

In the middle of the assembly, and nearest to the pot, stood 'the chief, who, by his strength, cunning, and courage, had obtained some command over them, and had received from 'Marlier the title of Captain. In his right hand he held the 'maracá, the above-mentioned castanet, which they call gringearina, and rattled with it, beating time with his right foot.' 'The Congo Negroes had a great wooden rattle, upon which 'they took their oaths.'¹ The rattle also is very important among the Indians of North America.² When any person is sick, the sorcerer or medicine-man brings his sacred rattle and shakes it over him. This, says Prescott, 'is the principal 'catholicon for all diseases.' Catlin³ also describes the 'rattle, as being of great importance. Some tribes have a sacred drum closely resembling that of the Lapps.⁴ When an Indian is ill, the magician, says Carver,⁵ 'sits by the patient day and 'night, rattling in his ears a gourd-shell filled with dried beans, 'called a chichiconé.'

Klemm⁶ also remarks on the great significance attached to the rattle throughout America, and Staad even thought that it was worshipped as a divinity.⁷

Schoolcraft⁸ also gives a figure of Oshkabaiwis, the Redskin medical chief, 'holding in his hand the magic rattle,' which is indeed the usual emblem of authority in the American pictographs. I know no case of a savage infant using the rattle as a plaything.

Tossing halfpence, as dice, again, which used to be a sacred and solemn mode of consulting the oracles, is now a mere game for children.

So again the doll is a hybrid between the baby and the fetish, and exhibiting the contradictory characters of its parents, becomes singularly unintelligible to grown-up people. Mr. Tylor has pointed out other illustrations of this argument, and I would refer those who feel interested in this part of the subject to his excellent work.

¹ Astley's Coll. of Voyages, vol. iii. p. 223.

² Prescott in Schoolcraft's 'Indian Tribes,' vol. ii. pp. 179, 180.

³ American Indians, vol. i. pp. 37, 40, 163, &c.

⁴ Catlin, *l. c.* p. 40.

⁵ Travels, p. 385.

⁶ Culturgeschichte, vol. ii. p. 172.

⁷ Mœurs des Sauvages américains, vol. ii. p. 297.

⁸ Indian Tribes, pt. iii. pp. 490-492