

comment; and Martin Sauer in this respect accords the palm to the Tungus over all the Siberian peoples he met with in his journeyings. By this feature the Tinneh are separated from the Tartar Yakuts, in spite of the Yakutats being Tinneh, and from the Peninsular tribes represented by the Koriaks and Ainos. The latter, especially, are fierce, intractable warriors, which the Tinneh are not, for, although cruel enough in their conduct towards the feeble Esquimaux, they stand in wholesome dread of the Algonquin Cree, who, though of a widely different race, reminds them of their ancient foe, the Yakut. Mongolian craft and cunning mark the Athabaskan, who, with all his docility, is wanting in the savage nobility, the regard for truth and honor, that characterize equally the Algonquin and the Iroquois. He is in no sense the typical red-man of history and romance, but affords an opportunity for novel portraiture of Indian character to the Coopers and Mayne Reids of the North-West.

In domestic and social relations there is absolute identity of custom among Tungus and Tinneh. Government and laws they have virtually none, and are thus incapable of any combination for purposes of conquest. In this respect, however, the Mantchus, a Tungusic people, present a notable exception. The understanding among them relative to property in game, berries and personal effects coincides on both continents. The marriage ceremony is a simple act of purchase in either case, the only difference being that the modern Tungus having domesticated the reindeer, barter that animal for his wife, while the Athabaskan must needs offer some other equivalent. Polygamy characterizes the two peoples, who are equally jealous in regard to their wives. But they agree, also, in the absence of chastity among the unmarried, and in the un-American custom of lending their daughters, sisters and female slaves to those whom they honor with their hospitality. The first wife occupies the highest position among Tungus and Tinneh, and, although the place of the married woman is as in most barbarous nations, one of subjection, a larger share in domestic and even in public counsels is granted her in both nations than is generally accorded to American Indian matrons. In matters of religion there is much resemblance, both families being demonolators and sacrificing to evil spirits, the dog being an object of reverence, and their festivals and religious dances partaking of the same character. They agree in consulting young men who have previously prepared themselves by a process of fasting in the inter-