

usually of 100 beans divided between the two sides, these beans being given and taken according to the throws, and the match being won by the side gaining all the other's beans. This arrangement, familiar to the white man, I have not met with any other mention of among the native American tribes. The Iroquois game of deer-buttons, whether played as a family sport or publicly, did not differ essentially. The eight lots, cut out of elk-horn with one side blackened, were thrown from the hands, and the throws taking a corresponding number of beans from the bank reckoned.

Blacks or whites up .	8	7	5	6	4	3	2	1	0.
Score . . . . .	20+	4+	2+	0	0	0	2+	4+	20+.

The theoretical computation is 20,  $2\frac{1}{2}$ ,  $\frac{5}{7}$ ,  $\frac{5}{14}$ ,  $\frac{2}{7}$ ,  $\frac{5}{14}$ ,  $\frac{5}{7}$ ,  $2\frac{1}{2}$ , 20, which is wanting in the accuracy of the peachstone game<sup>1)</sup>. The game of the bowl is not yet forgotten by the Indians, and Fig. 9 represents a dish and bone buttons with a white and a red side, which were given me by a lady, familiar with Indian life, Miss ABBY ALGER of Boston. The score is put down as

Whites up . . .	6	5	4	3	2	1	0.
Score . . . . .	20	6	3		3	6	15.

SCHOOLCRAFT has described among the Dakotas and Ojibwas more elaborate bowl-games, in which the lots have on them figures of tortoises, war-clubs etc., and his account has had much popularity through being worked by LONGFELLOW into the poem of Hiawatha. These games, though founded on the native Indian games, are Europeanized hybrids of late times.<sup>2)</sup>

Examination has now to be briefly made of the results of the preceding evidence. The existence in Mexico before the Spanish period of a game allied to *táb* and *pachisi* may be maintained as hardly open to question. How the Aztec players moved and captured the coloured pieces along the rows of places on the diagrams according to regulated chance, is known by positive description and even by an authentic picture. The manner of the deciding chances, though sometimes indistinct, is on the whole recognizable. The use of simple two-faced lots, which have lasted on till now among the wilder northern tribes, is unmistakable; the Aztec split reeds, and the beans with a hole on one side, can have been nothing else. The marking by several lines or dots may very well have been for the same purpose, but it is not impossible that it served for numbering the canes or beans so as to convert them into rudimentary dice somewhat such as the Spanish arenillas. If this were so, it would follow that the Aztecs knew how to play their game either with lots or dice, as the Hindus do at this day; we meet, however, with no trace of dice in early accounts of the Indian tribes to the north. The descriptions of the moves also agree with lots rather than dice. In DURAN'S first game we read that the number of canes fal-

<sup>1)</sup> L. H. MORGAN, League of the Iroquois. Rochester 1851, p. 302.  
<sup>2)</sup> SCHOOLCRAFT, Indian tribes of the United States. Part. II. p. 71.