

the game and in no way improve on the statements of the early chroniclers. The foregoing citations from these may have seemed to the reader of tedious length, yet there is hardly a sentence in them which is not evidence in the case. The accounts of the popularity of the game at the time of the conquest, the mention of its special god and the ceremonies of his worship, preclude the idea of the Europeans having brought it into the country with their own cards and dice which have long since superseded it. The descriptions given by the Spaniards indeed show that the game was new to them, for they noticed its resemblance to the game of tables and in a less degree to draught-games; had they known anything nearer they would have said so. The only difficulty lies in the descriptions of the lots and the scoring, the very confusion of which seems to show that the Spaniards were not familiar with the device of lot-scoring, as a Hindu or Arab would be, or they would have expressly distinguished it from the use of numbered dice or tallies.

Here, however, other evidence is available, in that some variety of the game, more or less simplified or broken-down, appears to have spread northward among the wilder Indian tribes, where it remained in vogue after its disappearance from among the Aztec nation. Father JOSEPH OCHS, a Jesuit missionary in this part from 1754-68, and who lived among the Tarahumara and Pima Indians, writes thus: "Instead of our cards they have slips of reed or wooden sticks a thumb wide and almost a span long, on which, as on a tally, different strokes are cut in and stained black. These they hold together tight in the hand, raise them as high as they can and let them fall on the ground. He who has the more strokes or pips for him wins the stakes. This game is as bad as the notorious hazard. They call it *patole*. As it is forbidden on pain of blows, they choose a place out in the woods, yet the noise of these bits of wood has discovered for me many sharpers hidden in the bush. To play the more safely they spread a cloak or carpet, so as not to be betrayed by the noise." <sup>1)</sup> Thus the Aztec name of *patolli* was still in use among a distant people of alien language to denote gambling with wooden lots. Another account, probably from an old authority, describes a more complete form among the South Californian Indians. "Fifty small pieces of wood, placed upright in a row in the ground at distances of two inches apart, formed the score. The players were provided with a number of pieces of split reed, blackened on one side; these were thrown, points down, on the ground, and the thrower counted one for every face that remained white side up, if he gained eight he was entitled to another throw. If the pieces all fell with the blackened side up they counted also. Small pieces of wood placed against the upright pegs marked the game. They reckoned from opposite ends of the row, and if one of the players threw out so many as to make his score exactly meet that of his opponent, the former had to commence again" <sup>2)</sup>. This description may be compared with the particulars noted by Mr. ROBERT FRAZER of Philadelphia as to the Apache game of *tze-tiehl* or "stone and sticks", which account he kindly sent me with the diagram (Fig. 13) and a set of the lot-sticks (Plate V Fig. 6) on his return from a visit to the Apache country in 1884. These lot-sticks are thrown against the centre stone shown in the diagram and score thus:

Convex up . . . .	3	2	1	0
Score . . . . .	10+	3	1	5

<sup>1)</sup> MURR, Nachrichten von verschiedenen Ländern des Spanischen America, Halle 1809, part. I. p. 256.

<sup>2)</sup> BANCROFT, Native Races of the Pacific States of North America, Vol I. p. 415.