

neglects to sew her clothes. Rarely has the woman no rights. Certain tribal rules have to be followed, or the consent of tribal or family councils obtained, before severe punishment is inflicted or divorce effected.

By carrying our modern standards over into the realm of savagery we are apt to arrive at a biased judgment concerning the aboriginal man, whose occupation has been described as "hunting, eating, and sitting around" while the woman works. Protection was of vital importance during that period, and was largely the function of man. Through division of labor between man and woman customs arose, and superstition and sexual taboo entrenched these customs. The women were as firm believers in sexual taboo as the men. Their physiological peculiarities accentuated this taboo for them. Thus was built up a division of labor which placed upon woman many tasks which modern civilization would consider inappropriate. These tasks varied with the economic system of the tribe. Mason has shown how woman functioned in primitive culture. She gathered the roots and the seeds, ground them in the mortar or with the milling-stones, put in the new crop with her digging-stick and hoed it. She scraped and dressed the skins from the chase, and made them into clothes. Masters says: "The Patagonian women, besides discharging all the household duties, and fetching wood and water, dress the furs and manufacture the mantles of the young