those fraternal attentions which form the happiness of so many civilized communities, he is incapable of, and his half in no degree expects it. And yet, by a singular contradiction, if, within a tribe, he calls his wife *séa*, my slave, he names her elsewhere in truly Biblical language *sé désé*, my sister. Thus Abraham gave the endearing name of sister to his wife; thus the High Priest Jonathan, writing to King Ptolemy Philadelphos, saluted at the same time the Queen Arsinoë, whom he called the King's sister.

Bigamy, polygamy, and even a sort of communism were frequent among the Dènè-Dindjié, without increasing their happiness. What the male gained in libertinage and tyranny, the unhappy wife, the family and society entirely lost. Alas! they have thus lost all, for