

idolaters; and it may be affirmed with the most perfect exactness, that though among some of them there may be traces of idolatry, yet others have not the least knowledge of God, or even of any false deity, nor pay any formal adoration to the Supreme Being, who exercises dominion over the world; nor have they any conception of the providence of a creator or governor, from whom they expect in the next life the reward of their good, or the punishment of their evil deeds. Neither do they publicly join in any act of divine worship. Ribas Triumphos, &c. p. 16.

NOTE LXXXVI. p. 382.

THE people of Brasil were so much affrightened by thunder, which is frequent and dreadful in their country, as well as in other parts of the torrid zone, that it was not only the object of religious reverence; but the most expressive name in their language for the Deity, was *Toupan*, the same by which they distinguished thunder. Pifo de Medec. Brasil, p. 8. Nieuhoff. Church-Coll. ii. p. 132.

NOTE LXXXVII. p. 389.

BY the account which M. Dumont, an eye-witness, gives of the funeral of the great chief of the Natchez, it appears, that the feelings of the persons who suffered on that occasion were very different. Some solicited the honour with eagerness; others laboured to avoid their doom, and several saved their lives by flying to the woods. As the Indian Bramins give an intoxicating draught to the women, who are to be burnt together with the bodies of their husbands, which render them insensible of their approaching fate, the Natchez obliged their victims to swallow several large pills of tobacco, which produce a similar effect. Mem. de Louf. i. 227.

NOTE LXXXVIII. p. 395.

ON some occasions, particularly in dances instituted for the recovery of persons who are indisposed, they are extremely licentious and indecent. De la Potherie Hist. &c. ii. p. 42. Charlev. N. Fr. iii.