

visits, dances, and feasts,—in which if any one failed, he would certainly be criticised on the spot; and, if he often made such blunders, he would soon become a byword in the village, and would lose all his influence. When they meet, the only salutation they give is to call the other by name, or say, “my friend, my comrade,”—“my uncle,” if it is an old man. If a Savage finds himself in your Cabin when you are eating, and if you present to him your dish, having scarcely touched anything, he will content himself with tasting it, and will hand it back to you. But, if you give him a dish for himself, he will not put his hand to it until he has shared it with his companions; and they content themselves usually with taking a spoonful of it. These are little things, of course; but they show nevertheless that these Peoples [149] are not quite so rude and unpolished as one might suppose. Besides, if laws are like the governing wheel regulating Communities,—or to be more exact, are the soul of Commonwealths,—it seems to me that, in view of the perfect understanding that reigns among them, I am right in maintaining that they are not without laws. They punish murderers, thieves, traitors, and Sorcerers; and, in regard to murderers, although they do not preserve the severity of their ancestors towards them, nevertheless the little disorder there is among them in this respect makes me conclude that their procedure is scarcely less efficacious than is the punishment of death elsewhere; for the relatives of the deceased pursue not only him who has committed the murder, but address themselves to the whole Village, which must give satisfaction for it, and furnish, as soon as possible, for this purpose as many as sixty presents,