

pressure of excitement which was deliberately maintained during the progress of their games.¹⁵¹ From one end of the land to the other these scenes were ushered in with ceremonies calculated to increase their importance and to awaken the interest of the spectators. The methods used were the same among the confederations of the north and of the south; among the wandering tribes of the interior; among the dwellers in the Pueblos; and among the slothful natives of the Pacific coast.

The scene described by Cushing, where, at the summons of the "prayer-message," the Zunis gathered upon the house-tops and swarmed in the Plaza, to hazard their property, amid prayers and incantations, upon a guess under which tube the ball was concealed, is widely different from that depicted by the Jesuit Fathers in Canada, where the swarthy Hurons assembled in the Council House at the call of the medicine man and in the presence of the sick man, wagered their beads and skins, upon the

¹⁵¹The following extracts will illustrate these points: They will bet all they have, even to their wives. It is true, however, that the delivery of the wagered women is not easy. They mock the winners and point their fingers at them (Lescarbot, Vol. III, p. 754); all that they possess, so that if unfortunate, as sometimes has happened, they return home as naked as your hand (Lalemant Relation, 1639); their goods, their wives, their children (Ferland Vol. I, p. 134); some have been known to stake their liberty for a time (Charlevoix, Vol. III, 319); have been known to stake their liberty upon the issue of these games, offering themselves to their opponents in case they get beaten (Catlin, Vol. I, p. 132); I have known several of them to gamble their liberty away (Lawson, p. 176); a Canadian Indian lost his wife and family to a Frenchman (Sagard Theodat, Histoire du Canada Vol. I, p. 243); they wager their wives (A. Colquhoun Grant, Journal Royal Geog. Soc., London, Vol. XXVII, p. 299); their wives and children (Irving's Astoria, Vol. II, p. 91); their liberty (Parker's Journal of an Exploring Tour, pp. 249-50); Domesnech has never known men to bet their wives (Vol. II, p. 191); women bet as well as men (Romans, p. 79; Am. Naturalist, Vol. XI, No. 6, 551); Philander Prescott (Schoolcraft, Vol. IV, p. 64); Cushing (Century, Vol. XXVI, p. 28); the liberty of a woman wagered by herself (Lalemant, Relation 1639); women are never seen to bet (Le Page du Pratz, Vol. III, p. 2; Mayne Br. Col., p. 276); rash gambling sometimes followed by suicide (Romans p. 79; Brebeuf, Relation 1636).