served for the keeping of sacred objects and the reception of guests. In the winter curtains of skin were hung from the beams of the inner circle of posts, making a smaller room about the fireplace. The shields and weapons of the men were suspended from these inner posts, giving color to the interior of the dwelling, which was always picturesque, whether seen at night, when the fire leaped up and glinted on the polished blackened roof and when at times the lodge was filled with men and women in their gala dress at some social meeting or religious ceremony, or during the day when the shaft of sunlight fell through the central opening over the fireplace, bringing into relief some bit of aboriginal life and leaving the rest of the lodge in deep shadow. Few, if any, large and well-built earth lodges exist at the present day. Even with care a lodge could be made to last only a generation or two.

Ceremonies attended the erection of an earth lodge from the marking of the circle to the putting on of the sods. Both men and women took part in these rites and shared in the labor of building. To cut, haul, and set the heavy posts and beams was the men's task; the binding, thatching, and sodding that of the women.

The earth lodge was used by the Pawnee, Arikara, Omaha, Ponca, Osage, and other tribes. A similar abode was found in the Aleutian ids., on Kodiak id., and in s. w. Alaska. There were habitations among some of the California tribes that had features in common with the earth lodge, and there are evidences of relationship between it, the Navaho hogan, and one form of Pima dwelling.

Among the Pawnee are preserved the most elaborate ceremonies and traditions pertaining to the earth lodge. These tribes are said to have abandoned the grass house of their kindred at some distant period and, under the teaching of aquatic animals, to have learned to construct the earth lodge. According to their ceremonies and legends, not only the animals were concerned with its construction—the badger digging the holes, the beaver sawing the logs, the bears carrying them, and all obeying the directions of the whale—but the stars also exercised authority. The earlier star cult of the people is recognized in the significance attached to the four central posts. Each stood for a star—the Morning and Evening stars, symbols of the male and female cosmic forces, and the North and South stars, the direction of chiefs and the abode of perpetual life. The posts were painted in the symbolic colors of these stars—red, white, black, yellow. During certain ceremonies corn of one of these colors was offered at the foot of the post of that color. In the rituals of the Pawnee the earth lodge is made typical of man's abode on the earth; the floor is the plain, the wall the distant horizon, the dome the arching sky, the central opening the zenith, dwelling place of Tirawa, the invisible power which gives life to all created beings.

The history of the distribution of this kind of dwelling among peoples widely scattered is a problem not yet fully solved. See *Grass lodge*, *Habitations*. (A. C. F.)

East Abeika. (*Aiabeka*, 'unhealthful place'). A former Choctaw town at the mouth of Straight cr., an affluent of the Sukenatcha, in Kemper co., Miss. Called East Abeika to distinguish it from another town of the same name.—Halbert in Miss. Hist. Soc. Publ., VI, 425, 1902. See *Abihka*. **Abeeka.**—Romans, Florida, 313, 1775. **Aiabeka.**—Halbert, op. cit. **East Abecka.**—Ibid., 309. **East Abeika.**—West Florida map, *ca.* 1775.

Eastern Indians. A collective term applied by the early New England writers to all the tribes N. E. of Merrimac r. It is used by Hubbard as early as 1680. These tribes, including the Pennacook, Abnaki, Malecite, and Micmac, were generally in the French interest and hostile to the English. (J. M.)

Eastern Indians.—Form used by most early English writers. **Eastward Indians.**—Winthrop (1700) in N. Y. Doc. Col. Hist., IV, 612, 1854. **Estward Indians.**—Owaneco (1700), ibid., 614 ("the Nowonthewog or the Estward Indians").

Eastern Shawnee. A division of the Shawnee now living in Indian Ter. They formerly lived with the Seneca (Mingo) near Lewistown, Ohio, but sold their lands in 1831 and removed with the latter tribe to Kansas. In 1867 they separated from the Seneca and removed to Indian Ter. under the name of Eastern Shawnee. They are now under the Seneca school and numbered 95 in 1904. (J. M.)

East Greenlanders. The Eskimo inhabiting the E. coast of Greenland. They are divided into two groups: The Angmagsalingmiut, inhabiting the fjords about C. Dan; and the southern group, formerly scattered along the coast southward. They have long lived in complete isolation, three-fourths of them in the Angmagsalik district, others farther s. about Iluilek, C. Bille, and Tingmiarmiut. (Nansen, First Crossing of Greenland, I, 321–371, 1890). They have developed some of the peculiar arts of the Eskimo to their highest perfection, especially the use of harpoons with shafts that become detached and float in the water, while the seal swims off with the line and bladder, and of flexible-jointed lances also for killing the struggling animal. The more easily handled double bladder is their invention. They employ the double-bladed paddle altogether, wear skin-tight garments that fit in the waist of the kaiak so closely that no water