

zens or Strangers, the public or the individuals of the Village; as, for example, feasts, dances, games, crosse matches, and funeral ceremonies. The second are affairs of war. Now there are as many sorts of Captains as of affairs. In the large Villages there will be sometimes several Captains, both of administration and of war, who divide among them the families of the Village as into so many Captaincies. Occasionally, too, there are even Captains to whom these matters of government are referred on account of their intellectual superiority, popularity, wealth, or other qualities which render them influential in the Country. There are none who, by virtue of their election, are of higher rank [161] than others. Those hold the first rank who have acquired it by intellectual preëminence, eloquence, free expenditure, courage, and wise conduct. Consequently, the affairs of the Village are referred principally to that one of the Chiefs who has these qualifications; and the same is true with regard to the affairs of the whole Country, in which the men of greatest ability are the leading Captains, and usually there is one only who bears the burden of all; it is in his name Treaties of Peace are made with foreign Peoples; the Country even bears his name,—and now, for example, when one speaks of *Anenkhiondic* in the Councils of Foreigners, the Nation of the Bear is meant. Formerly only worthy men were Captains, and so they were called *Enondecha*, the same name by which they call the Country, Nation, district,—as if a good Chief and the Country were one and the same thing. But to-day they do not pay so much attention to the selection of their Captains; and so they no longer give them that name, although they still call them *atiwa-*