Government

Every considerable man in the tribe was expected to give his concurrence for anything of consequence or determined upon by a tribe, without a general meeting of all its members, who gave their advice, and that which appeared best, as adopted by the nation in their meetings and in their subsequent arrangements. That each member of the tribe is optional the sentiments of every other individual belonging to it, and can at any time be removed; all the rest are.

Religion

Twin, except an inconsiderable proportion which causes them to be afraid of darkness; they have vague ideas of spirits, but none of any good or bad, for they regard all of them as inferiors, that all good, even among them are the effects of their own names which they apply to spirits, and describe the
consistent with their condition, and anything but violence being only resorted to in case of the young ladies refusing, which is naturally rare, as they well know the laws, habits, &c. described by Collins would be the consequence of their non-compliance; indeed, if a girl refused to go with a suitor, he would without doubt kill her rather than have her triumphant.

The women therefore generally yield, unless having another lover or husband, they resist in the hope, if he is near, of obtaining his assistance; or at least, of proving that they did not voluntarily forsake him; or the young husband would most surely revenge himself by killing his sacred spouse, and else her lover, if he thought himself able to do so; sometimes the women love her husband by mutual consent of both parties and marry into another tribe; (marriage is with kin, nothing but consanguinity, as they have no mystical marriage) and if at the time of separation the woman has any children she is bound to, and always does take care of them till they can rear others, and live without her, when they are returned to their tribe.

The women original husbands; the children being considered to belong to the tribe of the father, and not to that of the mother; she having no claim to the child, unless the be of the same tribe as the father if lived in it.

If a man offends a neighbouring tribe, he suffers punishment, by being made to stand in front of any number of the offended party, to entreat to spare him, while he is being pelted with a shield, cords, & by the spears, if he can; sometimes he is spared; if not, the ordeal ceases after a short time and all parties are friends again.

If a man offends an individual of his own tribe, they fight with whistles, giving alternate blows, till one falls; but sometimes in the heat of anger, they quarrel and give them at random.

Ceremony of Initiation. If young men breaking out at the beg.

To correct description of this is to be found in Collins; the laws are that taught particular ages, which women and children receive, and are allowed to eat kangua. (at different ages they are allowed to eat different food); very young children being frequently for fire permitted to them; one by one all animals are allowed to them till the ceremony of breaking out the bat, when they are considered men.)
These restrictions being of course made, because the boys, being young, are not able to pursue this food, and are not to be permitted with it at the expense of the labour of the table. The boys, if offered the forbidden article of food by a white man, would refuse it. I never heard an instance of a nature, young or old, dying by the laws which are traditionally established among them. The boys are instructed at the ceremony in a peculiar manner of carrying and answering which women are allowed to hear, and do not understand. The boys are also shown a transparent stone, or crystal, which the natives carry about well-warmed in a sleeve, in bags about the size of a leek egg, generally. The natives, when unwell, swallow the powder which they obtain bybreaking the stone, thinking that it will cure them. The women are never allowed to see this. The disturbances in the Williams town were occasioned by I-shypo, having one of these stones (which they call stones by right) to a black woman; the natives during the disturbance, killed the native woman, and subsequently destroyed their shops and upon which their lives were staked against the I-shypo.

If a black man were to show me if these dying to a 3 year, both the pin and himself would be killed by the rest of the nations.

For example

When a native dies, his frozen body (of his clothes, if he has any) are carefully wrapped round his body, and confined with a bandage of his own belt; his body is stretched at full length to the door; as the table makes a meaningful lasty and crying at intervals during the whole of the ceremony; his wooden tabard (for holding water) if he had any is burnt carefully; no nature would use or touch it after that. His tabard, being for the burning ground, and any small articles which may have been left, are all but to the wife or person who was of the deceased. The grave is made at the first step, if possible; the men proceed to the dead body and commence burning in union with the other members of the tribe, who are at the fires around. During this part of the ceremony, bread, flour, salt, their heads are dressed in an instant if the body is placed in the
heads of two men, and carried to the grave, and is previously tied with green boughs on which the captive is deposited; another layer of boughs it then placed on the body, and the pieces of bark to prevent the earth from going to the body. The grave is the field of and then taken to make the hill of regular; the grave is filled up, mud the grass and the ground made smooth. When the body is first deposited, the wife or nearest relative, who had collected his various items of property, gives the lay which contains them, to the man who takes them from the burial. He takes it, and asks in a loud voice and with a fierce and resolute manner, consecutively all the articles are given. The woman replied to each inquiry in the same excited manner in the affirmative, the man's implements of war are also placed in the grave with him, and his name is never mentioned afterwards. If a man dies in battle, his interment is generally more solemn, and his friends cut their heads with tomahawks till the blood streams down their bodies.

**Civilization**

The natives at present existing in N. Y. Niles with I think, never in ancient restraint or work would make them brave and live. If taken away, before they can speak, it is of course easy to teach them anything; as then their ideas are fixed from seeing and doing as white people do.