

a social being. He finds that associated action gives power and leads to success, where individual exertion would be expended for nought. Hence he gathers into clans, tribes, or nations, according to the degree of civilization or associative power attained. Every clan, tribe, or nation, having its own ends in view, whatever jealousies may exist towards others, must of necessity act in concert in all important matters relating to other tribes or nations.

The Indian is no exception to this rule. However savage he may appear to others, among his own people he is a man. The same qualities, to a very great extent, which constitute a *man* with us, make a *man* with the Indian. He stands in the estimation of his people in exact accordance with his manifestation of these qualities. He must be brave and courageous in war, wise in council, cool and fearless in the midst of danger, ardent in his friendship, hospitable to strangers, and enthusiastic in his patriotism and devotion to the welfare of his tribe.

With the chief, the affairs of his tribe become personal matters — actually his own. An affront offered to any of his people is offered to himself. Since for a friend to suffer for his misdeeds or want of wisdom is more keenly felt than if he alone suffered the consequence; revenge is more fully glutted upon a friend than upon the actual perpetrator of a deed calling for it. Hence, in his administration of justice, he takes but little pains to inflict punishment upon the perpetrator of crime, except through a friend or a relative. Though he may be barbarous in the extreme, no stranger seeking repose or refreshment in his lodge will be turned away unsheltered or unfed. In his lodge an enemy is a brother,

warmed by his fire and sharing his food, and for whose defence even his own life would be risked. I myself have sought and found refuge in the lodge of a hostile chief whom I would have feared to meet alone on the plains.

Ready to supply the wants of a friend, they hesitate not to ask favors from others. Though we call it begging, with them it is not so. It is the right and privilege of friendship. As nothing is too valuable to give, so nothing is too much to ask of a friend, or appropriate in his absence. This with him is not theft. His friend would have given it. The writer, on one occasion, after buying articles at the trading-house for an Indian, had twelve dollars left, which another Indian wanted, but was refused; he then applied to the agent, who directed it to be given him. On going to camp, and explaining the transaction to the Kiowa to whom the money belonged, he exclaimed, "Ugh! All right; give it to him; he my brother."

They undertake long journeys, visit distant tribes, to renew their friendship. Such visits are received with ceremonious feasting, and valuable presents are exchanged. A horse and riding equipage, of such value in the eyes of the owner that money could not purchase them, are cheerfully given to a friend, upon an expression of admiration.

The people belonging to the same chief encamp together, and sometimes several chiefs belonging to the same tribe, with their people, dwell in the same camp. Good feeling prevails among them: no disputes; no quarrelling. They love company, and visit much from lodge to lodge. It not unfrequently occurs that the people of several lodges eat together. They go to one