Among the Indians of the Paraguayan Chaco : a story of missionary work in South America / told by W. Barbrooke Grubb, and his fellow-workers in the Chaco Mission of the South American Missionary Society ; with a preface by the Right Rev. Waite Hockin Stirling ; edited by Gertrude Wilson.

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AMONG THE INDIANS

OF THE

PARAGUAYAN CHACO.

W. BARBROOKE GRUBB.

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AMONG THE INDIANS OF THE PARAGUAYAN CHACO:

A STORY OF MISSIONARY WORK IN SOUTH AMERICA.

TOLD BY

W. BARBROOKE GRUBB,

And his fellow-workers in the Chaco Mission of the South American Missionary Society.

WITH A PREFACE BY

THE RIGHT REV. WAITE HOCKIN STIRLING, D.D.,

First Bishop of the Falkland Islands.

EDITED BY

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PREFACE.

I HAVE been asked to write a few lines by way of preface to the interesting account, contained in the following pages, of Mr. W. Barbrooke Grubb's life among the Indians of the Paraguayan Chaco.

The friends of the South American Mission connected with our Church will certainly not feel any need of commendation by me of the person or work of Mr. Grubb. His patience, fortitude, and endurance in the Christian enterprise conducted by him in the Paraguayan Chaco have been simply marvellous. To him, and to those who have laboured with him, the appreciations of all who value missionary effort are conspicuously due. I can but hope that the simple record of his experiences among a barbarous and suspicious people, whose impulses, under the sway of witchcraft, involved constant danger, may lead the reader to form an estimate, more or less correct, of the self-devotion and unfaltering purpose of Mr. Grubb and his attached colleagues.

On my visits to the Chaco I gained an insight into the methods and immediate aims of the missionaries, which inspired me at the time with confidence and hope. And, in particular, during my last visit, when I baptised Philip and James, my enthusiasm was kindled by the evident good results of the work done.

When the Chaco Mission was first proposed I had misgivings as to its future success. So much pain and disappointment had been caused by the deliberate, and only too successful, attempts of the Argentine Government to exterminate the Indian races in other parts, that I feared the projected labours of the Mission in Paraguay might be blocked; or, if allowed to begin, might ere long be effaced by violence and bloodshed on the part of the

rulers of the land. It has not, however, been the case so far. On the contrary, the work of Mr. Grubb, by its marked success, has won the favour of the Paraguayan Government, and led to his being appointed as the acknowledged *Comisario General del Chaco y Pacificador de los Indios* (Justice of the Peace, or magistrate, for the Chaco, and conciliator of the Indian tribes). And to myself it is a great joy to contemplate them under the benevolent and intelligent guidance of a Christian mission, instead of their being harassed and trampled upon by military expeditions or by reckless adventurers.

I notice that the records now before us are sharply divided. The early portions speak of Mr. Grubb's personal experiences; the later portions contain the information and data derived from other sources, which he has thought well to present to his readers. The intention plainly manifest is to impress the reader with the vast area and variety of opportunity afforded for missionary enterprise in South America. The materials for forming a judgment are thus before us. At any rate, we can gather from the way he has marshalled them, and from the labour he has bestowed in accumulating them, the ambition that stirs and the possibilities that allure him.

But my time of active service abroad has passed, and to younger and, through God's grace, to more efficient hands the work has been consigned. During the time I have been in England many changes have taken place abroad. Many of the clergy have, from one cause or another, left their places vacant. Some have died, some have resigned. Others, from ill-health, are on the point of resigning. My successor, Bishop Every, has already done much to repair the weak places, and build up again, so to speak, the walls that have fallen. Possibly this may not, in the end, be wholly disadvantageous. But, at any rate, it necessarily entails anxiety and labour, and, in simple affection for, and sympathy with the present Bishop, all who know and revere him must, in constant supplication and prayer, seek, on his behalf, from the God of Grace the wisdom and love, the faith and patience, which the work will never cease to demand.

It is a great satisfaction to know that our fellow countrymen in South America have heartily welcomed their Bishop, and that clergy and laity alike have been cheered and strengthened in Christian purpose by his presence and counsel. I rejoice to believe that a great blessing, through the Divine mercy, awaits our people both on the South American continent and on the islands

that give title to the bishopric. Already from every portion of his sphere of administration come proofs of his generous sympathy with the workers and of his deepening interest in their work; and in particular, Bishop Every's testimony to the character and labour of our missionaries in the Gran Chaco fills my heart with gladness and thanksgiving. May the wealth of a Divine blessing ever rest upon it and upon them.

WAITE H. STIRLING (BISHOP).

BISHOP STIRLING.

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CHAPTER I.

INTRODUCTION.

"A land of old . . .
Where fragments of forgotten peoples dwelt."

TENNYSON: "*Passing of Arthur.*"

Sketch of the Chaco.

IN the western part of the republic of Paraguay, divided off by one of the great waterways of South America, lies a wide tract of land generally known as the Chaco. The name itself is said to mean "the hiding-place," and probably no better one could have been found for a country which has remained so long practically unknown to the world at large. The two divisions of Paraguay are, in fact, as much apart as if a continent, and not a river, separated them. On the eastern bank of the Rio Paraguay stretches a well-cultivated land, inhabited by an industrious population, who dwell in busy towns or thriving villages, and who possess such modern conveniences as a railway, tram-cars, telephones and electric light. On the western bank of the river is a dead level of swamp and plain, intersected here and there by rivers, useless for navigation, and almost unknown to geography, and bounded on the horizon by belts of palm trees.

Geographical and Physical Features.

The Paraguayan Chaco is inhabited by various tribes of Indians who have never been subjected or brought under control by the Paraguayan authorities, but have been accustomed to lead a roving life, according to their own sweet will. Little or nothing is known of the origin or history of these Indians. Attempts were made by the Jesuits to civilise and evangelise them in the eighteenth century, but it is needless to recapitulate here the interesting story of their Missions in Paraguay and the surrounding neighbourhood, which may be read elsewhere. How far their influence extended into the Chaco it is not now possible to determine.

Early History of Inhabitants.

Paraguay itself prospered until 1865, when a disastrous war broke out between the Tyrant Lopez and the united forces of the Empire of Brazil and of the Argentine and Uruguayan Republics. The struggle lasted for five years, and the results were such that scarcely any one was left in Paraguay to oppose the march of the conquerors. A few devoted men, however, managed to turn the tide of public misfortune and to lay the foundations of a new republic on the ruins of the despotism which had prevailed.

The Paraguayan War.

After years of struggle Paraguay has now attained a comparatively flourishing condition. From what can be gathered from native accounts, the Indians do not seem to have taken part in the war, but rather to have enjoyed it, as they profited by the confusion to cross the river and steal as many cattle as they could. An old Indian tells the story of the war thus:—

"We heard firing and knew war was going on. We

could not understand Christians killing each other—we only kill enemies; we never fight with members of our own tribe. We crossed over in our canoes at night to see what was the matter. We saw corpses in great numbers—we looked all round—no Christian near. We entered a house—no one there—we saw some cattle—no one in charge. We took all we could carry. The cattle we could not get to cross the river, so killed all we could and took the meat. We continued to do this night after night. By day we feasted, by night we robbed. What a fine time we had! We wish the Christians would fight again!"

Attitude of Paraguayan Government.

The desire of the Indians, however, has not been gratified, but they visit the Paraguayan side of the river as freely as formerly. The Government, indeed, does not regard them with active hostility, but it has sold their land to the foreigner, and does not particularly care what becomes of them. An Indian may be shot on very small provocation, and to shoot one is not considered a crime. It is for future history to say what they may become when, in addition to a civilisation, they have also a Christ-like influence in their lives.

Origin of the Chaco Mission.

It has fallen to the lot of one of our own countrymen to devote himself to the task of instructing and civilising these people, in which he is ably assisted by his helpers. After years of personal intercourse with them he has demonstrated the fact that these native tribes, who were thought to be not only savage, but quite ready to attack and kill any stranger who ventured into their midst, are capable not only of showing kindness to those who wish to befriend them, but also of appreciating and embracing Christianity.

CHAPTER II.

BEGINNINGS.

"It is aspiration that counts, not realisation; pursuit, not achievement; quest, not conquest."

K. WIGAN: "*Penelope in Scotland.*"

Beginning of Mission Work in the Chaco.

IT was in the year 1887 that the attention of the South American Missionary Society was first directed to the Chaco Indians. Bishop Stirling, first Bishop of the Falkland Islands, and other friends, recommended that Mission work should be attempted in this part of the Continent. Dr. Stewart, the British Consul at Asuncion, who knew, perhaps better than anyone else, the condition of the Indians in the Chaco, also joined in the request that their cause should be taken up.

The Committee of the Society decided to begin the work at once, and they obtained the services of Mr. Henriksen, a licensed lay reader of the Church of England, and Agent of the British and Foreign Bible Society at Rosario-de-Santa-Fé. His instructions were to pay a preliminary visit to Paraguay for the purpose of ascertaining the possibilities for Mission work in the Chaco. After spending some time in

On the River Parana. Resistencia, an Argentine Frontier Settlement.

Paraguay, he came to London to make his report, and to submit a possible plan of operations to the Committee.

Henriksen's plans were approved, and he was forthwith appointed to be the pioneer Missionary. He returned to Paraguay in the month of August, 1888, accompanied by two assistants. A few weeks were spent in making preliminary arrangements, and at length he obtained permission to settle at Riacho Fernandez, an eligible spot in the Chaco, about thirty-three miles north of Concepcion. It had the advantage of being close to an Indian *tolderia*, or village, ruled by a *cacique* named Fernandez, who was favourably disposed towards the Missionaries, and welcomed them.

Appointment of Mr. Henriksen.

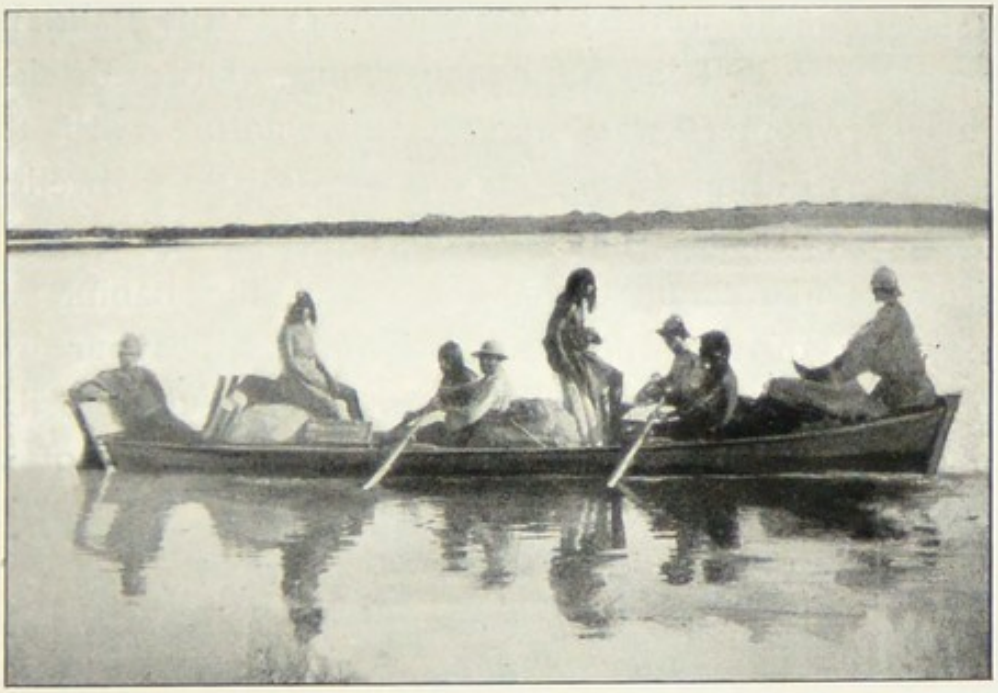
Henriksen prepared to settle down in this village in the Chaco with his two companions. Though unable to acquaint the Indians with the reason of his coming amongst them, he showed them by signs that his intentions were peaceful. Apparently, he soon made friends with them, for they helped him to build his hut. Fences were made to enclose a garden, and, the hut being finished, the first Mission station was then complete.

Riacho Fernandez.

Henriksen managed to keep the Indians around him by employing them in the work of building and digging, as he was anxious to pick up their language as quickly as possible. He found that most of them spoke a dialect of their own, which was freely intermixed with Spanish and Guaraní. In time, the Missionaries managed to collect the beginnings of a vocabulary which was sufficient to enable them to teach the people, and to hold services. Five boys left

their own families and came to live at the Mission, where they were daily taught. Henriksen found the men more difficult to influence, as they were continually going off on long hunting expeditions. However, he did his best to keep them about him, and all those who worked for him were paid in food.

Thus a beginning was made in the work of the Mission, but it was unfortunately only a beginning.



On the River Paraguay.

Very soon one of the assistants was obliged to leave on account of ill-health. The two remaining workers had many difficulties to contend with, one of which was the trouble of getting supplies from Concepcion. Every time they needed anything, about a fortnight had to be taken up in going down the river to Concepcion and getting back again. They were often obliged to spend whole nights on the river in an open boat. The rough

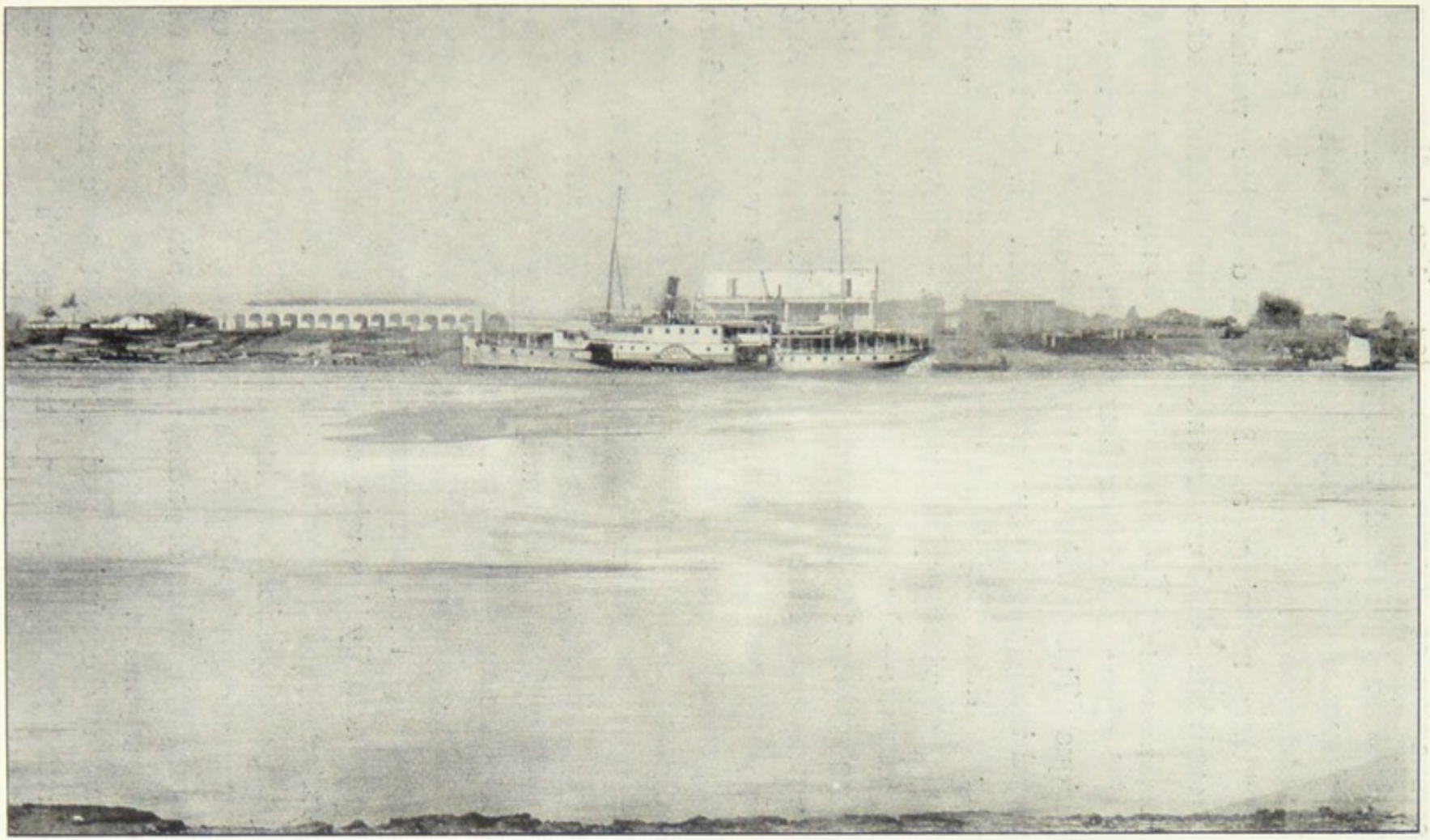
life told severely upon Henriksen, who was not physically strong. Whilst on one of his river journeys he caught a chill, and soon became seriously ill. Medical aid was obtained, but it was of no avail, and he died at Asuncion in September, 1889, after having worked for little more than twelve months among the Indians.

Death of Mr. Henriksen.

Three months after the death of Henriksen the Bishop despatched Mr. W. Barbrooke Grubb, who had worked for some years in the Falkland Islands, to take charge of the Mission. This newcomer was endowed by nature with the iron constitution which seems necessary to dwellers in the Chaco; and he was full of eagerness to discover all about the country and the habits and home-life of the Indians. His first endeavour was to try and find out whether it would be possible to get into the interior of the Chaco by means of its rivers. Grubb started in a small steam launch to make his explorations, taking as his companion a surveyor who was also anxious to learn all he could about the Chaco. They first steamed up the Riacho Monte Lindo, a tributary of the Paraguay, which flows into it at a point about forty miles below Concepcion; and they afterwards went up the Rio Verde, which is to the north of Riacho Fernandez. They found both rivers obstructed with a dense mass of reeds and rushes and fallen timber. Travelling was slow and dangerous, but they persevered until they had explored a large extent of country. The result of their investigations was to prove that these rivers are quite unsuitable as a means of transport to the interior.

Appointment of Mr. Grubb.

After these journeys Grubb settled down with one



VILLA CONCEPCION, RIVER PARAGUAY.
The Steamer is the *Aurora*.

companion at Riacho Fernandez. The Indians seem soon to have gathered round their new teachers.

Some of Grubb's experiences can be best told in his own words:—

Experiences in the Chaco.

"One morning, as I happened to be walking through the Mission garden on the banks of the Riacho Fernandez, I found, to my astonishment, three or four natives, among them the cacique 'Thlamo Samaap' (Great Gossip), busily engaged in digging up our sweet potatoes. When I went over to them they were very much disconcerted, and knew not what explanation to give. The reason was as follows:—For some months I had been left quite alone among the Indians at this post, the only settlement we had then in the Chaco. The natives during this time had shown me kindness in various ways. They had insisted upon keeping me company from sunrise to sunset; and during mid-day they whiled away the time by pulling nails out of my storehouse and other buildings. These they did not return, but converted, with rare ingenuity, into very tolerable fish-hooks for their own use.

"Their attentions, however, were not all devoted to abstracting little mementoes of the Mission station. They actually brought me in daily gifts of sweet potatoes and pumpkins, in such quantities that I could not possibly eat them myself; so to show my appreciation of their kindheartedness, I gave over to them all I did not want, besides little presents of rice and maize.

"Their confusion and my disgust were easily accounted for when I found that these simple savages had been in the habit of rising earlier than I, digging

up sweet potatoes and other things from my own garden, and then presenting them with a large-hearted generosity to me, their rightful owner, receiving in return sincere thanks, as well as compensation for their self-sacrificing efforts!

"Old Alligator Stomach."

"While residing at Riacho Fernandez I employed such Indians as came about the station as profitably as I could in garden work, taking meantime all possible opportunities of acquiring their language. To make matters easier for the employed I hired an old gentleman, called 'Alligator Stomach,' to cook for them. This old man was of portly form and capacious stomach, with an appetite which it was utterly impossible to satisfy. He had eventually to be discharged, as he continually tasted the soup in order to prove whether it was progressing favourably, with the result that half-an-hour before the time for serving the meal, he had to make up with water what he had abstracted in soup, which was no small amount.

"A large dog which I had at the time took a violent dislike to the discharged cook. When in office he had bribed this animal into friendship by giving him small portions of meat; but when the cook was cut off from his source of supplies the dog declared perpetual war against him. One day I found this old Indian up to his neck in the river, and calling out lustily for help, the dog meanwhile watching him from the bank with no friendly eye. On another occasion I heard a heart-rending yell, and, on looking out from the door of the hut, saw the shining naked figure of my old cook nimbly ascending to the roof of the storehouse. Below him

stood the dog, busily engaged worrying the blanket which, fortunately for old Alligator Stomach, had saved his human skin beneath it.

"This worthy was violently inflamed with a desire to possess some sheep, goats, and fowls, belonging to the sister of a herdman called 'Shortblanket.' For the express purpose of obtaining possession of the coveted stock he contemplated matrimony, and proposed to the proprietress. His lazy, greedy habits being, however, well known to the tribe, neither the lady nor her brother would agree to the match. In his distress he came to me, and asked me to intercede on his behalf. I told him that my influence would be of no avail, but he assured me that a few axe-heads and looking-glasses, judiciously given by him to Shortblanket, would certainly have the effect of producing a feeling in his favour. As my own opinion of him was no better than that of his neighbours, I refused to comply, and the poor old fellow remained single for many years.

"The Little Devil."

"During my early journeys among the Indians of the Chaco, I was the object of the superstition and general distrust of the inhabitants. They frequently asked me where my country was situated, and I told them 'in the North-East.' With this answer, however, they were by no means satisfied, because they said that I came from the South, and their enemies generally came from the South. I tried to explain the reason to them. One day, however, as I was taking my direction with the compass, an old man came forward and examined it carefully. Then he put it under his blanket so that it would not be

able to see the direction, then he carefully glanced at it. But do what he would the little blue hand of the compass always pointed to the North. At last he told his people, that he believed I really did come from the direction I said; and that, before leaving my own country, I had caught a little devil and put it in a case, permitting only its hand to be seen; and that, faithful to its duty, it continually pointed to the Home-land, lest I should lose my way at any time and be puzzled how to return."

Expedition to the Interior.

The next important expedition undertaken by Grubb was a land journey into the interior in September, 1890. He set out on horseback, accompanied by a young English friend and a few coast Indians, one of the latter acting as guide. This journey was not lacking in the adventurous element, for Grubb's vocabulary was of the slenderest description, and his previous knowledge of the country and people necessarily slight. However, he was careful to avoid doing anything that would give offence or give rise to a feeling of distrust. He discovered that his guide had led him by a roundabout way, but he pushed ahead well into the interior and was favourably, though cautiously received. He saw a great deal of the country, and gained an insight into the habits and customs of the people.

An Indian Feast.

One night the travellers stayed at a tolderia where a feast was in progress. It was their first experience of this native form of rejoicing, and it somewhat alarmed them. The proceedings were certainly lively, to say the least of it. Everybody had been drinking

too well of the *chicha*, or native beer, made from the fruit pods of the algarroba tree, and the natural result, however pleasing to themselves, was not calculated to raise the spirits of two lonely Englishmen. All through the long summer night, the Indians sang monotonous songs, the more drunken amongst them drifting into angry altercation with their fellows. Grubb and his friend felt most uncomfortable as they lay beneath their mosquito nets, but morning dawned without any harm having efallen them.

On returning to the river bank Grubb was confronted with more than one difficulty. His companion had grown tired of the work and wished to leave. Disputes had arisen about the occupation of the land at Riacho Fernandez, and this resulted in the station having to be given up. Grubb was thus left without a companion, and deprived of his Mission station. Later on he obtained permission from the Paraguayan Government to settle on an island in the river at Carayá Vuelta (Monkey Bend), about two miles higher up.

Abandonment of Riacho Fernandez.

The Bishop now sent instructions to Grubb to go and see if an opening could be found for work in Paraguay proper. The accounts of our missionary's wanderings in these regions form interesting reading, but only a few of his experiences can be related here. He travelled partly by canoe and partly on foot.

Visit to Paraguay proper.

Canoeing on the river is very tedious work, and it is sometimes fraught with great discomfort. Alligators abound, though they are generally harmless.

On one occasion, however, when attempting to land on a bank where an old alligator was standing, it ran at the canoe open-mouthed, and our missionary planted the blade of his paddle in its mouth. This it crunched up like matchwood. He then gave it a piece of hard iron to chew, upon which it could make but little impression. Whilst it firmly held the bar of iron in its mouth Grubb jumped ashore and despatched it with an axe. The carcase was taken on board, and very little of it was wasted; for the Indians and two or three Paraguayans enjoyed the flesh immensely.

Grubb gained a great deal of information about the home-life and religious beliefs of the country people of Paraguay. He says that whatever faults they may possess, they are really most pleasant to live with; and that it is indeed a great pity that they are generally so ignorant and wanting in a higher, purer knowledge of Christianity. Though nominally Roman Catholics, the country people are almost as superstitious as the Chaco Indians.

On one occasion our missionary had to leave a horse which had a sore back in charge of one of the peasants, and he gave strict orders that it should be cured and in a fit condition for riding within a fortnight. In such a case the proper treatment would have been to take out the maggots and apply healing remedies to the wound. On his return, he found the horse as bad as ever, if not worse. The caretaker had, it is true, invoked the aid of the Virgin and Saints, but his practical efforts had been limited to the use of a charm, consisting of a piece of deer skin, which he had tied round the horse's neck!

This journey into Paraguay might have been prolonged to more purpose had not a revolution broken out. Travelling was rendered highly dangerous, and life unsafe. Business matters recalled Grubb to Concepcion. On his arrival there about the beginning of 1891 he received notice from the Anglo-Paraguayan Land Company that their store at Riacho Fernandez had been pillaged by Indians. They requested him to go and ascertain if anything could be done to obtain the missing property or its equivalent. He set off on horseback, found the thieves about twenty miles inland, and prevailed upon them to bring in to the Company's agents an equivalent value in skins and feathers for the things taken.

Revolution in Paraguay.

For the next few months our missionary was again a wanderer in the Chaco. At the spot where he discovered the store-breakers he built himself a shelter to serve as his headquarters, and provisions were brought to him from Riacho Fernandez by the Indians. With the exception of slight pilfering he had no difficulties with them, and they now began to consider him their personal friend.

Return to the Chaco.

CHAPTER III.

A New Station and New Helpers.

In July, 1891, Grubb was able to make definite arrangements for a Mission settlement in the Chaco, and chose an elevated spot called Thlagnasinkinmith, near the right bank of the Rio Verde, about thirty miles distant from the river Paraguay, on which he set to work to build a house. The Indians gathered round him in considerable numbers, and he employed them in making a paddock for cattle, fencing the house and garden, and clearing the ground for planting. For the transport of provisions and stores from the river, bullock carts had to be used; and an assistant was engaged to superintend the Indian *peons* employed in this service.

Thlagnasinkinmith Mission Station.

The journey from Concepcion to Thlagnasinkinmith is thus described by the pen of Archdeacon Shimield, who visited the station on a subsequent occasion (1894):—

Journey up River.

"The distance from Concepcion to Carayá Vuelta, from whence we strike into the Chaco, is nearly twenty-six miles, and this had to be done in a flat-bottomed canoe. I was accompanied by Mr. Grubb

and two other missionaries, and also by three Indians from our Mission station at the Toldo Grande. We thought it best to travel by night to avoid the heat; for with a heavy cargo, consisting of six passengers, and as much baggage as the canoe could carry, it was no light work to pull against the stream for nearly twenty-six miles. Accordingly we started from Villa Concepcion at sunset, and struggled along till nearly

BULLOCK CART TRAVEL IN THE PALM FOREST.

midnight, when we stopped to rest at the small plantation of a Brazilian. Here we made tea at his fire, and remained about an hour; and then, as there were several dangerous reefs to cross, and our canoe was so heavily laden, we thought it wise to divide our party and cargo, and to take advantage of another canoe, which was lying there ready to start for Carayá Vuelta next morning. We roused up the two men in charge of the canoe, and obtained their sleepy assent to this

arrangement, and then, having transferred some of the baggage, we left the two missionaries to come on with it in the morning, while Mr. Grubb and I, with the Indians, continued our journey up the river. It was a steady row all night ; the mosquitoes were in clouds, and made themselves felt even through our clothing. Anxiously did we look for the dawn, because these pests generally disappear at sunrise. But as soon as

A Mid-day Rest.

the sun was up, their place was taken by sand-flies, which remained with us the greater part of the journey. The prolonged work of rowing against the stream was very exhausting, and the Indians doubtless felt very hungry and tired. The way in which one of them put it to Mr. Grubb was very amusing. 'Uncle,' he said—for they have the habit of applying terms of relationship to their friends—'I feel very thin ; I should like to eat a lot a fish to make me fatter!'

"We reached Carayá Vuelta about 10 a.m. the next morning, and were glad to breakfast and rest in the hut which had been built by our missionaries as a resting-place and storehouse, as they pass to and from the toldo in the interior.

"The next day we were up at daybreak. The bullocks were caught and yoked, the cart loaded, and at 7 a.m. we began our journey. We had eight bullocks with us, four were yoked to the cart, and four reserved for a change, to relieve those which were tired; and in some of the worst parts of the swamps it was necessary to have six yoked to the cart, or it could not have been dragged through. Our course lay in a W.S.W. direction to Thlagnasinkinmith, our former station, and after resting in the middle of the day we pushed on all night, and reached that place at 4.30 next morning."

Camping out.

"Twilight in the tropics," writes Mr. Grubb, "is almost non-existent, and so we halt for the night at sunset, provided that water, firewood, and grass for the animals are obtainable in the vicinity.

"On such occasions the first thing to be done is to unload the horses and carts, give the animals water, and then tether them out for the night. The next step is to collect firewood, and provide ourselves with water. We then make a great smoke to keep off the insects from ourselves and the animals. One of us takes charge of the cooking department, another spreads the skins on which we are to spend the night, whilst a third arranges all the goods ready for emergencies, and for the start next day at early dawn.

"When supper is ready we sit round our 'pots,' and

dip in our spoons in true brotherly style ; in the case of the Indians, the one who can eat fastest among them gets the best meal.

"After the pots are emptied we enjoy our mugs of tea and pieces of damper, if we have any ; then the Indians light up their pipes, and conversation becomes general. The adventures of the day are talked over, stories of the distant past are related, future plans discussed ; and when an opportunity occurs, the message with which we are entrusted is delivered.

"When tired we stretch out—missionaries and Indians—round the fire, and pass off to the land of forgetfulness, to awake at dawn and resume our journey over the vast Chaco plain."

A visitor, who made a journey with the missionaries on one occasion, writes:—"I wished that an artist had been with us to have sketched the scene of our camp, and to have caught the Rembrandt-like tones. The blazing fire, one of the missionaries busy making dampers, Mr. Grubb attending to their baking on the ashes, the Indians in their scanty but picturesque attire squatted round the fire smoking, would have made a picture full of colour and interest."

Crossing the Rio Verde in flood.

"When in flood," writes Mr. Grubb, "the Rio Verde is from 300 to 400 yards wide, and full of drifting logs, thorny bushes, and water-weed. The alligator may be seen at times, but he lies in the weeds or in the water, with just his nose and eyes in view, appearing to those unaccustomed to the sight of him like the end of a sunken log. The formidable ray-fish is also to be found on the muddy banks. Ants cluster thickly on the dry wood and the stalks of water reeds, driven to this poor shelter

by the rising waters, but by no means tamed by their experiences, for the luckless swimmer who comes in contact with them is instantly taken possession of by these savage little creatures, and severely bitten.

"Tarantulas are to be found on the drifted logs and in the rubbish washed up on the banks, while sharp-toothed fish, little and big, sport about in the water, making life rather exciting for swimmers.

RAFTING LOADS ACROSS.

"On reaching Thlagnasinkinmith with the bullock carts, we unyoke the oxen, setting them free to find pasture and water, and so refresh themselves. This done, the carts are unloaded, and the contents placed near the bank; the empty carts are then drawn carefully down the bank to the water's edge, where they are left till the weary travellers have cooked and eaten their meagre repast, and rested a while in the old Mission

huts. If we arrive late in the day, we camp for the night, and begin to cross at early dawn.

"Before starting we first of all collect long dry palm logs, and then, stripping off our scanty clothing, push the carts into the water, and proceed to fasten the logs below the axle in order to float the cart.

"While this is going on the mosquitoes, powder-insects, and a legion of other plagues, are even more industrious than ourselves, sucking blood from our every pore, and, in its place, depositing a little supply of venom which so irritates the skin as to make it very hard indeed to continue labour, and exceedingly trying to the temper.

"When the cart is thus prepared, one of us, with the end of a long rope between his teeth, swims over, regardless of the sportive alligator and quiet but vengeful ray, and fastens the rope-end to a tree on the opposite bank. The other end is tied to the cart, and then all hands betake themselves to the water, and tow the cart across ; sometimes we take a span of bullocks over, and make them assist in towing the cart.

"In this way all the carts are passed over, and then we turn our attention to the cargo. We build a raft, place our goods upon it, and proceed to tow it carefully to the other side, where we reload the carts.

"The crossing may occupy three or four days if the weather is bad, or if we have any mishap. Sometimes the cart or the raft gets entangled with the floating débris, and then we have to struggle in mid-river to free it—occasionally a very difficult matter.

"At last all are on the other side—carts, bullocks, horses and stores. The horses sometimes give us great

trouble by refusing to follow in a straight line, as we swim with the leading rein between our teeth.

"So much swimming and hard toil, together with the insect plagues, cuts and bruises, make us heartily thankful when the task is done, and we generally make camp for another night before resuming our journey."

Visit of Archdeacon Shimield.

Just about this time (1891) a visitor appeared upon the scene in the person of the Rev. W. H. Shimield (afterwards Archdeacon of Stanley, Falkland Islands), whose narrative has been quoted above. He had volunteered to the Committee of the South American Missionary Society to go out from England to ascertain how the solitary missionary was faring in the Chaco, and to do what he could to put the Mission on a permanent footing. Mr. Shimield was agreeably surprised to find that marked progress had been made amongst the Indians. He wrote home hopefully, and expressed an earnest desire that more workers might be sent out. Several trying experiences of his own gave him a keen appreciation of the amount of courage and endurance necessary to enable a pioneer missionary to carry on this work.

A Storm in the Chaco.

To give an instance of their experiences it may be mentioned that on one occasion Grubb and his clerical visitor had to go to the river bank for a supply of stores, and during the return trip they were overtaken by a thunderstorm. "We covered up the stores in the cart as well as we could," wrote Mr. Shimield, "and by that time the storm had burst in all its fury. The thunder and lightning were terrific, and the rain came down in sheets. We were quickly drenched to the skin,

and the camp was soon turned into a lake. It was impossible for the bullocks to go on in such a storm; several large swamps lay between us and the toldo, and the animals were already tired. The cart must wait till morning, but the prospect of standing or sitting all night in water a foot deep was one which made me determine to try to reach the toldo.

TYPICAL SCENE IN THE PALM FOREST.
The Palm is known as the "Carandai."

"Leaving the cart in charge of the assistant and the Indians, Mr. Grubb and I mounted our horses, and, accompanied by an Indian, we pushed on through the storm. The lightning darted round us like arrows of fire; we were almost blinded by its brilliance, and bewildered by the tropical rain driving in our faces. The camp was covered with water nearly to the horses' knees, and the darkness between the flashes of lightning was intense. No one, I believe, but an Indian could

have found the way. We reached the toldo at midnight, soaked with water, and with worn-out horses.

"We hoped that then our troubles would be over, but were disappointed, for we found our huts flooded with water. Going into the largest of them we had to seize what dry clothes we could, and beat a hasty retreat,

A PATCH OF "MONTE," OR BUSH, IN THE PALM FOREST.
The tall tree in front is Quebracho.

for a colony of ants had taken possession during our absence, and as we entered they swarmed over us from head to foot, stinging us so severely that we were speedily routed. The smaller hut was half-full of water, and we had to mount the table to change our things, and pick off the ants from our bodies.

"The rain continued for a week. There was no chance of drying our wet clothes and baggage; the

boots we took off were green with mildew in the morning ; and to add to our discomfort, the stores which arrived in the cart next day were nearly all spoiled by the wet. So the Indians, as well as ourselves, had to be content with very short commons for a week."

Arrival of new Helpers.

The visit of Mr. Shimield and his experiences had a very practical result for the Chaco Mission. He secured the services of a young man whom he found in Paraguay to help Mr. Grubb ; and on his return to England the Society appointed two others, who were sent out in due course.

Our missionary heartily welcomed these new comers, and set them to work at Thlagnasinkinmith, and Carayá Vuelta. He then felt free again to continue his pioneering expeditions, and set off on horseback in a westerly direction. One of his principal objects was to seek for a suitable site on which to build a more central station, but his time was also employed in observing the different habits and customs of the Indians, and studying the peculiarities of their mind and character. He would sometimes build a shelter for himself, and stay for several days together in one place. The people, naturally, gathered round him out of curiosity, and he got them to tell him about themselves and the tribes beyond. It is evident that there was a mutual attraction between these children of nature and the adventurous young missionary, as he seems to have gained their confidence from the first.

CHAPTER IV.

ANOTHER MOVE.

"Man is born to trouble as the sparks fly upwards."

Abandonment of Thlagnasinkinmith.

IN 1893 Thlagnasinkinmith had to be abandoned. The crops of the previous year had been destroyed by drought, and in May the house and surrounding land were inundated by a flood. The missionary who had been left in charge was thus obliged to retire to the river bank station at Carayá Vuelta.

Grubb and one of his companions had meanwhile been pioneering among the inland villages. They returned to the Mission station at Thlagnasinkinmith through flooded camps and swamps, only to find it deserted. Weary and discouraged, with provisions spoilt, and saddle gear almost worn out with the constant wetting, the two travellers at length reached the river bank station. He would not allow these mishaps to daunt him, but determined, if possible, to start a new and more central inland station.

Saving an Indian Baby.

Whilst Grubb was staying at an Indian village a woman died, and, according to native custom, her three-months'-old baby was to be buried alive with her. The Indians had asked him to bury the woman, and to pray to the Good Spirit. He determined, if possible, to save

the little one. Their superstitious fears were strong, and they absolutely declined to comply with his wishes that the child might be spared. "I appealed to them," he wrote, "and pleaded with them, and inwardly prayed to the Friend of little children. I told them how angry the Great God would be, and how such an act would be contrary to His wishes. At last they yielded, and I secured the prize. None of the Indians, however, would even look at it for many days, and they all seemed excited, troubled, and doubtful of the consequences."

Some of the Indian women were asked to look after the baby, but they refused to have anything to do with it, so the missionary fed it himself on flour and water, rice and eggs; not perhaps the most suitable diet for an infant, but it was the best he could procure. Making a soft bag for it, he placed it on his shoulders, and made all speed to the river bank, accomplishing his journey in forty-eight hours.

The wife of one of the missionaries at the river station carefully nursed the child, but it grew daily weaker, and early in the following year it succumbed to a fever. Shortly before its death it was baptised, and the next day its little body was buried on the river bank, near Concepcion.

Soon after this incident Grubb returned inland accompanied by one of his helpers, and the latter settled at a place called Thlagwakhe (Many Wasps), about 50 miles beyond Thlagnasinkinmith, where he laboured patiently and hopefully among the Indians for a considerable time.

Settlement at Thlagwakhe.

Supplies were transported by bullock cart from the river base at Carayá Vuelta as far as Thlagnasinkinmith, now used only as a depôt for goods. Beyond

this point everything had to be conveyed by pack-horses, but the missionaries realised that if they were to continue their work in the interior, some better means of carrying their provisions and stores would have to be found. To take a bullock cart inland was thought by the Indians to be impossible; and even the cattle farmers on the coast regarded such an idea as foolish and impracticable. The difficulties were certainly great, as wide swamps had to be crossed, and deep streams to be ferried over. Grubb, however, determined to make the attempt, even at the risk of losing his cart.

Transport by Bullock Cart.

Just at this time the "witch-doctors" were very active in their hostility. They objected to the work of the Mission, and aimed at destroying it and its leader. They boasted to their followers that they were going to render Mr. Grubb incapable of work, by their chanting, charms, and general witchcraft. Seeing that our missionary was determined to go inland with the cart, all his native friends from the river, partly from terror of the consequences from the witch-doctors, and partly from jealousy, deserted him. He was thus left to deal as best he could with inexperienced natives from the interior, who knew nothing of managing bullocks. To take a cart single-handed over a flooded camp and roadless waste was no easy task, but to the great annoyance and confusion of the opponents it was successfully accomplished.

The general inconveniences of this period (November, 1894) are thus described by a gentleman who visited the Mission: "I had occasion to come to Paraguay on business, and being desirous of seeing something of the interior of the Chaco, I gladly accepted the invitation of

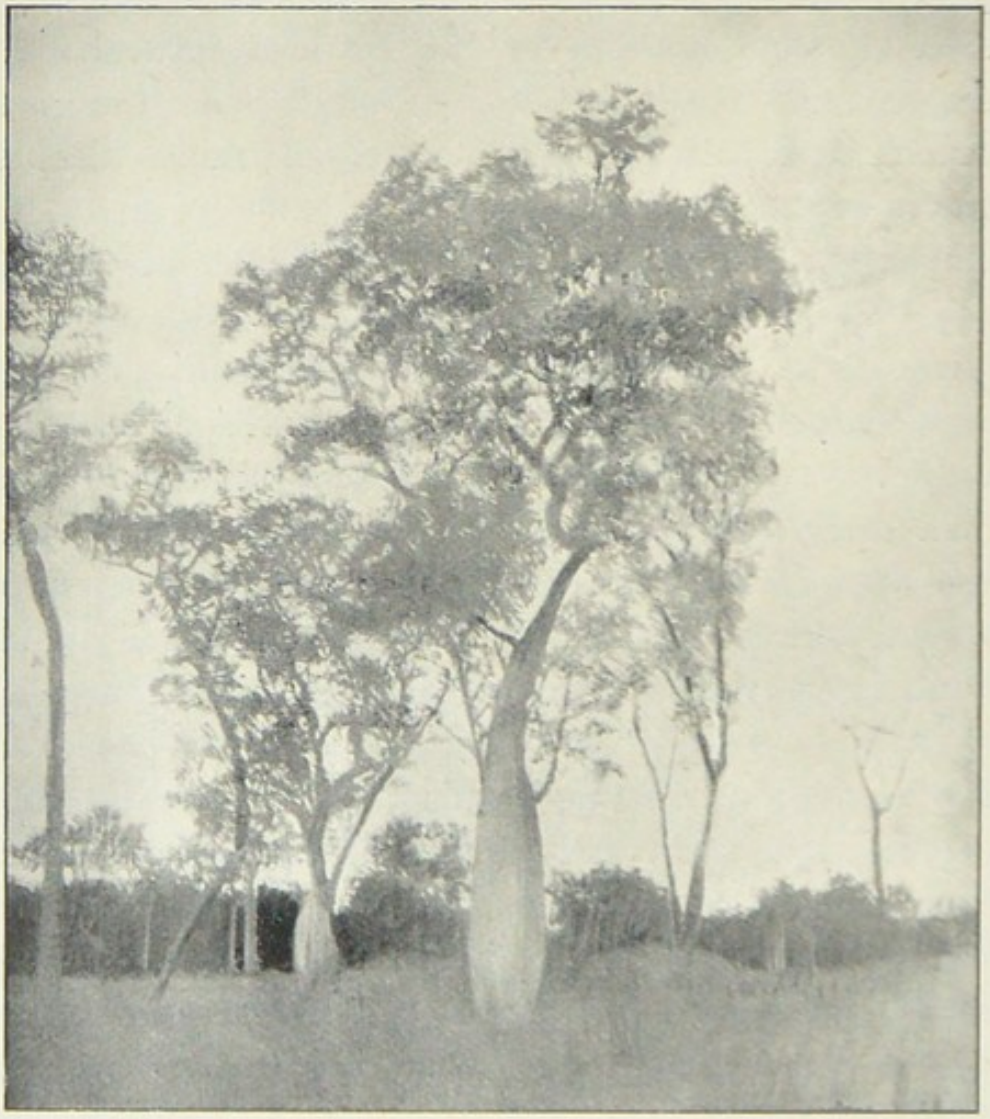
the missionaries to accompany them. Let me bear testimony to the work these young fellows are doing.

Testimony of a Visitor to the Mission.

For nine months of the year the interior of the Chaco is one vast swamp, so far as it is known at present. During a 200-mile ride, including the return journey, over a tract chosen by the Indians as being the highest and driest, I can safely say that 180 miles lay through water, and this in the middle of November, with the sun almost vertical. Through these tropical swamps your missionaries plod steadily on, leading such a life as I have only seen equalled by that of the hardiest pioneers, one moment scorched by the tropical sun, the next drenched to the skin by torrential rains, sleeping where nightfall finds them at the edge of a swamp, and often in soaking wet clothes. Perpetual journeys to and from the interior, with the Paraguay River as a base, must be undertaken to keep the missionary staff in the bare necessities of life, and only very small loads can be taken; yet I find these men driving bullock-teams themselves, walking beside the cart, and working as no colonial bullock-driver would work for £1 a day. At the end of a journey, which usually lasts a week, the only shelter awaiting them is a rough palm-log house, with one small room and a verandah—nothing more; and this room serves as a store, and affords all the privacy available. Last, but not least, may I point out the never-ceasing plague of insect life. The tropical swamps breed these pests in opaque clouds—mosquitoes and gadflies of many varieties; one kind of gadfly being an inch long, and the small fly about the size of a grain

of dust, with a venom which is in the inverse ratio of its size. On the dry land they have the homely insect called the 'jigger,' which seeks a congenial resting-place in your feet, particularly under the nail of your big toe.

"Of the religious part of the work I say nothing, because I am not qualified to judge; but a religion which produces such men, and such self-denying work, deserves to be crowned with success, and I heartily hope the Mission may succeed."



NAMUK, OR BOTTLE-TRUNK TREES.

CHAPTER V.

INDIAN SUPERSTITIONS.

> "Man is a being born to believe, and if no church comes forward, with all the title-deeds of truth, and sustained by the tradition of sacred ages and the convictions of countless generations, to guide him, he will find altars in his own heart and his own imagination."
>
> BACON.

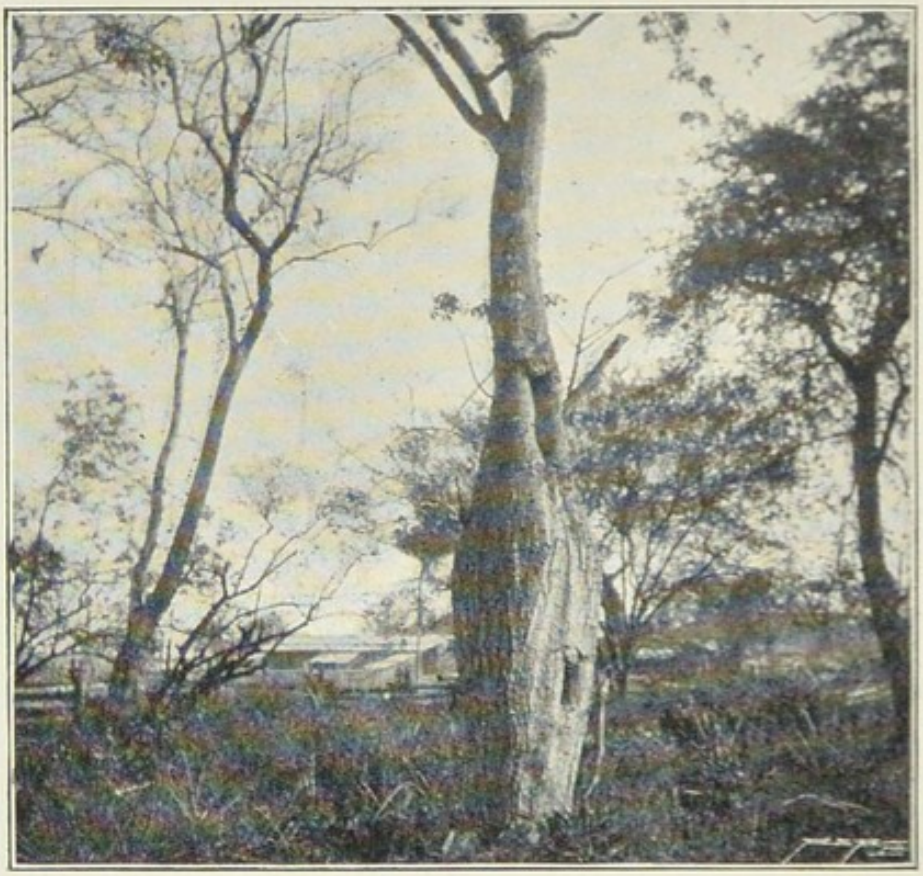
Indian Beliefs.

FROM the preceding chapters it will have been seen that our missionary devoted a great deal of his time to wandering about amongst the various tribes of Chaco Indians. In his intercourse with them he discovered that their theory of the creation of man is in striking contrast to the majesty of the truth as set forth in the opening chapter of Genesis.

Idea of Creation.

The Indians believe that our world, the planets, and all things existing, were created by a great Beetle. Their theory is that, after having formed the plains, mountains, rivers, and forests, this insect scraped a hole in the ground, and went into it. From this hole a great number of living beings issued forth, and spread themselves over the face of

the earth. These beings, after death, became evil spirits, similar to our notion of fallen angels. They are called "Kilyikoma," and are said to have great power, which is used entirely to bring evil upon mankind.



NAMUK, OR BOTTLE-TRUNK TREE, (*Chorisia Insignis, H.B.K.*)

When a certain period had elapsed the Beetle came out of its hole, and, from the grains of the soil it had thrown up, produced a man and woman, who became the parents of all human beings. After their creation a number of other evil spirits, similar to those already mentioned, came forth out of the same hole, and tried to overcome the man and the woman; but the Beetle

gave power to the latter to resist them. After having bestowed this power, the Beetle is supposed to have retired into the earth, and, so far as the Indians believe, to have taken no further interest in the world it created. It left all material things to go on of their own accord.

Religion a Struggle against Evil.

The religion of the Indians really consists in a continual struggle against the devils. They endeavour to guard themselves in various ways—sometimes by trying to propitiate them, but more generally by frightening them, or counterplotting against their evil designs.

Superstitions.

The conception of natural phenomena among the Indians of the Chaco is no less curious than their theory of creation. For instance, no one touches a knife whilst a rainbow is visible in the sky, lest he should cut himself. Solar halos are the signs of war and pestilence ; comets also indicate the approach of sickness. When the sun appears to have a struggle to break through the clouds a lighted stick is held up to encourage him. When the south wind blows strongly all the blankets are vigorously shaken, in the hope of shaking the sickness out of the wind. A whirlwind is supposed to be caused by the passing of a spirit, and sticks are thrown to frighten it away. Both sun and moon, on their disappearance from the heavens, are thought to have gone in search of food.

Origin of Fire.

The natives have a legend to account for the possession of fire by mankind. Man, they say, originally ate all his food raw. Once upon a time, he discovered that the knowledge of fire and its uses was possessed by a certain bird. Prompted by curiosity, he, one day, watched this bird

closely, and awaited his chance. Presently the bird went away to the swamps for fresh food, leaving some snails cooking on the fire, to be ready on its return. The man crept stealthily forward, and was soon tasting the half-cooked food, which he found to be far more palatable than if it had been raw. Eager to be able thus to improve his own food, and emboldened by the long absence of the bird, he, at last, stole the fire itself. From this time forth the bird has had to eat raw food, whilst man has enjoyed the advantages of cooked meat. The bird, however, has had its revenge by causing thunder and lightning to occur, which latter sometimes sets fire to the natives' houses; thus using as an instrument of punishment the fire of which it had been deprived.

Possession by Evil Spirits.

The forces which determine the course of events for good or ill, are supposed by the Indians to be the influence of spirits, and the power of the witch-doctors. Their revolting rites seem to be but the expression of their helplessness to combat these powers. In the performance of them they hope, not that the evil will be destroyed, but, that it will recoil on the head of its author—the unfriendly witch-doctor or an evil spirit.

The Indians believe that the evil spirits were originally endowed with bodies like their own, that they are now disembodied, and that their desire is to become reincarnate,—a material wish, in great contrast with Victor Hugo's sentiment: "*L'âme veut pour plafond la vaste liberté.*" They believe that this desire is shared by the disembodied souls of men, for the Indian has no idea of a resurrection. They are under the impression that life on earth can only be regained by the departed spirit taking possession of a living body, in the

absence of the spirit of its owner. They believe that this can take place whilst the person is having a dream, for during this time, the Indians say, the spirit actually wanders about seeking to gratify its desires in the free, disembodied state. The evil spirits and the souls of departed men and women, knowing this proclivity of the soul to wander while the body is asleep, hasten to the villages as soon as night sets in, and await their opportunity to enter some vacated body. The soul is believed to come out from the chest, and as soon as it departs the evil spirit enters in. Some evil spirits are not content to wait until a man's soul wanders to a distance, but will actually seize the soul as it comes out, and run away with it!

Should, however, the village be well protected by its wizards, the body-hunting spirits are afraid to come near it, and only the most daring venture upon an attack. When the man awakes, and remembers that during his dream he was in some distant place fishing or hunting, he concludes that his soul could not have returned in so short a time. The fact that he is alive, able to move about, speak, think, and eat, convinces him that his body is possessed by another spirit, and he doubts his own identity.

Disembodied spirits are supposed to take the forms of all kinds of creatures, and to enter into the human body to destroy it. The story is told of a boy who was said to be possessed by three spirits in the form of kittens. The peace of other victims is disturbed in the same way by beetles, rats, and snakes.

When a person believes himself to be possessed by an evil spirit, the witch-doctor is sent for, and he endeavours to drive out the intruder by singing, in which

a number of men assist him. The weird chanting, shouting, and general discord, is certainly such that, if these spirits have any ear for music, they must perforce flee. Sometimes they persist in remaining for a considerable length of time,—all depends on the amount of fee the patient is likely to pay. Should he be the owner of much property, it is understood that he will not regain his soul until the witch-doctor and his friends have got all they can out of him. If, on the other hand, he is poor, they will drive out the intruder in a very short time, recapture his soul, and return it all complete. The witch-doctors alone can tell when the spirit has departed ; they know this by seeing its shadow pass from the chest.

When the struggle with the evil spirit is over, they pause for a rest, and laugh, talk, smoke, congratulate each other, and take some refreshment, if it is obtainable. When sufficiently rested, they proceed to sing another kind of song, which is to notify to the wandering soul that its habitation has been vacated, and that it may return in safety.

The evil spirits are also believed to work destruction upon the animals and gardens of the Indians. The WHITE spirit is especially active in the destruction of sheep. There are only two known spirits which are not feared as evil; these are the HAKUMYI and the KINYINWE. The Hakumyi, it is said, can be felt by a man when he is asleep ; he awakes, and though he sees nothing, yet he knows the spirit is near, and he requests its aid in his gardening: it is supposed to give special help in the sowing of pumpkins. The Kinyinwe is malicious, but it is not feared. It is a great thief, stealing whatever it can, and then running away. In

reality the blame resting upon it should be laid to the charge of active and cunning human thieves.

Indians are all supposed to be able to see and hear spirits, but it is the special province of the witch-doctors to discover their whereabouts.

Witch-Doctors.

A witch-doctor may be described as a human being who appears to have formed a league with evil spirits, and who, by their help, is able both to annoy and ruin his fellows, and also to counter-plot on their behalf. Every tribe has its witch-doctor, and the Indians hold that this is the rule among all races of mankind. To them, the Christian missionary or minister of other lands is neither more nor less than "the witch-doctor of his tribe."

The duties of the witch-doctor are to cause misfortune and suffering to the enemies of his tribe; and to guard his own people from the sorceries of unfriendly factions. For these services he is well paid, and also attains a position of great influence and power. The office is not necessarily hereditary, the candidate being selected on account of his "'cuteness," and capacity for roguery. An extremely ugly, aged man, if otherwise qualified, ranks highest; as though the natural fitness of things required that those who deal with the devil must be violent, repulsive, and cunning. As the calling is a profitable one, and tends to give power over the other members of the tribe, one can understand why the witchcraft fraternity are jealous to retain their privileges, and vigorously oppose any effort to upset their authority.

All diseases are attributed to the work of evil spirits. Hysteria, especially, is regarded as a clear case of possession by devils, and is believed to be sent by the

witch-doctor of some hostile tribe to afflict the unfortunate sufferer. In cases of sickness, therefore, the practitioner of the tribe is called upon to exercise his art; and sometimes the rubbing, squeezing, or sucking, may help to relieve the patient. The real doctor, however, is Nature. Credulity goes a long way in the Chaco, as in England; and when we remember the effect, even among ourselves, of excitement or imagination in relieving pain, we cannot be severe upon these simple children of nature. Should the complaint be a really stubborn one, rheumatism for instance, the witch-doctor easily gets over the difficulty by simply stating that the forces against him are too great. The people pay him all the same, and thank him for his vigorous efforts.

Disease attributed to Evil Spirits.

The following incident illustrates how cures are attempted by these impostors by means of jugglery. One of the missionaries was suffering considerable pain in his arm from the kick of a horse. He says: "I appealed to a witch-doctor who knew nothing at all about my accident, told him of the suffering I was enduring, and he, without any doubt of his ability, at once undertook to cure me. Turning up my shirt sleeve, he spat vigorously all over my arm, and then sucked the affected part; and his power of suction was great. After a time he produced from his mouth three small fish-bones. He showed them to the astonished group around me, and with a triumphant smile informed me that the cure was completed, that an evil-disposed witch-doctor of some distant part had caused these to enter into my arm, producing the pain; but that he, being my firm and

The Witch-Doctor cures the Missionary.

warm friend, had relieved me, and in return would be pleased to receive his fee—a handful of blue beads. Being rather sceptical, however, I took the liberty of examining his mouth, and found a few more odd fish-bones. His imposture being thus exposed, he lost his fee, and became for a long time, and may be yet, for all I know, my bitter enemy."

However, it must not be forgotten that the witch-doctors are in possession of some simple cures, and know the value of certain medicinal herbs and roots.

Treatment of the Sick.

The Indians are kind and attentive to the sick so long as there is reasonable chance of recovery ; but when there is little or no hope for the patient, the feeling of helplessness, and the superstition which has so strong a hold upon them, warps all natural affection, and means are adopted to hasten the end. In such a case the sick person is utterly neglected, food is denied him, or else he refuses it, feeling that life has become a burden, and that death is to be preferred. Should the patient be likely to pass away during the night he may be removed to some distance from the village, and there left to die in solitude ; or death may be hastened by premature burial.

Treatment of the Dying.

The bodies of dying Indians are often mutilated, sometimes before, and sometimes after having been placed in their graves. The nature of the mutilation depends upon the part of the body in which the evil spirit which brought about the sickness is supposed to dwell.

In some cases the side of a person who is at the point of death is cut open with a knife, and the wound pulled apart by rough fingers, and into it are put a dog's bone, a stone, and a claw of the armadillo ; the wound

being afterwards closed. The stone is supposed to derive power at the departure of the spirit to ascend into heaven, and remain in the "Milky Way" until the author of the trouble is discovered, when it descends upon him in the form of a shooting star, and stuns or kills him. Shooting stars are, therefore, regarded with dread by the Indians. The claw of the armadillo is supposed to burrow underneath the ground, and combine with the meteor in the destruction of the malicious spirit or witch-doctor. The special part played by the dog's bone has not yet been discovered.

Indian Superstitions.

Immediately upon the occurrence of death the village is deserted, only a small burial party being left to inter the body. Whenever a death has occurred before sunset, no matter what difficulties are in the way, the Indians burn the booths, destroy the property of the deceased, and abandon the village quickly, lest with the shades of night the spirit of the dead should return and bring some evil upon them. It is their belief that, however friendly a person may have been in life, after death the spirit is thoroughly antagonistic to the peace and the happiness of the living. If, for instance, a man is buried in the morning, his spirit will probably return to the village by night, and feeling the chill night air, it at once looks for a fire, but finds the place abandoned. Hoping that the ash-heaps may still contain a few live embers, it endeavours to fan them into a flame, but without success. In its rage at being thus disappointed the spirit takes up a handful of the ashes, throws them in the air, and then departs. Should an unfortunate Indian happen to tread upon these ashes, he will encounter great misfortune, if not death.

Seeing that such is supposed to be the custom of the spirits, an effort is made to prevent accidents by carefully gathering up the ashes, and burying them before abandoning the village. What the effect would be upon a village, were the spirit on its return to find the inhabitants there, no Indian dares to contemplate. Grubb relates an incident which illustrates this:—"On one occasion I was sleeping in a hut, on the banks of the Riacho Fernandez, in company with five or six Indians. In the middle of the night they awoke me, and told me with horror that a man had once died in that locality, and he was even then blowing up the embers of our fire outside. They appealed to me for help. I listened, and distinctly heard a sound of the fire being fanned. I got up, and was about to go outside when they seized me, and pulled me back. After some persuasion, however, they allowed me to go forth. I went out, satisfied myself that there was no one there, and returned to pacify them. Again and again, at intervals, we heard this peculiar noise, and I was unable to reassure them. What excited them still more, was the recollection that some time previously I had found part of the skeleton of an Indian man. I had insisted upon gathering the fragments together, carrying them in my canoe up the river, and burying them in this very place. They blamed me for the misfortune which they were sure was about to befall us. Argument was useless, and in the quiet of the early morning I listened patiently outside, and then discovered what produced the dreaded sound. It was nothing more or less than the movement of one half-broken branch against another. I explained the reason to my companions, but it was all in vain. We can hardly wonder at this when we remember to what extent imagination increases fear in ourselves."

Fear of Departed Spirits.

The funeral rites of these people are characteristic The corpse is wrapped in the garments of the deceased, and is placed in a sitting posture, the neck is broken, and the head bent down upon the chest. The body is then strapped to a pole, and borne away to the edge of a wood, where a shallow grave is dug. No case is known of a burial in the open country. The grave is dug in the direction of east and west, and the body is turned westward. The soil is hastily cast in and trampled down, and plants of the aloe variety are placed on the top.

Funeral Rites.

Those who have officiated at the burial undergo a process of purification when they reach the new encampment. Each person drinks a little hot water, and then washes himself with it. Slight variations from these main features of the rite of burial have been observed on different occasions. Thus, when a woman dies of dropsy, a shot is fired into the corpse, a bunch of herbs is held by the man conducting the burial, and this is afterwards burnt, and each of the party swallows some of the smoke. At times stakes are driven through the bodies. At the burial of one old woman hot ashes were lightly scattered into the grave before the corpse was interred, and some more were placed upon the body afterwards.

The near relatives of the deceased man or woman are considered unclean for a time. Their hair is cut off, and a cloth worn on the head. Before re-entering a village they purify themselves by washing in hot water, thus removing the black mourning bands, with which they had disfigured their faces and bodies.

A woman who has lost a child is consoled by her companions in the following manner:—The bereaved one

first wails outside the house. She is then joined by her companions, a fire is made, and she and her family sit by it while the others stand round and sing. A procession is then formed in which the woman joins, and all make a large circuit round the fire, singing as they go. As the procession moves, young men, dressed up as dragon-flies, flit to and fro, provoking laughter by their antics and the capital imitation of the insect they represent. This alternate sitting and moving is continued for some time, and is evidently intended to encourage the bereaved to be up and about, and forget her loss. The purification takes place the next day.

Attempted Burial of Mr. Grubb.

"On one occasion," writes Mr. Grubb, "when lying sick and helpless at a village in the far interior of the Chaco, without even an Indian friend upon whom I could rely, I had a very uncomfortable experience. The people were convinced that I was about to die, and, according to their custom, decided to bury me before sunset, and remove their village to a safe distance. About three o'clock in the afternoon the old men gathered round me, assured me solemnly that I was about to leave this world, and that it would be necessary forthwith to bury me. Some old women followed on the same lines, and even children chimed in at a safe distance. Men were sent to prepare a suitable grave, and the people, although expressing their sorrow and sympathy at my sad plight, appeared to be quite convinced of the necessity of immediately proceeding to carry out their plans. I, however, protested, raised myself up as much as possible, gave as many signs of vigorous life as I could, and assured them that I was not at all likely to die that night, and at last they left me in peace. I was greatly troubled through

the night by the dogs, which were continually running over me, and fighting in close proximity to my couch; the goats, which have free access to the native booths, were also very annoying in the way they galloped over me. For the two following days I was very weak, and the threats were repeated, but eventually I recovered sufficiently to move on towards the Mission station.

"I frequently realised the danger of being alone with these natives. Had I fainted during my stay among them, I should, in all probability, have been taken for dead, and buried forthwith."

Indian Notions of the Future Life.

The Indians firmly believe in the immortality of the soul, but consider that the present life is more desirable than that of the future. They hold that the departed continue to live in clans or tribes; that they fish, hunt, wage war, and strive ; but that there are no marriages, no deaths, no burials, no pleasures. When the soul has departed from the body, it is believed to hover about its last encampment for some time. Afterwards it travels: it may go north, south, east, or west, or it may move off to one of the planets.

The Indians have a tradition that there exists a country of the dead, but none of them seem to be agreed as to its whereabouts or the condition of its occupants. Some state that the spirits live in houses and towns superior to anything on earth, but still without joy or happiness. They also believe that in the after-life grievances begun here on earth will be continued. It is to the interest of the Indian, therefore, for his own comfort hereafter, to reduce these to a minimum. This he does, not by leading a blameless life, but by making compensation, as far as possible, for any injuries he may

have done : only injuries that are discovered, be it remembered. He can rob and injure his neighbour in all sorts of ways with impunity, so long as he does so in perfect secrecy. Should he be discovered, and the victim belong to his own tribe, he must give compensation. It matters little, however, what injury is done to an enemy; as, in the after-life, a man's friends will stand by and protect him, whether his cause be right or not, just as they do in the present life.

Idolatry not Practised.

The Indians have no idols. They make use of wax charms, which are supposed to be of service to them in hunting, but image worship forms no part of their religion. There is a tradition of the Deluge existing among them, but it is impossible to say whether it refers to the biblical event, or only to a local flood of more recent times. At one time, they say, a great flood covered the land, and but few people survived. Even these were in such dire distress for lack of food that they were obliged to eat the skins they had used as beds.

In some of their games and feasts there seem to be traces of a former religion, though the games appear now to be mere amusement.

So strong and sincere is the Indians' belief in spirits that at least one good result follows : they always listen with great respect to anything relating to religion or the spiritual world, even if they do not believe it.

CHAPTER VI.

ANECDOTES ILLUSTRATING NATIVE SUPERSTITIONS.

> "Cloud towers by ghostly masons wrought,
> A gulf that ever shuts and gapes,
> A hand that points; and pallid shapes
> In shadowy thoroughfares of thought."
>
> TENNYSON: "*In Memoriam.*"

MR. GRUBB writes:—

"Old Gaiety."

"A merry old man, about seventy-five years of age, belonging to the Paisiaptos or Black Fish tribe, we nicknamed 'Old Gaiety.' We used to keep a few sheep and goats at his village as a food supply, and appointed him shepherd to the little flock. He did his work faithfully and well until he was laid aside by illness. We did all we could for him, but, worn out by old age and semi-starvation, he died. The Indians asked me to bury the old man in my own way; this I did, and they made no attempt to perform their customary rites. I was alone amongst the Indians at the time, 120 miles in the interior.

"A few nights after the burial, about 11 p.m., as I

was reading by candle-light in my hut, I heard a great uproar in the village ; the noise of guns being fired, dogs barking, women shrieking, and men yelling. I was about to go out to enquire the reason of the hubbub, when in came several men with fear-stricken faces, crying out excitedly, 'That is your fault! That is your fault!' 'What?' I said ; but they could only shout : 'You, you, your fault!'

"At last I was informed that the spirit of Old Gaiety had been seen to enter my hut. They were convinced that I had intercourse with him, and had charmed his soul when I buried him, and that to act in this way was to bring trouble upon the tribe.

"I felt very uncomfortable indeed, being the only stranger in the Chaco, four days' ride from the nearest help, and surrounded by superstitious Indians in a state of frenzy. I believed myself to be in great danger, and doubtless I was, as we were not so well known then by the natives as we are now, nor did we understand their character and customs as well as at a later period.

"I went out to the people, and tried to calm their fears, and exonerate myself from having taken any part in this nocturnal appearance. To prove that there was no danger, I volunteered to go alone into the forest to examine the grave, and so reassure them. They agreed to this, and I went, returned, and reported all well. I had seen no signs of a spirit. Some of the Indians seemed well satisfied, but one said, 'Ah, he! The spirit has passed on to the west, and *he knew he was safe!*' After this they retired, and, except for some smothered talking, which did not at all reassure me, all was still. This was the last occasion on which

the Indians accused us of having anything to do with the souls of their departed.

"Old Gaiety possessed some goats which we had given to him in payment for his services; and these, by Indian custom, ought now to have been killed, but I held that they should be given to his niece. After some discussion I arranged to change his goats for the same number of my own, and give these latter to the girl, while I kept the others. To this all agreed, and thus another blow was given to heathen superstition, for the goats lived on for long, and were eventually eaten;—a clear proof to the Indians that Old Gaiety in the spirit world took no interest in the flocks he had left behind him.

"The custom of destroying the property of the dead retards the prosperity of the tribes, but we have now pushed in the thin end of the wedge which, we hope, will in time overturn the whole fabric of superstition.

"The Indians believe that during dreams their souls actually leave their bodies, and perform the acts they dream about. For instance, a witch-doctor, who was staying at the Riacho Negro Mission station, went over to the town of Concepcion, but no farther, in company with Hunt and Guppy.* On his return to the interior he told me that he had gone with Guppy to a place called Pegahomi, thirty miles inland in Paraguay proper, and there he had seen various people and things, which he described.

A Witch-doctor's Dream.

* Mr. Leonhard Guppy, who was English born, had an estancia near Villa Concepcion. During a sojourn of several years in the Mission in the Paraguayan Chaco, he had a good opportunity of studying the Lenguas, their life, customs, and language.

"On being cross-questioned he maintained that he had actually paid the visit to Pegahomi; but as this would have been a breach of the rules of the Mission, I made enquiries, and ascertained that he had not left the station. Accordingly I accused him of lying, which he stoutly repudiated; but I found out afterwards through the other Indians that it was a dream, nothing but a dream! The man himself, however, firmly believed that his spirit had made the journey, and that therefore he himself had done it.

"This belief is capable of causing great mischief; for instance, should a man dream that I was trying to murder or bewitch him, he would conclude that my spirit had actually endeavoured to do the deed, and he would try to avenge himself.

"Evil spirits are held by the Indians to be embodied, and to be much larger than men, and the Prince of the Devils is larger and more powerful than the others. The natives of the Chaco, like all other savage races, admire size and physical strength.

"An Indian youth, called 'Po-wit' (Little Frog), arrived one day at the Mission station after a long journey in the Western Chaco. As usual, he had much to tell about the places and people he had visited. Among other things he told me of a young woman who was very ill. She was, he said, getting thinner and thinner every day, because a jaguar had taken up its abode in her stomach. It had been sent there by a witch-doctor.

The Jaguar as a Spirit.

"Some few months previously this lad had heard the story and seen the pictures of the Temptation of Eve by the Serpent. He had been told, according to the Bible narrative, that Satan entered into the Serpent,

and this he did not question. The wonderful is no great stumbling-block to the Indian mind, when once they have faith in the narrator.

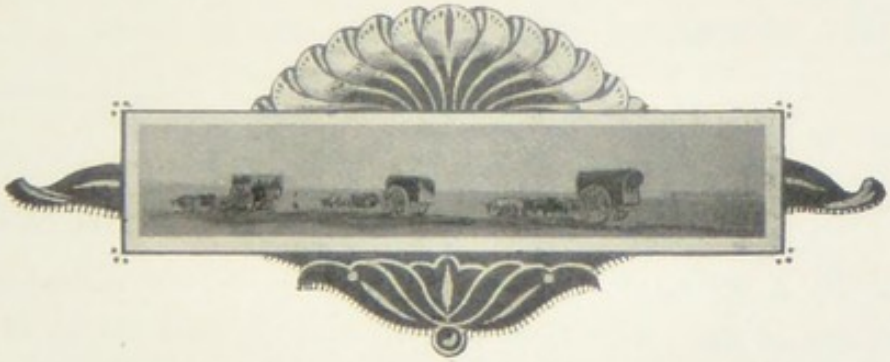
"I had, however, forgotten this lesson which I had given to Po-wit; he had not. I objected to his story, and told him that it was impossible that the small body of the girl could contain the great body of the jaguar. To my astonishment he replied by telling me the story of Eve and the Serpent, and then asking whether his story was not as credible as mine!

The Formidable Beetle.

"There is in the Chaco a formidable-looking beetle which the witch-doctors are supposed to be able to send into the body of any person whom they desire to afflict. No aperture is visible, nevertheless the beetle is believed to enter in, and cause great pain and illness, so that unless the patient is speedily relieved by some friendly medicine-man, he will eventually die. This insect is in itself quite harmless.

"One day, whilst I was talking with some of the Indians, they were greatly annoyed and disturbed because one of these beetles happened to crawl past us; they said that some unfriendly witch-doctor had sent it. I thought this was a good opportunity for striking a blow at superstition; so I asked them to catch it, but no one would do so. After some trouble, however, I got hold of it myself, and handled it freely, greatly to the annoyance of the natives, who feared the result. After a time I placed it in my mouth, and then let it go. We dispersed for the night, and, in the morning, to the surprise of the Indians I was quite well, and not in the least upset by my toying with the dreaded beetle. The lesson did some good, but the general opinion

(fostered, no doubt, by the witch-doctors of the tribe) was that I myself was a great witch-man ; and so the impunity with which I played with the beetle was accounted for. Was it not well known, they said, that I spoke with the Great Spirit, and conversed with Him through His Book? My power was great, doubtless, but it did not follow because I could defy the evil spirits and beetles that it would be safe for the Indian to do so too!"



CHAPTER VII.

PERSONAL DETAILS.

"While peace and plenty I find at my board,
With a heart free from sickness or sorrow,
With my friends I share what To-day may afford,
And let them spread the table To-morrow."

COLLINS.

"No trophy, sword or hatchment o'er his bones,
No noble rite nor formal ostentation."

"*Hamlet.*"

Physique of the Indians.

THE facial appearance of the Chaco Indians cannot, on the whole, be described as attractive; a casual observer might almost call them repulsive. They have neither the eagle eye, nor the resolute expression of the Red Indian, with which Fenimore Cooper has made us so familiar.

The men, generally, are able-bodied, of medium height, and robust, with broad chest, and muscular arms and legs; the colour of the skin is brown, of a copper tint; regular forehead, nose large and flat, eyes black, restless and glistening, lips very large and swollen, the cheek-bones very prominent, and hair black, straight and wiry.

Both sexes, especially the younger members, are very

careful about the dressing of their hair, which is worn long down to the shoulders at the back, whilst in front it hangs over the forehead in a fringe. Portions also are brought forward in front of the ears. The women do not wear knots. The men usually have a scalp-lock projecting over the forehead, tightly bound with strips of coloured leather. The end of the lock is cut off straight, so that it has the appearance of a stumpy brush.

A Lengua—a Good Type.

The men wear a large blanket called *apaua*, woven by the women, of sheep's wool, in red and white patterns.

Clothing.

They arrange their blankets or ponchos in various graceful forms with a careless ease, fastening them with a belt of cow-hide at the waist.

The women wear a skirt made of deer-skin, with the hair removed. The upper part of the body is usually left bare. No covering is worn on the head, except for ornament. The men wear sandals made of raw hide, when hunting, and roughly-made leggings are added when they go in search of honey, in order to protect the legs from the thorny undergrowth. The women also wear sandals when they go into the woods for fuel.

Men, women, and children, are fond of ornamenting their faces with black and red paint in various patterns, which generally take the form of lines, squares, or crosses. When in mourning for a relative they crop the hair, and almost hide the face with black paint.

Ornaments.

The red dye, which is considered very precious, is made from the seeds of the Uruca (Bisca orellana), a plant they cultivate themselves. The black paint *yamaning* is obtained from the fruit of another plant to be found on the banks of the Paraguay; lamp-black is also used for this purpose.

The men and boys wear a tuft of ostrich feathers neatly bound together, and inserted into the scalp-lock. A necklace made of cut shells is a usual ornament; beads are likewise used to adorn both the neck and head, and a circular flat wooden whistle is generally suspended round the neck. On festive occasions bands of white "ostrich"* feathers are worn on the arms, wrists, and ankles. A specially handsome head-dress made of the red feathers of the spoon-bill attached to a woven band, is donned by the young Indian whose fancy turns to "thoughts of love," and is also much in evidence at feasts.

The women wear beads, but in a less degree. It is the male portion of society that ornaments itself.

The most remarkable features of Chaco Indian adornment are the *labret* and *orejones*, the former being worn by men only; but among those who live in the vicinity of the river Paraguay, and especially near Concepcion, the custom is gradually dying out.

The Labret.

* The so-called "ostrich" of the Chaco is the common Rhea (*Rhea americana*).

FACE PAINTING.

The *labret* is an extension of the lower lip, which has the appearance of a protruding tongue. Hence the Spanish term *Lengua* was applied indiscriminately by the early colonists to any tribe who adopted this custom. In the Tupi-Guarani language it is called *tembeta*, from *tembe*, the lower lip.

Ear ornaments of wood, or *orejones*, are worn by both men and women. They are round, flat discs which are inserted in the same way as the *tembeta*. They distend the lobe of the ear to an abnormal size, the largest specimens known being more than three inches in diameter, but these are comparatively rare.

AN OLD WHITE-HAIRED SUHIN.

The *tembeta* is

the sign of manhood, and the distinctive mark of the tribe. It is a bit of wood or amber, about half an inch wide, carrying a circular projecting

PAIHEGYAPTO.

button from the size of a shilling to that of a crown piece. It is passed into the lower lip, which has to be gradually prepared to receive it. The portraits in this book show *orejones*, but not the *labret* or *tembeta*.

TOMHANG.

The first insertion is attended by a sort of religious ceremony to which strangers are not willingly admitted. When a young Indian is six or seven years old, his parents send for the witch-doctor of the tribe, who places the boy on his back on the ground, and fixes on the spot where he is to operate, by means of a thread. Then addressing himself to the boy, he says: "Come! Thou hast played long enough! It is time that thou should'st become a man. Henceforth thou must work, fight, and vanquish thine enemies. Above all thou must not cry, for then thou would'st be unworthy of the *tembeta*. No longer wilt thou say 'Hum, hum,' like the girls (*guaguas*), but 'Tàà, tàà!'"

After this exordium the witch-doctor pierces the lip with an awl, or a well-sharpened goat's horn. The boy doesn't flinch or speak a word.

JOHN (METEGYAK).

The operator then inserts a small straw in the opening to prevent it from closing up; the straw is turned round every day, so that the wound may not heal, and, as time goes on, the size of the tube is enlarged. When a warrior is killed in battle, his adversary carries off the *tembeta* from his lip, and presents it to his own wife as a trophy.

CELIA:
First female convert baptized.

So much for the boys. When a girl is of an age to marry, she is placed by her parents in a hammock, suspended as high as the hut will allow, and left for three days and nights without food, except a little *maté* (Paraguay tea). No one goes near her, nor speaks to her; the mother and grandmother only have access to her. If, by absolute necessity, she is obliged to be on

foot, extraordinary care is taken that she should not touch or come in contact with *Boyrusú*, an imaginary serpent, which would swallow her up. Neither may she tread on the excretions of fowls or animals, lest wounds should occur in throat and breast. On the third day she is taken down from the hammock, and, after her hair has been cut, she is made to sit in a corner with her face to the wall. She must not speak to any one, and should abstain from fish and meat. This rigorous *régime* is not relaxed for nearly twelve months; consequently many young girls die of this barbarous treatment, or are seriously weakened thereby. Their only occupation during this period of probation is to spin, or to weave ponchos, etc.

Courtship and Marriage.

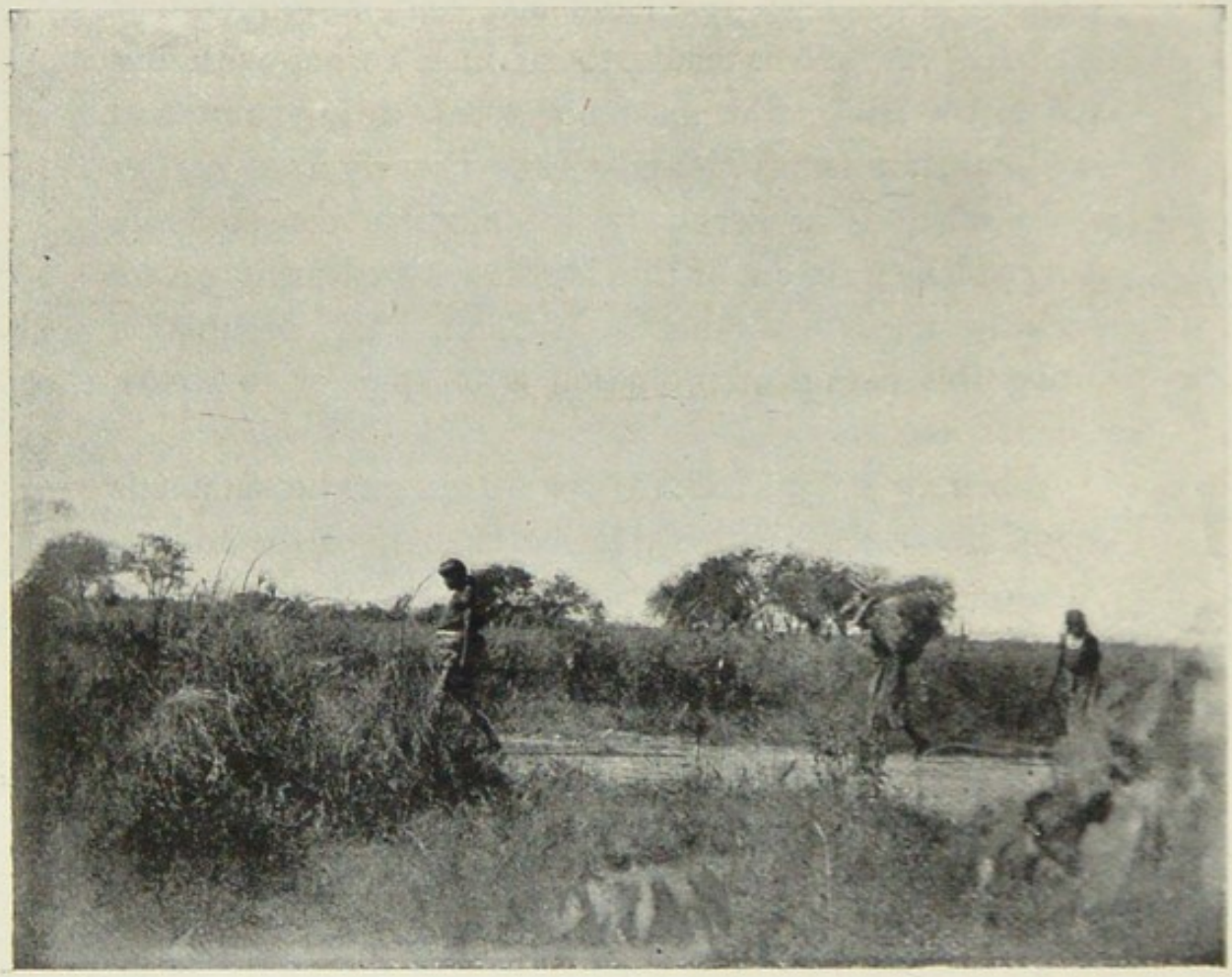
When an Indian falls in love with a girl he summons one of his friends, with whom he exchanges the following dialogue :—" Have you any tobacco ? " asks the friend.

" Yes," replies the suitor.

" Then give me some."

And at midnight the emissary goes to the hut occupied by the parents of the young lady. He enters noiselessly, seats himself beside the sleeping-place, smokes for an hour or two, and then retires as discreetly as he came, without having spoken one word. After two or three of these nocturnal visits the father demands, in a brutal tone of voice, what business he has to be in his house at such a late hour. The intruder explains the object of his visit, and the father and mother, after having assured themselves that their future son-in-law will be a " good warrior," and that he will not beat his wife too much, etc., give their consent, and, without further formality the marriage is concluded.

The husband almost invariably attaches himself to his wife's family, but it is not an unknown thing for his parents, especially his mother, to bring such influence to bear upon him that he will leave his newly-wedded



WIFE CARRYING HOUSEHOLD GOODS, CHACO.

wife, and return to his own home, eventually arranging with his wife to spend one half of his time at her village, and for her to join him for the other half at his own. The custom of pretending to carry off the bride by force is sometimes practised, and may at one time have been more general.

The woman's work is to pitch the mat tent when travelling, to look after the household goods, weave the blankets, make the clay water jars and cooking pots, and cook the food. She also gathers the algarroba beans in time of harvest, and pounds them up for bread; and she is shepherdess, and has charge of the poultry.

Woman's Work.

The women carry all the furniture and the children when travelling. It is not unusual to see a woman walking along, and bending beneath the weight of a large net filled with wool, pots, water jars, gourds, skins, and odds and ends;—in fact, all the paraphernalia of household life, a reed house-roof rolled up above, and possibly a small child commanding the situation on the top.

Having to move so constantly from place to place, it is no wonder that the poor women age quickly, more especially as the children are often not weaned till they are five or six *years* old. This is probably due to lack of food, and to the fact that they will not drink cow's or goat's milk.

Each family eats and sleeps apart, the wife, husband, and children together. The children are dear little creatures (and dirty little rascals too!), full of life and fun, and very affectionate. They are passionately fond of sweet things. Like other little children, they play at housekeeping; the girls make clay pots, and arrange the wig-wam; the boys make little bows and arrows, or engage in harmless spear fights with the long papyrus stalk as their weapon. They are badly trained, being generally very much petted, and consequently spoilt.

Indian Children.

The parents seldom correct them, or if the father does attempt to do so, the mother interferes, and checks the well-intentioned effort. If Indians are told that they ought to whip their children when they are naughty, they only laugh, and reply, "We only whip dogs."

The great crime of these natives is infanticide, which accounts for at least fifty per cent. of infant mortality.

Infanticide.

Superstition causes many of these deaths: girl babies, if they are the first born, are put to death; deformed children are also killed, and if the mother or the father die at the time of birth, the child is killed, as also is a posthumous child. Many children die through exposure and want of care during the first years of childhood.

Yet, heartless as they may appear in this respect, these people are very fond of the children they keep. They always name them after bird, animal, or place; or after any peculiarity they may possess, such as "Forest-deer-face," "Stork-neck," "Swollen-face," "Round-nose." Sometimes another and later name has been given to a man from some incident in his life, as "Club-leg," because the man's wife has beaten him on the leg with a club; "Gun-hand," because the man lost his hand from the explosion of a gun. Parents, on the birth and naming of a child, change their own names, and are called father and mother of so-and-so. The children have sponsors, who protect them, if necessary. Adoption is practised, but only to a small extent.

The Indians are long lived. Several, known to the Mission workers, must be over eighty years old. Even at an advanced age, though feeble, they lose little of their powers of sight and hearing.

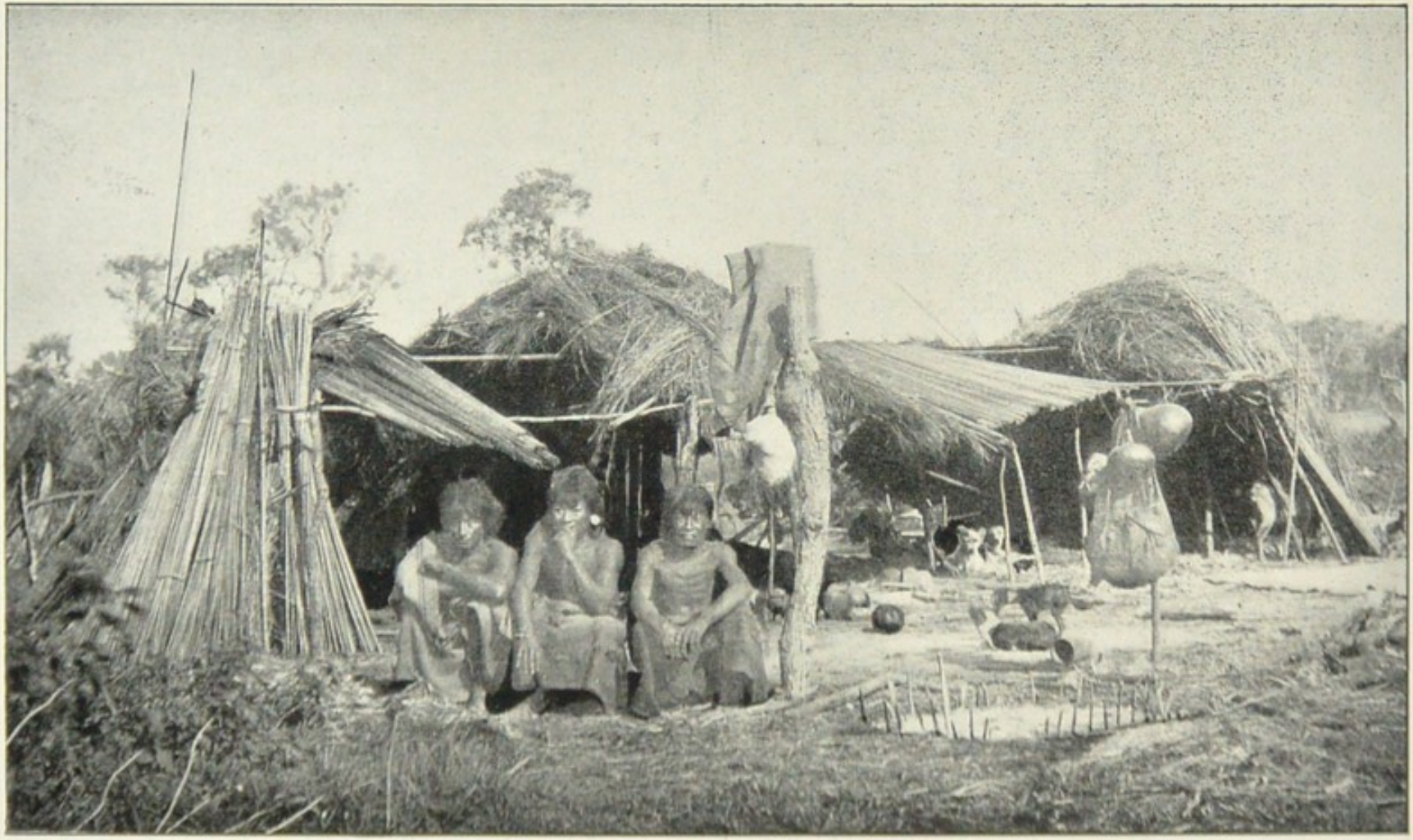
CHAPTER VIII.

HABITS AND CUSTOMS.

Mode of Life, and Food.

IN their social life the Lenguas are a quiet, peaceable people. The clan system prevails among them, all the members being more or less closely related. Great harmony pervades the settlement, and a serious dispute is very rare. There is some semblance of government. Each clan has its cacique, or chief, who in reality has very little power. He succeeds not by heredity, nor by election, but by asserting his capabilities for the post. He must give many presents, and is therefore seldom a man of wealth, being generally shabbier than any of his people. The witch-doctor is the man who really has most power, and he receives instead of giving presents.

The food of the Indians consists usually of wild beans, native honey, tops of palm, fish, and game, which they secure with the bow and arrow. They crush the algarroba beans with an iron-wood pestle in a mortar, cut out of a block of wood, and mix with water. Sweet cakes are thus made and baked, having something of the taste of ginger-bread nuts. Milk



An Indian Toldo.

is not used at all. A clan of the far west was so ignorant of the art of milking that, when asked to provide a little goat's milk, four men held the goat down on its back, and proceeded to milk it in that position.

The drinks consist of several kinds of *chicha*, or native beer, made from the algarroba and vinal beans, pumpkins, maize, and from honey. They are all of an intoxicating character.

The native cooking implements are deep, narrow clay pots. Fish is roasted, but meat is usually boiled.

Cooking.

Palms and pumpkins are cooked in ovens, made in the ground as occasion requires. Vegetables are never cooked with meat. Pots are seldom cleaned after they have been used, except when the dogs lick them. The Indians eat when they feel inclined, or, what is more to the point, when they have the food. The usual time for eating is at night, when the day's work is done.

Fire is obtained by friction, the instrument consisting of two short sticks cut from a tree, the native name of which is *hapin*. A peculiar feature about this tree is that from October to March, in a normal season, it flowers every fourteen days. It attains a height of between thirty and forty feet, is small in girth, and irregular in shape. The end of one of the sticks is rounded, and a notch is cut in the other. The notched stick is placed upon a knife, or some other flat article, and is held by the feet. The drill is quickly worked through the palms of the hands as they travel downwards with the pressure applied. The hot dust, falling out of the notch, is received on the knife or other article, as is the fire when it appears. It is then placed in the pipe, or dropped into the tinder box, or amongst dry grass, according to

the purpose for which it is needed. Any wood that will burn is used for fire, but the lighter kinds are preferred.

Fire is also obtained by the use of flint and steel, but this is not the native method, as neither minerals nor flints are found in the country. (*See* page 76.)

THE HAPIN, OR FIRE-STICK TREE.
The sticks that are rubbed together to kindle fire are made of this wood.

The Indians have many choice dishes. One of them is water snake. Armadillo, split up, and toasted on the embers, makes a savoury meal. Ostrich eggs, whether new laid or well advanced on the way towards new life, are eagerly devoured. Alligator's eggs are a great treat, though they are said by some to be rather fishy. Almost the whole of the alligator is used as food by thrifty housekeepers. The tail is really an excellent morsel.

Those who live in the neighbourhood of the great swamps use the mud-eel, or *Lepidosiren*, very largely as food. The eggs and fat fried together make delicious cakes. An Italian doctor who tasted the flesh is reported to have said that fair Italy could not produce a greater delicacy, but the sight of the creature would be sufficient to allay most people's appetite.

Stewed parrots, especially if young, are very tasty, and monkey is not at all bad, if the imagination can be kept under restraint. Camp rats are also used as food by the Indians. They are clean little animals which feed on the tender grass, and their flesh is somewhat like that of a rabbit. The Indian way of cooking them is to spit them, seven or eight at a time, on sticks, just as they are, and with the hair on. To take the hair off is quite unnecessary, as the flames do all that. When cooked, the rats are handed round, and eaten from the outside inwards. The uneatable part falls to the share of the crowd of half-starved dogs. On one occasion Archdeacon Shimield and his companions found the supply of a small group of Indians to consist of 132 such rats, having consumed which, the men fell to pleasant conversation.

Roasted snails serve well as tit-bits, or perhaps take the place of oysters with us. Among the Indians, however, there is variety of taste. Some will readily eat wild cat, others will not touch it. Some object to, and others despise, the flesh of fox. One of the daintest dishes is locust cakes. The locusts are caught in large numbers, for they are the plague of the Indian agriculturist. The legs and wings are scorched off, and the bodies pounded in a mortar, then formed into cakes, and fried in fish-oil.

Each family cooks for itself, but freely invites friends or visitors to partake of the common pot. This sharing of food is the result not so much of generosity as of a system of alternation. One day, perhaps, a man may be unsuccessful in hunting, and if he and his are not called in to share a neighbour's success, they must go supperless. The next day, perhaps, the tables may be turned, and then he will share as freely with his benefactor. The natives are always hospitable to the

INDIAN GAME "HASTAWA."

missionaries, and are pleased when the guest shows appreciation of the food set before him.

All the Indians—men, women, and children—are smokers, though an occasional exception is met with.

Tobacco.

Tobacco is grown in small quantities, and is only smoked, not chewed. The forms of the pipes are numerous, ranging from the round piece of wood with a hole bored by a pointed knife, to

elaborately carved bowls in the shapes of men, birds, and animals. Hard woods are employed only for the bowls, the stems being a kind of reed, with the pith extracted. Clay pipes are also used at times, and it is very probable that the original pipe was made of clay, as the name for earth and pipe is the same. The old pipe-stems are carefully kept, and used when tobacco runs short; a small sweet-scented moss, and also the bark of the incense tree are used in times of great scarcity of tobacco. When visitors arrive the pipe is soon passed round, but the host seldom provides all the articles necessary for the enjoyment of a smoke. One Indian supplies the pipe, another the tobacco, whilst a third, generally a woman, lights it, and takes the first draw. They all enjoy swallowing the smoke, and ejecting it from their nostrils.

Feasts and Dances.

Much time is spent in feasting and dancing. When there is a superabundance of food at the ripening time of the algarroba bean, or when there has been a great haul of fish, a feast is indulged in. Of these there are three kinds. In the first and most common, the men stand round in a circle, and keep up a monotonous chant, beating the time with gourds containing rattling beads or shells inside, and from the gourd this particular feast derives its name.

The second is distinguished by the beating of a drum, made of a skin stretched tightly over a pot.

The third is a combination of the other two, and is also a special opportunity for young men and maidens to form attachments to one another. As this leads to undesirable results, it is found best to discountenance the *yanmana*, as this feast is called.

It would require much space to describe and classify

all the various dances indulged in on these occasions. In one of them a number of women form themselves into a ring, and move round with graceful measured steps. Each one is armed with a long bamboo stick, with a bunch of small deer or goat hoofs tied on to the top, to form a rattle. The women all strike the ground in unison with the butt-ends of their bamboos. A young girl placed in the centre of the circle is supposed, by this means, to be guarded from the attacks of evil spirits.

A Lengua Village, Chaco.

These demons are represented by boys dressed up in ostrich feathers, and with a grotesque mask or head-dress resembling large birds, who utter shrill cries, and run up and down outside the circle.

One consequence of the nomadic habits of the Indians is that their houses are very slight in structure.

Dwellings.

Amongst the Lenguas each clan lives in a long, low, roughly constructed booth, or toldo, each family having a special place for itself, called the *thlumkuk*. Some of these booths are

made of the papyrus reed, which grows in the swamps—others of sticks, thatched over with a little rough grass. One method of making a shelter is to cut sticks, and place them in the ground in a circle; the twigs are brought together above to form a dome, and on the top grass, rushes, and leaves, are roughly thrown, the thatch coming half-way down the structure. A man cannot stand upright in such an erection, and practice is needed in order to effect a graceful entrance. The dwellings of the Suhin are much higher than those of the Lenguas, they are more regularly thatched, and are covered right down to the ground, small openings being left through which a man can enter stooping. The climate generally is so favourable that nothing more is required than a shelter from the sun. During the heavy rains the Indians betake themselves to higher ground, and in the time of drought they move nearer to the swamp streams which drain the country.

Except in the heat of the day and in the rainy season the dwellings are very little used, for the people live, and generally also sleep, in the open air.

Furniture.

As to the furniture, ostrich skins and large net bags are used for the storage of fruit and goods. Deer skins and goat skins are used to sleep on, and the pillow may be a roll of skins and ostrich plumes, or simply a piece of wood or a palm log.

Visiting.

Strict rules of courtesy and etiquette are observed on the arrival of a party of Indians to pay a visit to their neighbours. The women of the tolderia go out to meet the new comers, and relieve them of their burdens, each woman taking bow and arrows from as many men

OLD PENSIONERS, CENTRAL STATION.

as she considers herself able to accommodate. The chief man then asks them to be seated, and it is his privilege to hand round a pipe, and to provide a meal for the visitors. Visitors from the east are saluted with one expression, those from the west with another. After the salutation all are at their ease, the pipe passes, and tongues are loosed. The chief man usually addresses himself to the oldest of his visitors, asking a variety of questions as to the last place they came from, the state of the road, and other subjects of mutual interest. Each reply he receives he repeats over again in this ceremonious welcome, as if to make certain he has heard aright, and when his turn comes to make replies, his interrogator repeats his answers.

Should visitors not be recognised they are met by a man from the village, who makes a few preliminary enquiries. Total strangers are generally guided to the Mission station by a man from the last village through which they passed. Guests from the same tribe are well received, but strangers from other tribes are treated very coldly.

The younger people show deference to their elders, and there is no rudeness. The aged are well cared for, no neglect being shown except in cases of incurable sickness, when, after every effort to cure them has been made in vain, they are abandoned, or even suffocated or strangled.

Animals.

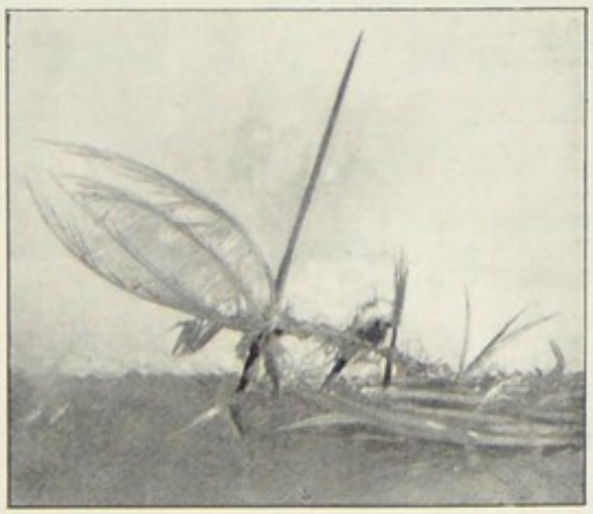
The Indians keep horses, cattle, sheep, and dogs. The horses are broken in when very young, the foals being mounted by men when they are only a few months old. They are ridden bare-back, the rider springing on from the off-side. When the women ride, however, they spread soft skins on the animal's back.

Signals.

When starting on a journey the Indians leave messages on the road-side for their friends by means of signs, the direction taken being shown by the inclination of a stick inserted in the ground.

In the illustration a second small stick is seen, with a maize cob covered with a tuft of wool. This means "Gone in this direction for maize and sheep."

A dish with water in it, and three cuts in the ground, would denote "Gone (in the direction of the stick) three days' journey on a fishing expedition." Pieces of paper are placed to indicate the presence of Englishmen — a *cross* denotes Para-



INDIAN WAYSIDE SIGN.

guayans—a gourd hung by the stick would mean "Gone in search of water."

Most of the Indians can swim: the breast stroke is seldom used, that adopted being a short, jerky side stroke. They cannot swim far, perhaps because the streams to which they are accustomed are so narrow. Many water games are indulged in, such as wrestling and alligator hunting. In the latter game a man gets under the water, grasping the end of a long pole. Another man above seizes the pole, and tries to fix it firmly upon an imaginary alligator; the man under water endeavours to prevent this, and to swim away with the pole as the creature would do. The Indians imitate different kinds of deer when swimming. The fingers are held at the sides of the half-submerged head to represent the antlers, and propulsion is caused by the violent jerking out of the legs. The rising of the cormorant out of the water is well represented, as also are the antics of the *lobo*, or river-wolf.

Swimming.

FIRE BY FRICTION (p. 67).

CHAPTER IX.

INDUSTRIES, WAR AND WEAPONS.

"Unmolested roved the hunters,
Built the birch canoe for sailing,
Caught the fish in lake and river,
Shot the deer and trapped the beaver;
Unmolested worked the women,
Gathered wild rice in the meadows,
Pressed the skins of deer and beaver."

"*Hiawatha.*"

THE industries of the Chaco Indians consist almost entirely of outdoor pursuits, and, those of the men at any rate, do not, as a rule, involve much labour.

Fishing.

Fishing may be ranked as the most important industry. Hooks of European manufacture are now generally used by the Indians living within trading distance of the coast. In the far interior the fish are shot with bow and arrow, for which purpose a specially long arrow is used, with a barb attached to the end. In the deepest pools of the upper reaches of the Riacho Monte Lindo, the Towothli dive for their fish, holding a net fixed between two long sticks, in which the fish are caught under water.

Streams, when they run low, are sometimes dammed

for the purpose of fishing, The men wade in a line abreast down towards the dam, driving the fish before them and seizing them as they go along. A fish-trap made of small twigs, is also used.

INDIAN STALKING GAME.

Hunting.

In hunting, large parties are not formed, individual hunting being most common. When a man is going to hunt a certain kind of animal, he sings the night before, for the purpose of luring it into the district over which he is to hunt.

Further preparations are occasionally deemed necessary by the hunter. He will rub his arrow-points with certain herbs which he carries about him. This is intended either to appease the spirit of his prey, or to render the creature drowsy, so as to be more easily captured. When an ostrich has been killed, the hunter scares its spirit away by strewing some of its feathers along his homeward track.

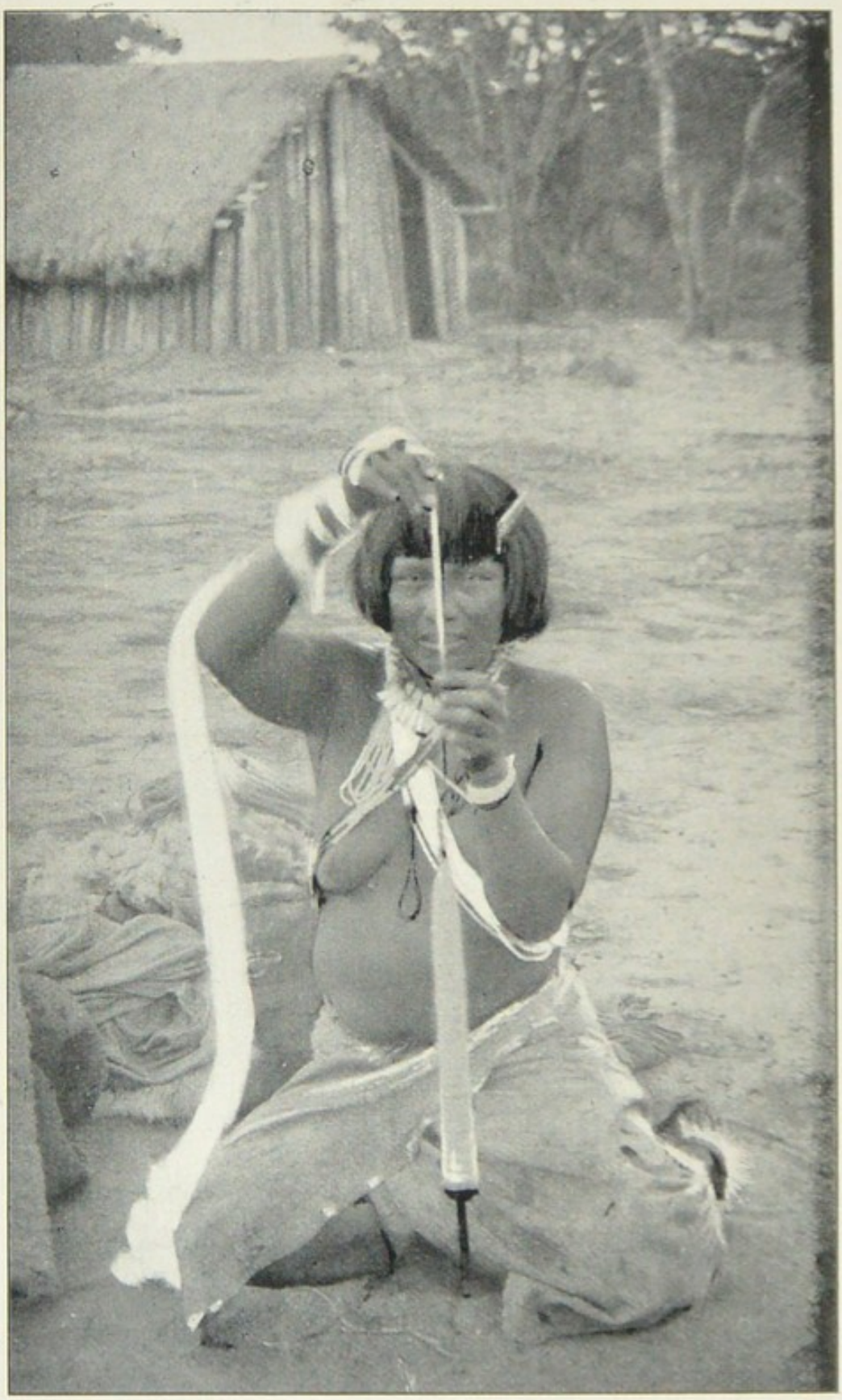
The hunter prepares himself by blood-letting, and repeats the process after his return from the chase. This may have the effect of relieving any overheating of the blood.

Game is sometimes secured by firing the grass; camp-rats are killed by this means. The otter is decoyed within range by the hunter imitating its call. Dogs are sometimes employed for hunting purposes, chiefly in the woods. Bows and arrows are used in the chase, and a heavy knotted stick, upwards of two feet in length, is also carried for killing wolves and foxes. When stalking deer and ostrich, the hunter places on his head a bunch of grass or shrubs tied together, so that he may, in this disguise, approach very near to his game. Ostriches are snared occasionally, but not often; and jaguars are captured in pits.

Agriculture.

The ground is cultivated to a certain extent, but the nomadic habits of the Indians prevent them from becoming real agriculturists. "Farming" would be too dignified a term to use for their small attempts to produce a harvest sufficient for their needs. "Gardening" would better describe their labours in this respect.

If his crops are damaged by a blight the Indian consults his witch-doctor, who either sends or brings



Preparing Wool for Blanket.

numerous charms which, in process of time, are supposed to drive away the evil and restore fertility to the soil. Unfruitful plants are spat upon to make them bear again, but any method requiring real work seems to be avoided.

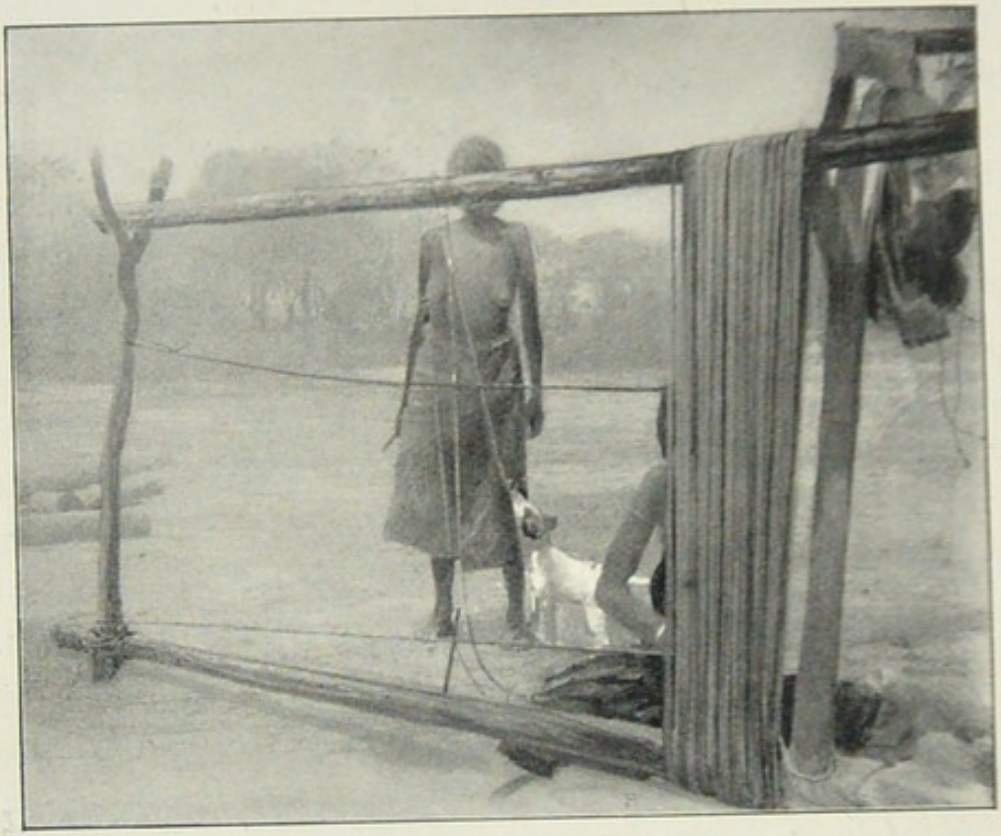
One reason for the small amount of cultivation lies in the fact that suitable soil is found only in patches, and these are too far apart to admit of any family taking more than one plot for growing their necessary crops. The chief produce of the gardens consists of pumpkins, sweet potatoes, tobacco and mandioca. Maize is largely grown among the Suhin Indians, whose country suits it; but not among the Lenguas to the same extent as the other vegetables.

The only gardening implement is the native hoe, and this rough tool, made of extremely hard wood, is used for all purposes. It resembles a small paddle, and is from three to five feet in length.

After moving to a new site the Indians visit their old gardens from time to time and carry off the produce; but, as these are not fenced in, the land soon reverts to its natural state, and, at last, is only distinguished from the surrounding country by bearing a taller crop of grass.

Spinning and Weaving.

Spinning and Weaving are done entirely by women. They cut the wool from the sheep's back with a knife as it is required. It is washed by placing the fleeces upon platforms of palms, or upon bushes, and leaving the rain to do its work. When clean enough, the wool is sorted, and it is then teazed out into a long, light roll, which is wound round the left arm. The end is regulated to a certain thickness and attached to a



SETTING UP A BLANKET.

WEAVING A BLANKET.

spindle, which consists of a small, dry gourd, pierced by a straight piece of hard wood; this is spun, and, during the spinning, irregularities are taken out of the thread till it is of a very even texture. The spindle being full, the thread is wound into a ball, then two strands are twisted together and again rolled into a ball, when it is ready for weaving. Wood ashes are rubbed on the fingers during the process of spinning. Yarn is dyed after it is spun. Red dyes are procured from the cochineal insect, yellow dyes from the saffron plant, and browns are obtained from a decoction of the bark of the algarroba and other trees; greens and blues are unknown; and for black the Indians use the natural wool from the few black sheep in their flocks.

The weaving frame consists of two forked sticks placed upright in the ground, with a straight stick resting in the forks above, and a similar one tied horizontally near to the ground, so little space being left for the ball of yarn to pass below that a hole often has to be scooped out in the ground for this purpose. In setting up the warp the ball is passed round these two horizontal sticks or bars, the future ends of the blanket being arranged round a string tightly stretched between the uprights.

Among the various patterns introduced into the coloured lines, may be mentioned chequers, circles, zig-zags, the legs of the *jabirú* (giant stork), and the pattern of a snake's skin. A web of seven and a half by six and a half feet can be produced from this primitive loom.

Different districts have their distinctive patterns, and people are in this way recognised by their

blankets. Some tribes have the art of introducing intricate patterns which they set up from memory, and of which they appear to keep the secret to themselves. Waist-belts, bags, and sleeveless shirts, are manufactured in most districts, but the best quality of spinning is found in the interior.

Cord and Rope Making, Satchel-making.

Cord and rope, and also coarse cloth, are made by the Chaco Indians from the fibre of the *ūvirá* or *caraguatá* (Bromelia argentina), the leaves of which are about five feet in length. This fibre is obtained from the dried and withered leaves by simply peeling off the outer sheath. The fibre is one of very considerable tenacity, being quite equal or superior to jute, and it is characterised by its high specific gravity, and especially by its wonderful damp-resisting powers. The twisting of the fibre is performed upon the leg just above the knee, and the number of strands depends upon the purpose for which it is intended. The fine string used in netting or satchel-making consists of two strands only; that for stronger purposes of three strands, each of which is made of three smaller ones.

Needles made from bone are used in satchel-making, with dyed string of various shades, and the patterns introduced vary considerably and are very intricate.

Netting is accomplished without the aid of a mesh, the finger and thumb taking its place, and the string is simply used in little hanks.

The skins of sheep, goats and small deer are made by the women into fine leather for the skirt which forms the principal article of their dress. The hair is scraped off with a pointed stick, and the

softening is produced by folding the skin and passing a particular kind of snail shell with a smooth lip firmly along the crease. The folds are made about half an inch apart through one length of the skin, then diagonally, and finally the skin is wrung, and its surfaces rubbed together after an application of a mixture of wood ashes and

Leather Work.

WOMEN MAKING POTTERY.

water. Two or three skins are sewn together to form a skirt. Deer hide is plaited into horse bridles and headstalls. The skin of the forest deer alone is used for bow-strings. No tanning process seems to be known among the Indians.

The Chaco Indian women understand the potter's art sufficiently to make water jars, cooking pots, and shallow dishes. Particular attention is paid to the

kind of clay used, and in its preparation they employ a mixture of old pottery pounded up. The vessel is built up by the addition of thin rolls of clay to a prepared base. The clay having been rolled out between the hands, the edge of the base is moistened with water, and the roll added and manipulated to the required thickness. The smoothing process is performed with the shell of a fresh-water mussel dipped in water, so as to make it run evenly. The vessel rests on a slightly concave bed of skins, placed between the operator's knees, and is gently turned round as the work proceeds.

Pottery.

When dry the pottery is fired, the vessel being placed on the ground and the fuel piled up round it. The firing is brief, generally of not more than an hour's duration. No glazing is used. Rude and irregular designs are marked on the vessels while they are still hot, the instruments and materials used being the quills of birds, chips of *palo-santo*, and gums. Mr. Grubb says he has only once seen a vessel ornamented with raised clay designs, and its shape was quite unusual; one may be seen in the British Museum.

Among other articles in general use are spoons which are made from goats' horns. Imported knives have entirely superseded the primitive sharpened bamboo. For eating pumpkins an instrument like a palette-knife is used.

Articles in Common Use.

Combs were originally made by inserting the spines of a palm tree between two pieces of split bamboo, the distance of the teeth being regulated

by the thickly-waxed string with which the sides were bound together. Combs are now made from cows' horns in imitation of the imported article, the teeth being cut with an old knife made into a saw.

Stone Implements.

The Indians are possessed of stone implements in the form of hatchets, some being of coarse workmanship, and others are highly-finished articles. These are regarded as having "fallen from heaven." The composition of the stone proves them to have come from a great distance.

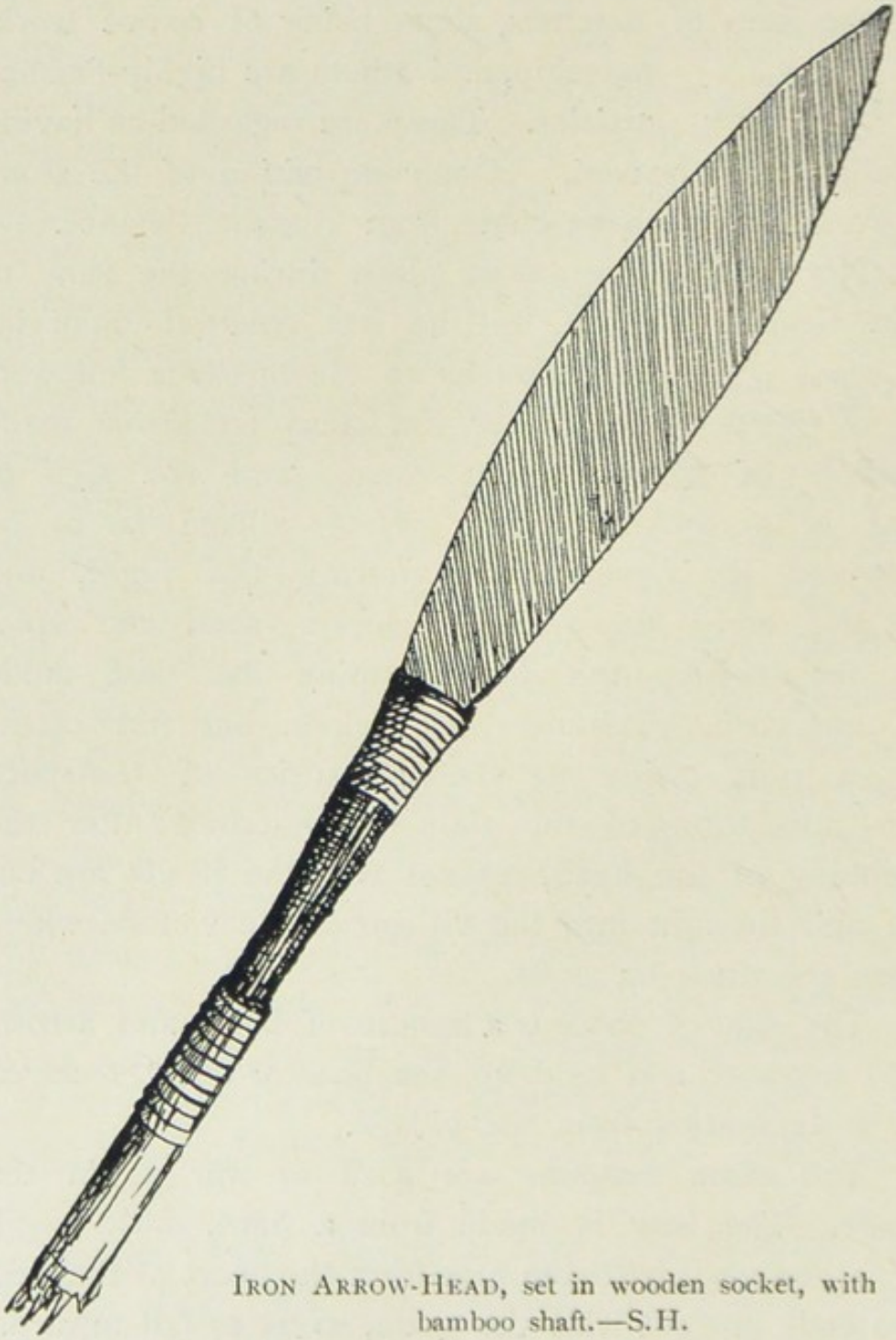
War and Weapons.

No fighting has taken place during the time of Mr. Grubb's sojourn, but he has received some information as to the methods followed. To muster the clans an arrow made entirely of wood is sent round, and the sign of war is a broken arrow. If a village is to be attacked it is surrounded during the night, and in the early dawn the besiegers send out spies to reconnoitre, and to determine the best mode of approach. Prisoners are taken, but not cattle, as a rule, owing to the difficulties of transport. No mutilation of the slain is practised after the clubbing of the head, except that the heads are cut off and brought into the village of the victors, where they are stuck on poles.

The sign of peace is a bundle of bows and arrows tied together and held up, the bearers being received by a deputation from the village.

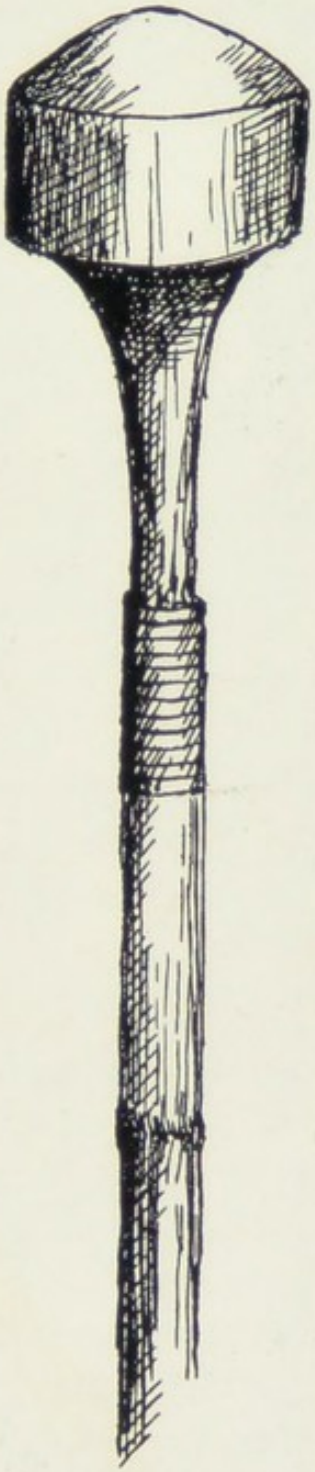
The same weapons are used in war as in the chase. The bow is made from a hard, dark wood. It is hewn out with the axe from the heart of the tree, the ends are cut with the grain, so as to fall inwards,

and when reduced to the required size, it is chopped smoother with a knife, and afterwards scraped. No bending is done by fire among the Lenguas, but the Suhin and Towothli use fire for shaping their bows. The bow-string is made from twisted strips of the



IRON ARROW-HEAD, set in wooden socket, with bamboo shaft.—S.H.

hide of the forest deer. It reaches the full length of the bow and half-way down again, the end with the extra half always being at the bottom in shooting. The bow of the Lenguas is round in its diameter, but tribes to the west and south have flat bows provided with a backstay. The length of the bow is about five feet. The arrows are three feet in length. The shaft, composed of cane from the *caña castilla*, is three-eighths of an inch in diameter, and two feet long. The heads are made from various hard woods, and are round, with long tapering points, and barbs cut usually on one side only. Thin strips of a vegetable creeper, the *guembepi*, are wound round the cane where the head is inserted. The feathers, of which there are two, are attached in a slightly spiral manner, and are an inch and a quarter in length. They are tied on with waxed thread, and the butt-end of the arrow is bound with string to strengthen the notch.



BLUNT WOODEN ARROW-HEAD, with bamboo shaft.—S.H.

Arrow heads are sometimes made of hoop-iron. In this case the head is bound in a split wooden socket which is inserted into the cane.

SHOOTING WITH BOW AND ARROW.
(THORNE ASOABEBUM.)

The use of poisons for arrows is recognised, but not generally practised.

The bow is held vertically, and the bowstring drawn to the right cheek, the butt of the arrow being held between the first and second fingers of the right hand, and the shaft trained along the forefinger of the left hand. No quiver is used, but the arrows are stuck into the string of the satchel, the butts being at the right side of the wearer.

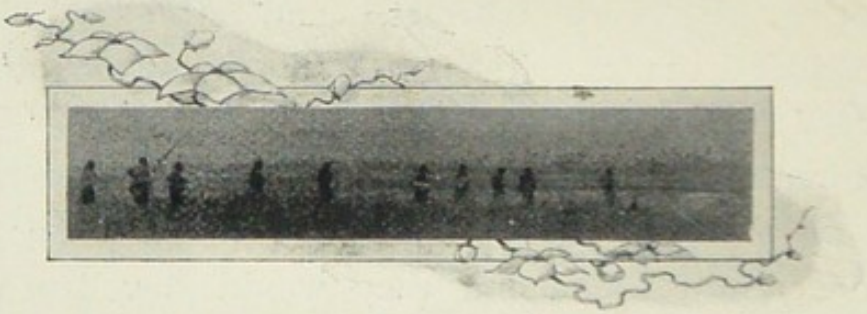
Children begin, as soon they can toddle, to use a bow made with an ordinary supple stick and string, and almost every day throughout their boyhood they hunt small birds with a blunt-headed arrow. They also practise at a piece of long, straight cactus, at about twenty paces. At this distance their shooting is very correct, and the boys can hit their mark with two or three arrows in succession.

Firearms are not very common, except near to the River Paraguay. The people, not being rich, cannot afford them, and they would have to travel far to procure powder, which, to them, is also dear Many of the firearms in use are old French muskets, and the stocks have been, in many cases, so ruthlessly pared down in order to decrease the weight, that they almost resemble the old arquebus.

The Indians say that the summer is the time when they wage war, because they can then find food when on the march, both in the open camp, and in their enemies' gardens. The Lenguas have a reputation for a warlike and dangerous character among the neighbouring peoples, as may be inferred from the

following extract from a letter addressed to the South American Missionary Society—

"These Indians were held in terror by the Paraguayans until the advent of your missionaries, and to this day the Paraguayans will not venture more than a few miles into the Chaco."



CHAPTER X.

LANGUAGE, SCIENCE AND ART.

THE language of the Lenguas is very complete and well constructed, but full of odd forms. Even when the regular declensions of the nouns and the conjugations of the verbs have been mastered—and this is no easy task—the irregularities bewilder the learner and tax his memory to the utmost extent. Some sounds are wanting altogether; for example—the sounds of "f," "v," "r," "j," and "z," while other sounds, those for instance, of "y," "k," and especially "thl" (pronounced very much like the Welsh "ll"), are very frequent.

Language.

There are a great many dialectical differences, resulting from change of letters, sometimes of consonants, sometimes of vowels; for example—"pithtin," and "piltin"; "ikhim" and "iknim"; "waitkyinkibitik" and "wakinkabitak." Many of the words, especially the verbs, are very long; *e.g.*, "apkilyithlanchisangkyi" and "hingkyithlakkisangkuk." The word for "west wind" is "Apkyinyektebyiamiktathningwanthlikhim," and the word for "churn" is,

"El-tik-thlik-thlama - waitkya - namankuk - engminik."

beater - cow - udder - juice, or liquid.

(literally, "the beater of the liquid of the udder of the cow.")

The learner has also to master, without many definite rules, the gender of each noun. He has to become an adept at making all kinds of groans, grunts, and guttural ejaculations, and a good speaker has to be ready at every turn with exclamations, which are very numerous and expressive, appropriate gestures being suited to the words. The tone of the language is harsh and guttural, without softness or rhythm.

In learning a new language one is always liable to make mistakes, especially when the accentuation of a word, or the changing of a vowel, changes the original meaning to its exact opposite. Unless the circumstances are known, some expressions in Lengua are quite meaningless; for instance, in the sentence "Where is the axe that was?" one is expected to remember the circumstances connected with the particular axe mentioned, which may have been used in some special building, or may have been lost, etc. The expressions "There is a tiger there" and "There is no tiger" are written exactly alike, the meaning being given by the tone of the voice only. A great many mistakes were made at first by Mr. Grubb and his friends over the verb "to love" and its negative "not to love." Ignorance of the special application of the word first learnt led to a discourse being given on marriage and celibacy, whereas the speaker thought he was talking of love and hatred. At another time also a speaker, intending to exhort his hearers to attend service at church, told them to "put the church into their bodies."

About 1,200 root words of the everyday language of the people have been collected, from which are formed some interesting words and combinations; but many words still remain to be learnt, especially verbs used for expressing actions of rare occurrence, and the names of uncommon plants and insects.

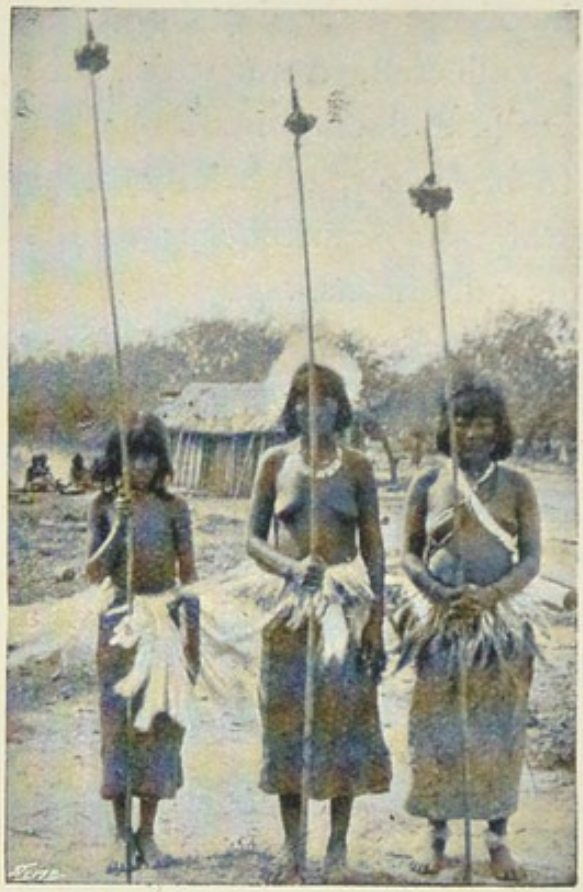
Music.

The Indians have not much ear for harmony, and their musical instruments are of a very primitive kind. A small flute is made of bamboo, and an oval-shaped flat whistle, called by them "the stomach of the Muscovy duck," is worn round the neck. They also have a whistle made from bone, a drum made by stretching a wet skin over a cooking pot, and a gourd used to beat time to the singing. With one exception their songs or chants have no words attached to them. The theme of every chant is short, and even the most joyous is in a minor key. The theme is repeated indefinitely; if it be a quick measure, it is kept up till the singers lose their breath; if it be slow, till they are tired, when, if the occasion be a feast, which may continue sometimes for days together, they are relieved by another choir of singers, so that the music may not cease.

Song adopted by Lenguas from Suhin Indians:—

Hé-e-ni
Hé-a-háni-yá
Hé a háni-yá
Hé a í ní
Hé a háni-yá
Hé a háni *hiuerklá*
Hé a háni hé i á
Hé a háni hé i á.
repeat Hé-e-ní
Hé-a-háni-yá.
Etc., etc., *ad lib.*

["Hiuerkla" means moon among the Suhin, whence this song comes, and is, I think, the only word with meaning in it.—S. H.]



WOMEN DRESSED FOR A FEAST.

The monotony of the singing, when one chant is kept up from darkness to dawn, without intermission, may be imagined. The men's voices are loud, rough, slightly tremulous, and not at all flexible. Baritone is the most usual male voice, the compass being from "b" in the second space below the stave to "d" on the fourth line.

The voices of the women are high-pitched, and though they do not often sing, yet there is one dance exclusively their own, in which the men do not join. (See Chapter VIII.)

In their feast-dancing the men stand in a circle with their arms round each others' waists, gently swaying their bodies to and fro, and singing in time to the rattling of a gourd, used in the manner of a conductor's baton, and containing a handful of beads and small stones.

In most of these monotonous chants each man sings at his discretion and in his own time; but with some feast songs strict time is kept, and the gourds are swung to and fro with a regular beat.

There is another class of song not heard at the

feasts, namely, the solo singing, which is supposed to frighten away evil spirits. Here the theme is much longer than at the feast - singing, and during its course as many as four changes are sometimes introduced.

The chanting for the sick is again quite distinct

WOMEN'S DANCE AT A FEAST.

The doctor in charge begins with a solo of some little duration, and is then joined by the chorus who jerk out a series of "ah" sounds on different notes, in quick, regular time, which gets faster as they lose breath.

The only song with words is a child's song, which begins, "The big snake will eat the child."

Any artistic ability which an Indian may possess finds its outlet in the ornamentation of gourds with scratchings of various figures, chiefly representations of natural objects, though a few attempts are made to represent spirits which have been seen. Topographical scenes are also depicted on gourds—roads, bye-paths, trees of various kinds, villages, and travellers on the road all being introduced.

Drawing.

The Indians can count with a certain amount of accuracy up to twenty, anything beyond this being "a great number"! The root words which represent their numerals do not exceed two, viz., "thlama," one, and "anit," two. The latter word also indicates a small quantity, so that practically they have only one root numeral. "Three" is a combination of "one" and "two." "Four" is represented by a word meaning "both sides equal." This is shown by the fingers of the hand, the four fingers being divided into two equal parts. "Five" is represented by "one hand." In counting they begin at the little finger of the left hand, and proceed to the thumb, but when they pass five they begin with the thumb of the right hand. "Ten" is expressed by "finished the hands." The toes are also used in counting, beginning with the great toe of the left foot, and, that being finished, continuing with the great toe of the right foot. "Twenty" is "finished the feet." To represent "many" the hands are placed palm to palm and gently moved, the fingers being outstretched and apart, while for an incalculable number, the hands are placed on the sides of the head, the hair being thus indicated.

Notation.

The Indians are quite ignorant of weights and measures. In reckoning time, the year is roughly divided into the cold time, the hot time, and the time of grass-flowering. The cold time is from June to September, and to it they apply the word "south," which is also the word used for "wind." From this division they calculate ages and long periods of time. The hot time is called "makhitma," which means "cooked" or "ripe"; and the time of grass-flowering begins about March, when the sun's power is waning.

Shorter periods of time are measured by the moon. A man says he will be away so many moons. He will refer to his intended arrival or departure at a certain phase of the moon, pointing to the position it will occupy at sunset at the time, or he will say, "When the moon dies"; and if it should be waning, he will speak of the coming month, and say "When the moon is new."

Short periods are described as so many "suns," and to denote the particular time of day the position of the sun is pointed out. For this purpose there are many expressions, such as "The sun sprung up," "The sun in the centre" (midday), or "Falling-over sun" (afternoon). The east is "the sun-rising," the west is its setting. North and south are distinct terms, and a prefix, meaning "partly" or "greater than," is used to denote positions intermediate between these cardinal points.

The appearance of the Pleiades in the east before the sun-rising is hailed with joy, as this indicates that the winter will soon pass and give place to the time of ostrich eggs.

To mark the length of a journey or a visit, sticks about the size of an ordinary penholder are carried, and a notch is cut day by day. Red marks are now being introduced at every seventh notch, to indicate Sundays.

Diary Sticks.

STALKING OSTRICHES.

The Indians are very reserved as to the extent of their knowledge of medicine, but it is quite evident that they are acquainted with medicinal plants. As a rule, however, the people are very healthy and long lived, and even after serious accidents their flesh soon heals. An instance of this occurred a few years ago, when a man had the fingers of his left hand blown off by the explosion of a gun, the

Medical Knowledge and Treatment.

palm being also severely injured. At first he refused to go to the mission station for help, and when he did go, he only stayed for a day or so, and afterwards did not pay more than three visits to the station, each visit being several weeks apart. In six months his hand was healed, and he was hunting again. Those who were resident at the mission station could take little credit for curing him, for any efforts on their part were immediately neutralised by the condition in which the man kept his hand, its only covering being a dirty piece of mackintosh.

In another case a broken leg, roughly set by two unskilled mission workers, healed in five weeks. At the end of this time the man's friends took him away on a horse. He now walks quite strongly, the result of his accident being hardly noticeable.

Influenza colds are prevalent, and lung complaints are not infrequent. Chicken-pox and skin diseases visit the children. Indians of all ages suffer from gumboils, which are said to be the result of eating too much fat. Boils are of very common occurrence, and are relieved by piercing with a bone lancet. These people make bad patients, and do not try to bear up. Pains in the limbs and body are relieved by massage, the lubricant being saliva, and the rubbing being carried on in one direction only. When pains are felt in the chest and stomach, a string is at first tied tightly round the part affected. Cuts and bruises are also treated with saliva and rubbing. Sick persons are deprived of food, and, since their own superstitions forbid it to them, it is to be feared that they often die more from starvation than from disease.

Decoctions are made from various plants and herbs,

but though administered to both men and animals, the diseases thus treated are not yet definitely known.

No special preparations are used to stop bleeding; the only one that has been seen is the application of clay or earth to the cut or wound. Snakebite is treated by sucking, and this method is very successful. To guard against snakebite the Indians lacerate their legs and arms with snakes' teeth, and have even been seen to swallow the fangs.

Only one case of deformity has been met with; this is probably owing to the fact that deformed children are killed at birth. In one particular district in the north many cases are found of persons deficient of an eye. The reason seems to be that, coming from a well-wooded district, they lose their eyesight from the accidental pricking of thorns as they force their way through the forest when hunting. In the same district there are many Indians with the fourth toe dwarfed so that it is the same size as the little toe; this is the case sometimes on one foot only, sometimes on both.

Children seem to grow very irregularly, and in some cases appear to stand still for a few years between the ages of five and twelve.

Insanity is rare among the Lenguas. The only cases Mr. Grubb has observed were three, and they were in one family—father, son and daughter. An adult Suhin Indian has been met with, deaf and dumb—quite cheerful, and well treated by his people.

Each village has its cacique, who is almost always noted for his untidiness, laziness and dirt. This may be accounted for by the fact that the chief (or, rather, pater-familias) is supposed to *give*

rather than *receive* presents; and should he outdo his followers in finery, the natural inference would be that he was stingy, and kept his good things to himself. The mode of his election is not clear; sometimes the office is hereditary, but often it is not so. The cacique has little power, except in times of war.

Government, Law, Crime, Poverty.

Each family roams, hunts, and fishes over a certain tract of country, the boundaries of which are fully recognised. It is usual among the Indians to dispose of their property to children and friends during their lifetime, as, when a man dies, everything belonging to him is destroyed. This custom is supposed to have originated for the prevention of wrangling and strife.

Polygamy is not practised among the Indians. Very little jealousy seems to exist among them regarding their women, which speaks well for the latter. No punishment is meted out to the offender for theft, fraud, adultery, or infanticide, either by the community or the offended individual. No public administration of justice seems to exist; there are no public punishments, or punishments by authority, except for murder. In the case of a man who has committed this offence, all the members of the tribe are called together to pass sentence upon him. The murderer is executed, and his body is afterwards burned.*

* This description probably refers to the execution of the man who attempted Mr. Grubb's life. He was invited to a feast, and made half-drunk, then knocked on the head with a club, and stabbed in the abdomen by men told off for the purpose. His body was afterwards burned. Mr. Hawtrey does not know of any other "execution," but says that, although this may be the usual procedure, murders, and therefore executions, are most uncommon.

CHAPTER XI.

THE CENTRAL STATION ESTABLISHED.

THE summer of 1894-5 brought one of the greatest floods on record in the basin of the River Plate. In Matto Grosso the downpour of rain was so great that the river Paraguay became a mighty flood, terrible in its force and greatness, sweeping on in its course cattle, houses, property of all descriptions, and even human beings. Many of the houses in Concepcion were inundated, whilst settlers on the river banks were left without homes or possessions. The Riacho Fernandez site was completely submerged; and as the little band of missionaries rowed down the swollen river they held on to a bough, gazed awhile at the roof of the old Mission-house, just visible above the surface, and thanked God in their hearts that it was no longer their home.

Floods in the Chaco.

The rains from Bolivia came sweeping down along the already full courses of the Chaco rivers; which, checked by the flooded Paraguay, and fed by heavy local rains, overflowed their banks, and turned the surrounding camp into one great swamp.

"We have had," writes Grubb, "much sickness among

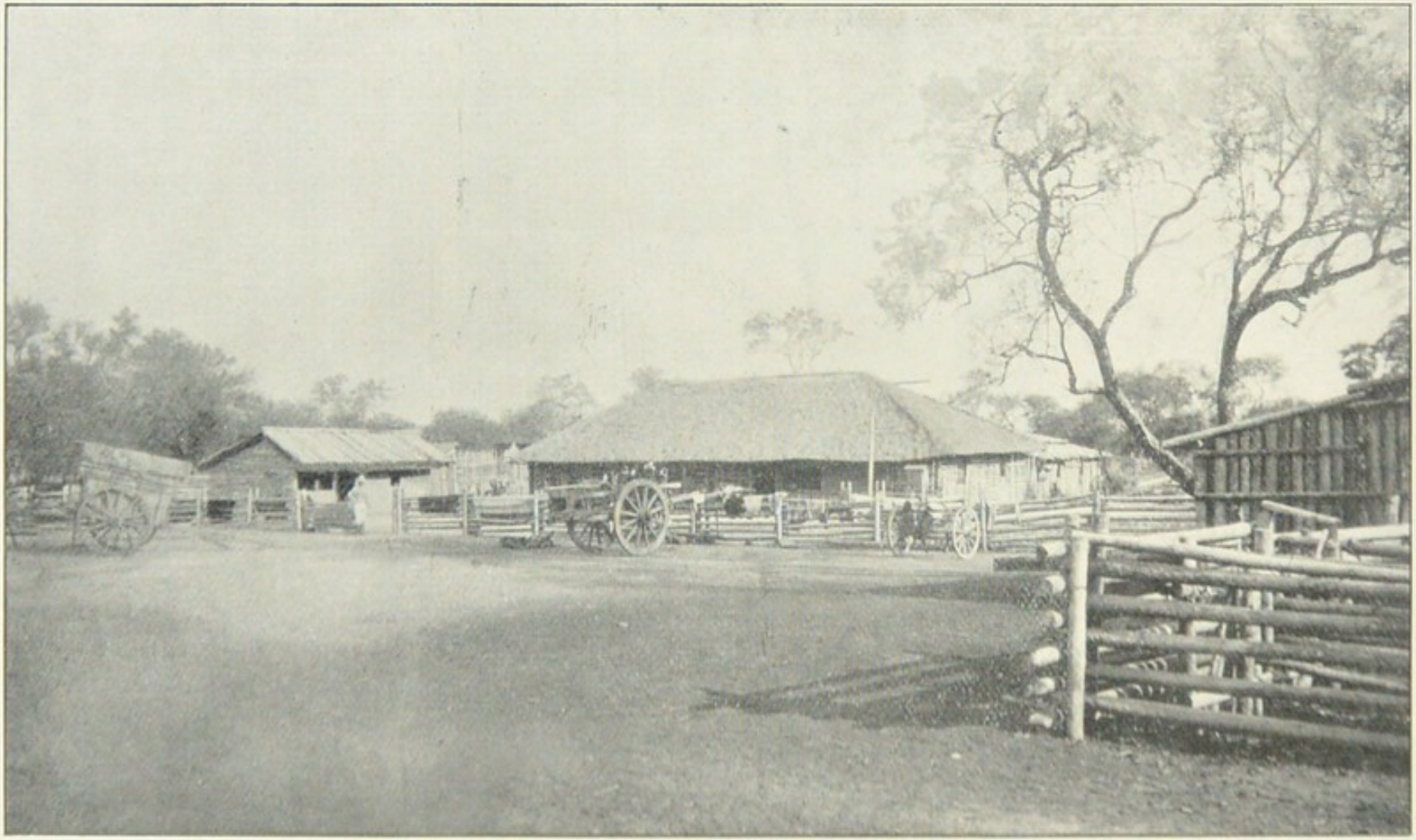
the Indians, owing to the soaking camps and the hot summer. The air has been, and is, full of malaria. However, beyond great listlessness, my companions and self have taken no harm."

Grubb goes on to say that he and his companions felt that their knowledge of the language was increasing, and that they had been able to translate the Lord's

MAKING CHARKI, OR DRIED BEEF.

prayer into Lengua. "The Indian boy Philip," he writes, "has a short simple lesson on some Gospel subject twice a day. He has taken in a good deal of the truth, and his conduct is most decidedly influenced by what he is taught."

One of the assistant missionaries carried on a good work at Concepcion. The business transactions of the Mission were entrusted to his care, as also the



The "Long House," Central Station.

duty of looking after the River Indians. The object aimed at was to prevent them, as much as possible, from coming into contact with the drink and other debasing influences of town life. He visited them in their villages, and found them employment, when they came to the Mission.

The winter of 1895 passed away busily on the part of the missionaries in the Chaco. Some time previously

PALM FELLING IN THE FOREST.

an eligible plot of ground in the interior had been secured for the Central Mission station, and now it was considered safe to begin to build. Grubb took a few selected Indians with him there. First a storehouse was built, which was to do duty as a temporary abode for the missionaries. The difficulty now was to get the Indians to leave Thlagwakhe and settle in this new place. However, when the preparations were completed, Grubb announced to the natives that he and his

Establishment of Central Station.

Bringing in Palm Timber.

friends intended to settle at the new Central station, and practically informed them that they would have to come too. The natives gave in, and, on August 6th, 1895, they carted the whole of their little property from the old station to the new one. It was called *Waikthlatingmangyalwa*, which means "the arrival of the armadillo at the village." It is situated sixty-three miles due west of Concepcion, on a high piece of camp, partly surrounded by a copse and lofty trees. There is a depression in the ground to the south and east, which in the rainy season forms an extensive swamp, and is full of fish.

As soon as possible the missionaries and their Indian helpers cleared a site in the wood, on which to build a permanent Mission house. Palms had to be cut and carried for the walls, and grass pulled for the thatching of the roof; and finally, after a considerable amount of stiff labour, they erected a good house and verandah to which the Indians gave the name of the "Long House." The garden was prepared for planting, and before the season was over, a large area was under cultivation.

Excursions were made to ascertain if a direct cart road from the river could be made to the Central station. Hitherto journeys had been made by canoe to Carayá Vuelta, and then overland along the line of deserted stations. Eventually a serviceable road was constructed by cutting down the palms, and levelling the ant-hills along an old Indian track leading to the river coast station at Riacho Negro.

The Central station proved to be well chosen, and became an attraction for a great number of Indian visitors, whose villages were within easy reach on three

On the way from the Forest.

sides of it. Itinerant trips were made by the missionaries, some of them to the Suhin and Towothli, western tribes, whose languages are distinct from that of the Lenguas.

Mr. Grubb comes to England.

In April, 1896, Mr. Grubb came to England for a much needed rest and change, and was absent from his post for several months. When at home, he acted as a deputation in behalf of the South American Missionary Society, and was the means of stirring up an interest in the welfare of the Chaco Mission in various parts of the United Kingdom. He took this opportunity to interview some of the English landowners of the Chaco, and induced them to give him permission to settle in their territory.

The winter after Mr. Grubb's departure was passed busily by the remaining missionaries in the Chaco. They had many ups and downs, however. A great drought had succeeded the floods of the previous year, causing much suffering and inconvenience to both man and beast; but in spite of many drawbacks some progress was made.

Visit to the Suhin Indians.

Mr. Pride made an expedition to visit the Suhin tribe, and succeeded in establishing friendly relations with them. He thus describes his reception:—

"The land was perceptibly higher as we advanced, and of pleasing aspect. We had left the palm region two days before, and had encountered plains full of quebracho trees; but to-day these began to assume a smaller size, and were being replaced by another tree. The huts of the Suhin were built on a far-stretching, slightly elevated plain, were many in number, and had the appearance of a collection of huge haycocks placed close

Building Operations.

together. We encamped about one hundred yards away under the shelter of some trees, and soon had around us almost the whole population. The chief's son approached us in a stately manner, with fine blankets and white felt hat, being followed by a small train of men, the women coming by another path. Arriving he threw down a present of cobs of Indian corn, and bade us welcome. In a little time I thought it well to pay him a return visit in his toldo, a young fellow, whom I had previously met, acting as my guide. The huts were very

A Suhin Village.

different from the shelters of the Lenguas, being of a beehive shape generally, the thatch coming down to the ground, sufficiently high to stand up in comfortably, but the entrance being so low that I had to get down on all fours to get in, and that with difficulty, whilst the people themselves slid in and out like rats. The huts differed in size according to the number of the family, but each family seemed to possess its own; grandfather, father, and son, with their wives, being together, thus differing from the long shelters of the Lenguas, where many families live together. Entering the chief's hut, I was

bid welcome, and found him to be a very old man, between eighty and ninety years of age. He was surrounded by all his family. I was handed a roasted pumpkin, and, in return, tied a gaudy pocket handkerchief round his neck. He did not understand Lengua, so I had to speak to his son, to whom I made known the nature of my visit."

Studying the Language.

By this time the missionaries had made considerable progress with the language of the Lengua Indians. It was now possible for them to begin holding regular services. Hitherto they had only spoken in an informal or private manner, explaining pictures, and conversing with the Indians; but as talking to the people became easier, they instituted lantern exhibitions, which were well attended. The missionaries publicly denounced sin and witchcraft, and set forth, as best they could, the Gospel of Christ.

School Work.

School-work began to assume definite shape. It had, so far, been very spasmodic owing to the nomadic habits of the Indians, who when they travel about hunting, and attending feasts, take their children with them. But as the missionaries gained their confidence, some of the natives left their children at the station, and then the little ones received regular instruction in reading, writing, arithmetic, and Bible history. It was slow work at first, and trying to the patience of the teachers; but as the pupils began to understand the meaning of each subject taught, the work became lighter, and new boys coming into the school soon grew accustomed to its ways.

The jealousy existing between boys of various tribes was a great difficulty at first. For instance, slight vocal differences in the words were occasions of dispute, and

it was not easy for the teacher to decide which should be adopted. These difficulties were, however, overcome in time as better feelings were awakened in the boys.

Return of Mr. Grubb.

The return of Mr. Grubb, in April, 1897, accompanied by two assistants, was a welcome event for the Chaco Mission.

Visit of Archdeacon Shimield.

In the following spring the Mission was again visited by Archdeacon Shimield.

"I was agreeably surprised," wrote the Archdeacon, "at the progress made in the new station in so short a time. With an immense amount of labour they had fenced in with palms a large enclosure for the stock, including a plantation, as well as corrals close to the village. There is a large substantial building of palms with mud walls, which serves as a store and sleeping room, the verandah being the general dining-room. A roomy kitchen is close at hand, and a large brick oven. The Church had been begun, with a tower of open-work palms, on which is placed the bell which summons all to prayer and work at regular hours.

"The Indians have already built themselves some strong palm-wood cottages, which are inhabited by separate families, a distinct advance on their former mode of living in long flimsy booths, occupied by several families. Some of the Indians are already possessors of a few cattle and sheep, and there is a growing desire among them to acquire more. This should by all means be encouraged, as affording a means of livelihood and enabling them to settle in one place, and thus be under regular Christian instruction and influence.

"Of the Indians the children are the most attractive.

Mr. Hunt gathers them together daily for instruction, and it was charming to see their bright intelligent faces and dark eyes upturned to their teacher as he talked to them.

"The Sunday I spent at the station was a most delightful and interesting day to me. In the afternoon there was a native service in Lengua. A short form of prayer compiled in that language was offered by one of the missionaries. I then gave an address to the Indians, Mr. Hunt interpreting it sentence by sentence. The service was concluded by an extempore prayer in Lengua, offered by Mr. Grubb.

"I think we may see that the Holy Spirit is working slowly, but surely, in the hearts of this people, and we may give Him thanks.

"All this is the bright side of the picture, but there is a dark side, and there remains much to be desired. The superstitious customs connected with curing the sick, and the driving away of evil spirits have still a strong hold over many of the Indians. On several occasions, as we were singing our evening hymn, it was strangely weird and sad to hear the rude chants of the Indians, and the rattle of gourds in a hut on the other side of the village,—Christian hymns on one side, demon worship on the other!

"Then there are some of the Indians who hold aloof, and never join in public worship, nor come for instruction. I believe that private, individual, informal teaching, given during the ordinary occupations of the day, will have its good effect; and as even the newly-arrived missionaries are making progress in the language there is reason for hopefulness."

CHAPTER XII.

ATTEMPTED MURDER OF MR. GRUBB.

> "Thou shalt not live,
> That I may tell pale hearted fear, it lies,
> And sleep in spite of thunder!
>
> I doubt some danger doth approach you nearly:
> If you will take a homely man's advice,
> Be not found here.
> Heaven preserve you!"
>
> "*Macbeth.*"

Attack on Mr. Grubb.

THE history of the Chaco Mission has, up to this point, been devoid of the hairbreadth escapes and startling episodes which give colour to many missionary narratives. Grubb and his friends had worked for several years at a task which, to men less determined, might well have appeared hopeless. Drudgery and privation had been their lot in no small degree, and at times they felt as if they had their lives in their hands; but they had begun to feel secure among the natives, as indeed, they had a right to do. The Indians seemed to take their presence among them as a matter of course, and did not realise how great was the influence

exercised over them by these few Englishmen. Both sides, however, were to receive an awakening which was, in the end, to open their eyes to better things. The following story shows how this came about:—

On the morning of 13th December, 1897, Grubb started on foot from the Central station on one of his expeditions to the interior. The object of this journey was not, as on previous occasions, to make fresh investigations among distant tribes; it was undertaken solely on account of the Indian youth Po-wit whom he had been training, and who was now accused of stealing a gun and other things, and of killing cattle which had been entrusted to his care. Grubb's long acquaintance with Po-wit, and the previous apparent truthfulness of the boy's character, made him doubtful of these charges; so he determined to ascertain for himself whether there was any real foundation for them. He was fatigued from recent journeys and disinclined for starting on another; but he set off, and a few Indians, including Po-wit, accompanied him. Hawtrey also very much wanted to go, but this could not be arranged, as it was impossible to take bedding and food for more than one person.

The party travelled principally by night, as being cooler than by day, and on Saturday, December 18th, they reached Po-wit's toldo, where they spent the Sunday quietly. Po-wit was most attentive and thoughtful, and talked freely of the things which his teacher had explained to him about the Good Spirit. Grubb inquired about the missing cattle; Po-wit said they were at another toldo, but he would go and

fetch them. No words of reproof were spoken by Grubb; everything seemed smooth sailing.

Grubb decided to go a day's journey into the Toba country to see if he could get horses or donkeys; so next morning the party set off early. It consisted of Grubb, Po-wit and several men and lads. No suspicion of harm had crossed the mind of our missionary. Po-wit sent off the men and boys in advance with the luggage, and conducted Grubb by another road along the banks of the Monte Lindo, which river they crossed several times. Po-wit was on in front; then he made some excuse to get behind. Grubb moved on; suddenly he heard a stealthy tread in the bushes by his side. Having no gun he felt that he did not care about meeting a tiger, so he clapped his hands and shouted, and the noise ceased. A few moments later Po-wit reappeared in front of him. Grubb asked him if he had heard the tiger. On they went again, pushing their way through the scrub. Once more Po-wit made an excuse for turning back, and disappeared.

Grubb was snapping off the branches as he went along, and was in a stooping position, when he suddenly heard a tremendous twang, and felt that the point of an arrow was sticking in his back. He had been shot by Po-wit at close quarters, and the twang he heard was caused by the arrow striking one of his ribs; but if ever angel directed an arrow this was guided by one. Had the arrow entered in a slightly different direction it would have penetrated the lungs. The light shaft of the arrow was shivered with the force of the blow. Grubb, not yet suspecting Po-wit, called to him to come and pull out

the weapon. Po-wit's only reply was to shout out, "Oh, Mr. Grubb! Oh, Mr. Grubb!" He then gave a terrified cry and ran off into the wood.

The poor wounded man was now quite alone. He made his way down into the stream, and worked the arrow-head out himself in the water. He then went up the opposite bank; but, suddenly realising that the attack had been premeditated, he retraced his steps to the place where he had left a little bag of biscuits near to the spot where he had been shot. He then re-entered the river and proceeded along its course for some distance, so that Po-wit might not be able to track him. For four hours he dragged himself along with difficulty, and at length reached a pathway leading to a toldo, which proved to be the very one from which he had set out that morning. A friendly Toba Indian ran to meet him when he saw him coming, and once in sight of help Grubb lost all energy, and had to be assisted to the toldo. Here some sticks were arranged as a rough support for his back.

Po-wit had stolen almost everything: food, bedding, boots, brandy-flask, mosquito net and all; consequently Grubb's sufferings were well-nigh insupportable. With the exception of a little wild honey brought to him by the Indians, he was almost entirely without food, and certainly without rest;—bitten day and night by mosquitoes and flies, tormented by the heat and intensely weak, his spirits sank to the lowest ebb.

Next day, however, he felt better, and was able to continue his journey by short stages; this time not alone. The natives were very eager to carry him, and seemed as if they could not do enough to

show their love and kindness. One man came up to him with great emotion flourishing six long arrows, saying that every one of them should pierce Po-wit's body. He then burst out weeping.

No tidings of the travellers had reached the Mission station for more than a week, and one can well understand what were the feelings of the little band of workers when an Indian messenger arrived with the news that Mr. Grubb had been shot by Po-wit, but was still alive. There was a rumour in the air that Po-wit was endeavouring to raise the natives in the west, to come in and sack the Mission; so messages were despatched to the nearest toldos of friendly Indians, for them to be on the look-out to intercept any possible incursion.

Two of the missionaries set off at once to the succour of their leader, the strength of whose constitution they knew to be equal to such an emergency, and, therefore, they did not give up hope. They had the great satisfaction of finding him on Christmas morning at a toldo where he had arrived the night before. With great difficulty he was able to mount the horse which had been brought for his use, and, accompanied by his friends, he reached the Mission station two days later in good spirits, although still very weak.

After his arrival at the Mission the invalid suffered severely from the effects of his wound, and required the greatest care and attention. The symptoms were such that it was feared that a poisoned arrow had been used, but in about ten days he began to improve, and when he got a little stronger he was able to proceed to Asuncion to obtain medical advice.

From a letter written by Bishop Stirling we gather what afterwards happened. The Bishop wrote from Buenos Aires in February, 1898:—

"Mr. Grubb is now in the British hospital in Buenos Aires. When in Asuncion Dr. Stewart most carefully and skilfully examined into the nature of the wound, with its very serious complications, and then sent Grubb down to Buenos Aires for further treatment and change of air. Here, in the British hospital, one of the finest surgeons of the day, Dr. O'Connor, has him under his charge. One of the lungs had to be tapped to relieve it of the liquid that gorged it, and the broken ribs had to be bound up.

"Now no one is so reticent about what took place as Mr. Grubb himself. If I know about his wound and its complications, it is because I was present when Dr. O'Connor examined him and plied him with questions. Almost all else I have gathered from Mr. Hay, and the letters of Mr. Hunt. Calm and patient, yet with an unmistakable ardour for his work, Mr. Grubb fills me with admiration. I saw him after his operation in the hospital, and he looked so cheery and happy with his cigar, that I said:—

"'Of course you have not been operated upon to-day?'

"'Oh, yes,' he said, 'I have; and I am now all bandaged up, and feel like a board.'

"'Was the tapping of the lung painful?'

"'Oh, a little; not worse than having a tooth out.'

"Thus lightly he treats all that has happened. The lesions of the lung will take some time before they are removed, but Dr. O'Connor thinks Mr. Grubb

should go to the hills about Cordoba, where the air is dry and light. Dr. Stewart advised a voyage to England, but Dr. O'Connor thinks that would be better after his lungs are a little less delicate. But, at any rate, it is certain he ought not to return to the Chaco until September next. The climate would be too trying for his present delicacy."

Later on it was recommended that Grubb should go to England for complete change and rest, but though every preparation was made, he finally gave up the idea and returned to the Chaco.

Once more amongst the scenes of his labours Grubb discovered that the attempt on his life had had far-reaching consequences. The would-be murderer had been lynched by his own companions. He had been invited to a feast at an Indian village, and when half-tipsy had been knocked on the head and stabbed by the preconcerted action of three men belonging to his own and another tribe. His body had then been placed on a fire and burnt to ashes.

One naturally seeks to know why Po-wit should have suddenly cast away all his privileges and opportunities, and attempted the life of a man who had proved himself to have been in every way his friend. The only explanation seems to be that, in spite of his cleverness and apparent comprehension of Christian principles, there had still remained at the bottom of his heart a fearful belief in his old superstitions. Some time before, Po-wit had dreamt that Mr. Grubb was going to shoot him with a gun, as a punishment for the stealing and eating of his cattle. The dream had had a great effect upon him, because, like a true Indian, he had believed that

it would really happen. Probably this may have been the reason why he stole the gun in the first instance, his evident intention having been to use the instrument of his dream against his supposed enemy. But his theft having been discovered, he had had recourse to the next best weapon, a bow and arrow. Bad though his act had been, its villainy is somewhat mitigated when we consider that, from an Indian point of view, it had been done in self-defence. This incident illustrates the difficulties with which missionaries have to contend. When we remember that the origin of the whole affair was but a *dream* acting upon a guilty conscience, the awful conclusion of his own life seems to be the saddest part of the story. Idols of wood or stone could be defied and proved helpless, but the mysterious, inexplicable influence of dreams is so strong as to be almost impossible to overcome.

For the missionaries themselves, however, good arose out of evil. In the wide-spread grief and anger of the natives, they saw an unmistakable proof of the love the Indians had for their teacher and friend. A wave of enthusiasm for the Mission and all connected with it seemed to permeate the community. They were more anxious to learn and readier to attend the services. People from far away had heard of Grubb's wonderful escape, and came to see and hear the man who had so miraculously been delivered from death. They seemed really to think of him as having been raised up from the dead, and used the expression "He is *new* again."

CHAPTER XIII.

SOME OF GRUBB'S INDIAN FRIENDS.

BLACK FLY is a young man of about eighteen years of age. We knew him first when he was a little boy of eight. He was the son of the chief of the Paisiaptos, or Black Fish tribe. He has been almost continually under our influence for the last ten years. As a child he was peevish and petted, and possessed of a low mind. When he grew up he became frivolous and conceited, and we had frequently to deal very firmly with him, in order to keep him within bounds. His people were extremely superstitious and conservative in their ways, and this told upon him. I remember, in 1897, taking this boy a journey with me into the Kilyamook country. He was a great trouble to us, being terribly afraid of these reputed savage people. At the time of his birth his own people had been at war with them, and the enemy had taken from them three human heads with which to adorn their village.

Yin-Siait, or "Black Fly."

Black Fly was continually informing us that we should all be killed, and, as a matter of fact, we did get into trouble in that country, though, fortunately, it did not amount to anything serious.

On his return the poor fellow became ill. His complaint was that three devils in the form of young cats had entered into his body, and taken possession. It was useless to comfort him, or convince him of the fallacy of his belief. Nothing would satisfy him, or his people, short of calling in the celebrated witch-doctor, who made a speciality of cats. The famous man professed to extract the animals from the boy's body, and the patient, having firm belief in the operation, which was nothing more or less than a downright piece of humbug, speedily recovered. I myself was perfectly convinced that he was only suffering from a severe attack of indigestion, for he was rather given to overeating.

Later on, however, Black Fly came under the influence of Philip and the others, and grew to believe in Christ. His life became very much changed. I took him as one of my companions when we brought poor Mr. Mark, who was very sick at the time, over the river. I went on in front with Black Fly, and we were about two miles ahead of the party. It was about one o'clock in the morning, and as we walked on through the silent country in the still darkness of a tropical night, the lad was bitten by a poisonous snake. He sank upon the ground, and asked me when I thought he would die. I cheered him as well as I could, but told him that I thought the bite might prove fatal. Everything that could be done I did for him. The others came up in time, but while he was still alone with me, he told me that he was not afraid to die, as he believed that on departing he would go to be with Jesus. I am glad to say that the boy recovered. On his return to the village he told the people during a service that his God had spared his life, because He had work for him to do, and

he desired to do it. Black Fly is an example of the power of the Gospel over apparently weak and frivolous characters.

Yant-Askuk, or "Big Beetle."

Big Beetle was a chief of a powerful clan on the borders of the Towothli country. On my first meeting with him he gave me a hearty welcome, and insisted on my sharing his own bed that night. He treated me very well during my stay, offered to make a feast and supply plenty of drink (a favour I declined), supplied me with fresh horses, in order that I might visit the surrounding country, and took scrupulous care of the things I left in his charge. We became warm friends afterwards. He had a very nice wife and a charming daughter, and the whole family visited the Mission station many times. His daughter afterwards married the brother of the Christian teacher, Philip, but, I am sorry to say that she died shortly afterwards.

Big Beetle took the death of his child so much to heart that he forsook his own race, and went to live on the river banks. After a time he determined to return to his own clan, but life appeared to have no further charm for him. In his grief he made up his mind to put an end to himself, so he sought out a poisonous snake, and allowed it to bite him. Refusing all remedies, he died.

Such cases of suicide under extreme grief are not unknown among the Indians, and this clearly shows us that they have keen feelings, equal in many respects to our own. Had this man received the Gospel in time, he would, doubtless, have looked upon his loss in a different light, and might have exercised a powerful Christian influence among his people.

Old Grandfather looks as like a skeleton covered with parchment as it is possible to be. He is a greedy, crafty, hypocritical old creature. Although we have been trying to teach him for some time, and he has had the Gospel declared to him in his own tongue, he has refused to be influenced by us at all up to the present time, and, in spite of all our kindness and efforts on his behalf, remains hardhearted, and also endeavours to prevent others from following in the right way. In a previous chapter mention has been made of the cruel mutilation sometimes practised upon sick people. Atai-wangam was the author of a crime of this nature, and the victim was no other than his own wife. The poor woman was ill, and he concluded that she was about to die. He had her removed outside the village, and then with a knife, which he had borrowed from a companion, opened her side. He then thrust into the gaping wound some broken stones, dogs' bones, etc., and covered up the wound with a piece of tin which he had picked up. Then he went away, and left her alone to die in agony. Such are the cruelties of the heathen! We can only wait, and hope that this hardened old man may, at length, perceive the error of his ways, and that God in His mercy will soften his heart, and suffer him not to reject the hope of salvation which is continually offered him.

Atai-Wangam (Old Grandfather).

The mother of Soyabam is a bright, clean, handsome and intelligent woman. She has been, for at least fourteen years, a faithful wife. I have known her since 1890, but, in spite of her good qualities, she was, for a long time, hardened and defiant. On one occasion she cruelly put to death one of her little children. When

Soyabam-Inkin (Mother of Soyabam).

I taxed her with it, she told me to my face that she was not at all sorry for her deed, that she wanted none of my interference, and that she would do the same thing again whenever she felt inclined. The allotted punishment which her community, Indians and missionaries combined, were enabled to adminster, was merely a species of boycotting, but it was inflicted upon her for six months. It had very little effect upon her, but acted as a deterrent to others.

Time passed on, and Soyabam's mother, whom we regarded as hopeless, has become our brightest Christian woman. Her husband is a witch-doctor, and has been a great hindrance to her. I am glad to say, however, upon her own authority, and that of others, that she has never ceased to pray, and struggle to do right. She has been a great help to me in my work with the women. Her failings are many, her weaknesses great; but, remembering her circumstances, one is filled with pity and long-suffering kindness towards her, and must strive by sympathy to enable her to fight her terrible battle for the truth in Christ.

Yaho-Ingyispuk (Stork-neck).

Stork-neck, who is an old man, is one of the most important chiefs in the country. He has been a great warrior in his day. The first time I met him was in 1890, and then I could only make myself indistinctly understood. He had no idea whatever of the purpose for which I had come, yet, when I told him I intended to speak to the Great Spirit, he commanded his people, men, women, and children, to sit round in circles, and all was as quiet and orderly as the best appointed congregation till I had done.

On two or three occasions, without our knowledge,

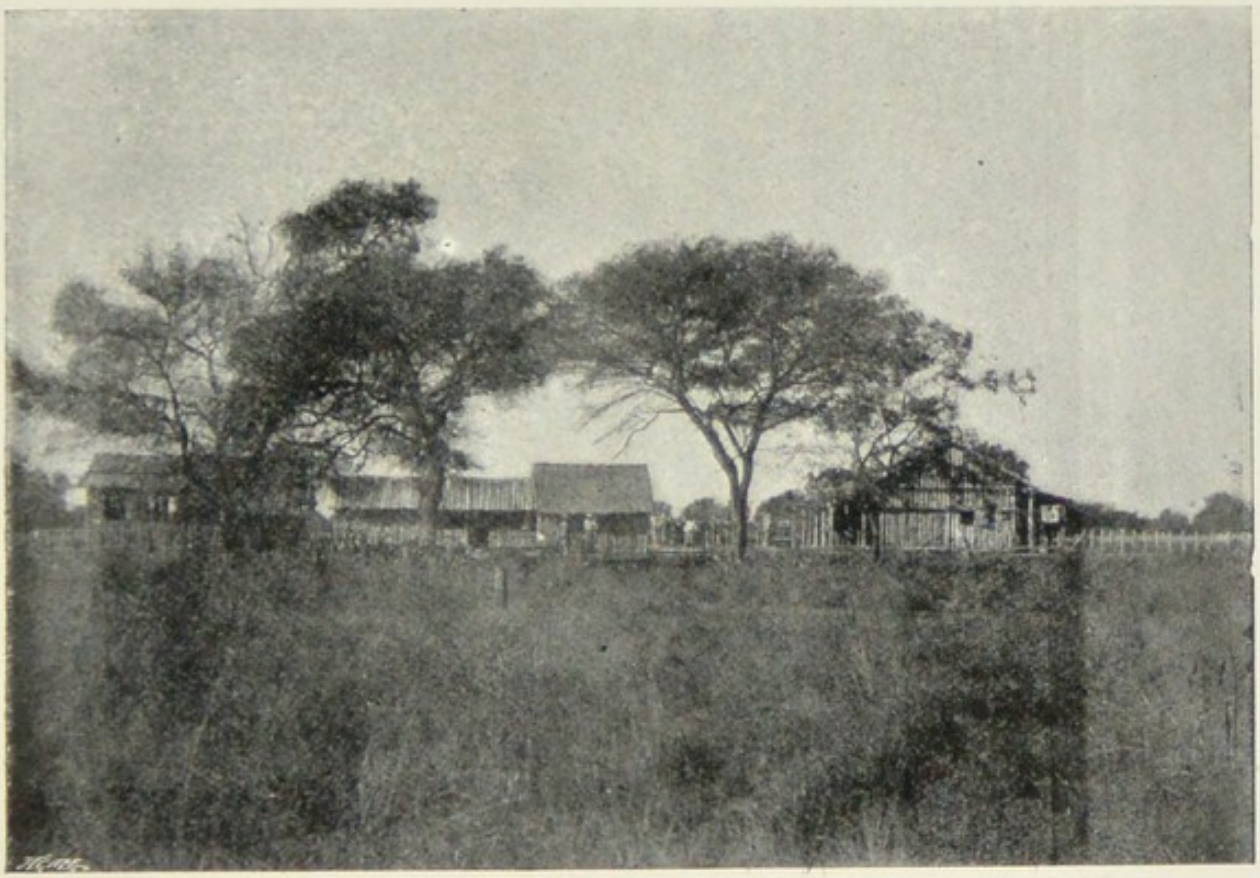
this old chief sent an armed party to protect us from injury. He always gives us a most hearty welcome when we come to his village, and is in every way one of the most amiable men I have ever met with. Strange to say, this otherwise promising old man has made no advance whatever towards accepting the Gospel.

CHIEF MECHI.

Mechi is a young chief of great promise. He is very intelligent and anxious to learn, and to adopt anything that will be of temporal benefit to his people. He has been most faithful to the Mission ever since we came in contact with him. He is very honest and trustworthy. We have left sheep and cattle in his charge for some

Cacique Mechi (Guarani word for "small.")

years; and have every reason to be satisfied with the way in which he has dealt with us. He has greatly improved his own village, imitating, as far as possible, the Mission village of Waikthlatingmangyalwa. I believe he has done his best to put down infanticide in his tribe. On one occasion, when I passed through his



MECHI'S TOLDO.

village, he brought out all the young women who had become mothers since my last visit, and made them show me their children, triumphantly telling me that that was the practical way in which he and his people attended to our teaching.

On another occasion I paid Mechi rather a sudden visit. About a mile from the village I met two girls, who,

instead of coming forward, and accompanying me gleefully back in the usual way, ran off as if terribly frightened. I thought something must be wrong, and accordingly kept my eyes and ears open. On reaching the village I found only the chief, one or two men, and a few young women. I asked Mechi where his people

GROUP AT MECHI'S TOLDO.

were, and he told me that they had all gone fishing. He seemed anxious to see me depart on my way, contrary to his custom, as he is generally eager to keep me as long as possible. But having no intention of making a hasty departure, I hung round about. My ear, long accustomed to the guttural sound of drunken singing, speedily informed me that in the wood at the back of

the village, were some men who had imbibed, not wisely, but too well. On making inquiries I found that when the girls brought the tidings of my arrival, most of the men had been engaged in a drunken feast. Mechi, fearful of having this state of things discovered, as our law is strongly against it, made the old women and all the sober men, who could be spared, carry off the drunkards by force, and hide them in the forest, where they were doing all they could to stop their mouths!

This young man has shown no very apparent desire to become a Christian, but he is a hopeful case, and we trust, before long, to welcome him as a fellow-believer. A Mission Station, with the necessary buildings, has now been established at his village.

CHAPTER XIV.

PROGRESS OF THE MISSION.

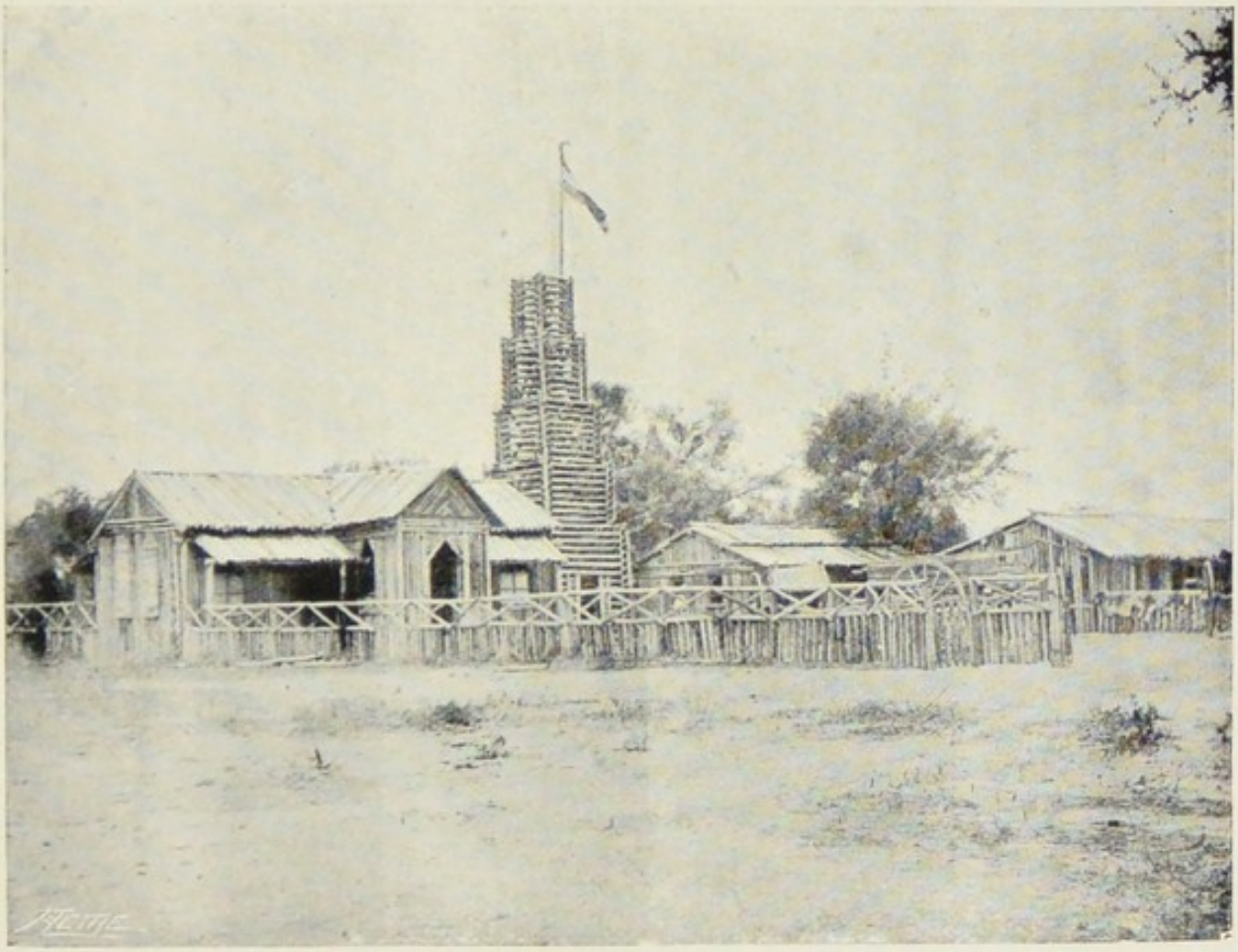
> "What though there still need effort, strife?
> Though much be still unwon?
> Yet warm it mounts, the hour of life!
> Death's frozen hour is done."
>
> M. ARNOLD.

THE work in the Chaco went on slowly, but steadily, during the next few years. Stories of ups and downs could be multiplied indefinitely, but some few of the events are too full of interest not to be related here.

Building and Dedication of a Church.

The building and dedication of a church at the Central station marks an era in the history of the Chaco Mission. The sacred edifice is made entirely of palm timber, in shape like an English Church, with a high-pitched roof, pointed windows, and a square tower of open work. In the tower is a bell summoning all to prayer and worship, and announcing the regular hours for work. At first there were no seats; the floor is of dried earth, and the natives squat upon it, but palm-timber benches have now been provided. Archdeacon Shimield, who visited the Chaco in October, 1898, for the opening

ceremony, wrote:—"It was to me an occasion of thrilling interest, this dedication of the first Christian church in the wilds of the Chaco—a church built by the Indians, by their own desire, and by their own hands. We cannot but lift up our hearts in thanks-



CHURCH, CENTRAL STATION.

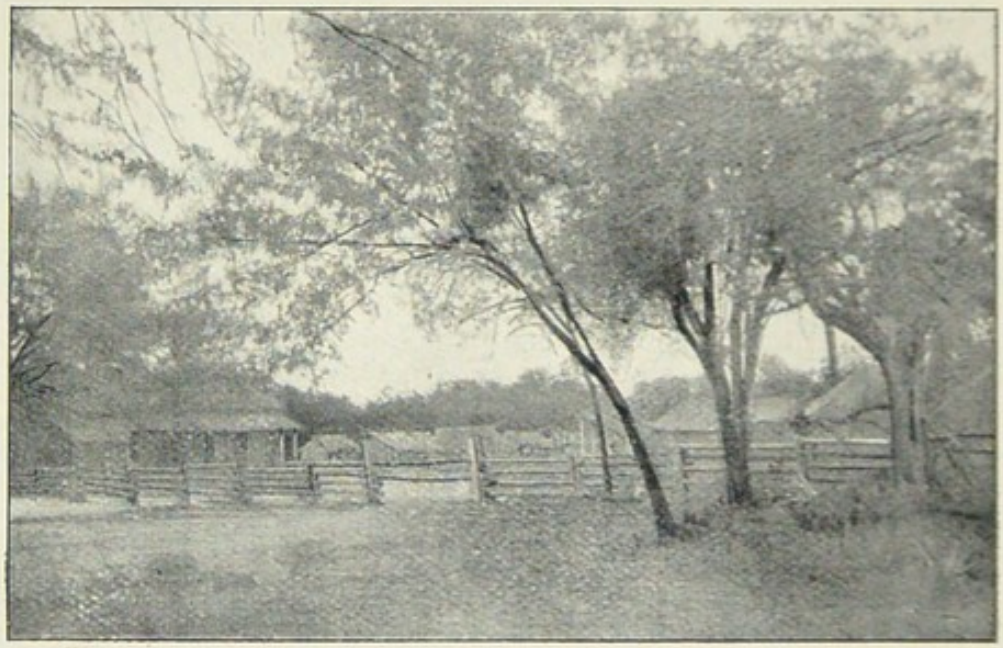
giving for this proof of God's work, and the assurance it gives that the teaching of the missionaries has been blessed."

In the following year Bishop Stirling cheered the missionaries by his presence at the River station. All the members of the staff journeyed from the interior to

greet their chief pastor, and they were accompanied by seventeen Indians. It was on this occasion that the baptism took place of the first two Indian converts, Philip and James. We shall have more to tell presently about these and other Indian lads who have become Christians.

Bishop Stirling's Visit.

A more recent visitor to the Chaco was the Rev. E. P. Cachemaille, Clerical Secretary of the South



AT THE CENTRAL STATION.

American Missionary Society, who went out to make a tour in South America among the Society's Mission stations. Speaking of a baptismal service which he conducted at the Central station on Sunday, October 14th, 1900, Mr. Cachemaille said:—"This has been a memorable day in the history of this Mission; three Indian boys, John, Thomas, and Andrew, have been baptised, these being the first baptisms that have taken place in the church

Mr. Cachemaille's Visit.

built by the Indians. It was profoundly touching to see these three, formerly heathen lads, bowing their heads to become Christ's followers, amid the deep silence of their fellow-tribesmen looking on, and in presence of the Mission staff, by whose labours they have been taught. It gave one such a visible and practical proof

FIRST FIVE BAPTIZED LENGUAS.

James. Philip. Thomas.
Andrew. John.

of the power of God's grace and Spirit in gathering out His people from any branch of the human family."

Instruction.

In addition to private instruction and school teaching, regular evening services and Bible-classes for men and women are provided. Those who have attended the services regularly have grown in grace and knowledge.

One day Philip gave a graphic description of the enemy of souls, as he appeared at the Temptation:—"Away there in the loneliness of the desert, Jesus Christ abode with the wild beasts. Hungry, tired, and thirsty, He sat alone. The Bad Spirit paid a visit to him. He went not as a proud chief dressed in smart garments, but like a labouring man. You have seen the Paraguayan boatmen with their shirts thrown off and their trousers tied up at the knee, with dark faces without paint or feathers, working away at the river. That was the form the Bad Spirit adopted when he sat beside Jesus Christ. He took up a stone. 'You say you are God's Son, turn this stone into bread, and satisfy your hunger,' said the Bad Spirit, long ago." Then followed a true description of the conversation.

The coming of Christ and the joys of heaven are fruitful subjects for discussion. "When we heard of the near approach of Mr. Cachemaille," said Philip to some of his companions, "a number of us mounted our horses, and the rest of us went out on foot to meet him. Now suppose you heard the news of Jesus Christ's coming, would you rejoice at the news? Would you saddle up your horses, or go on foot to meet Him and His train? Would you rush to the wood and hide yourselves? Would you want to go back with Him to His country? Perhaps you would be afraid. Why do you serve the Bad Spirit? His is a bad country, dark, hot, and waterless. No food there, no sleeping-places, but savage men and beasts abound. Heaven is quite different. The food is plentiful, and the water sweet and abundant. Here the ostriches are comparatively rare; but in heaven they are fine and numerous."

NATIVE TOLDOS, CENTRAL STATION, 1895.

On another occasion this young man gave quite a long address to his fellow-Indians. The audience was large, and included many strangers, who listened very attentively to the story of the Cross, told in graphic words and earnest tones in their own language by one of their own people.

Another lad remarked on one occasion:—

"Jesus Christ worked as a man when He lived on this earth, and though the Bad Spirit tried continually to spoil Him, he was unable. Jesus Christ made tables and chairs, planed boards and sawed beams, carried palms," etc.

The old people are very ignorant, and cannot grasp intelligently all that is said. One of the missionaries, speaking to several of them, said that heaven was a nice place, but far away. "I am very old, and cannot travel far. I should be tired before I reached it, so I do not wish to go," replied one of his aged listeners.

Industrial Improvement.

Meanwhile, industrial improvement among the Indians has been going on apace. In years gone by one would meet with such remarks as these, from a fine young fellow, when asked to work:—"I am a chief with many followers. I am proud, and have a smart blanket, and do not intend to work." In fact, the Indians were not only unwilling, but incapable of manual labour. They soon tired of any employment, and were ignorant of simple station or transport work. In former years the missionaries had to do the lion's share of the labour, while the Indians stood still, gazing with open mouths, or placed themselves in the way of those who were willing to work. But now there is a different state of affairs. The Indians can catch their

own bullocks, yoke in their teams, drive the carts, and attend generally to the animals. A missionary accompanies the train of carts to overlook the drivers, to be at hand in case of difficulty, and to hold services in the evening. What a contrast to the early days, when the missionaries had to rush through dewy grass, or mud, to catch the bullocks, and yoke them to the cart; then drive them through the flooded camp, unload and raft the goods over the streams, and do everything themselves! The men on the station undertake the drawing of water, the cutting and carting of firewood, the milking of the cows, and the shearing of the sheep, the herding of the cattle, flocks and horses. They assist with the branding of animals and the curing of sick ones. A certain amount of supervision is required, but what a burden is taken from the shoulders of the missionaries in respect of hard manual labour! Not only have the Indians improved in the working of animals, without which the missionaries could not live in these parts, but they have increased their own flocks and herds.

The boys work in the garden, help in the kitchen and house, draw water, lend a helping hand with the work of building, attend to the cattle, milk the cows, take the horses to water, and are always obedient and willing to do whatever they can to assist.

The girls are less intelligent than the boys. Efforts are made to teach them reading and writing, but it seems more important that they should be trained in Christian ethics, and that they should learn practical work. They are taught to wash clothes, to sew and spin, and to make themselves generally useful in the house and kitchen. It is difficult to retain any influence

over them after they marry, which they often do at fourteen years of age.

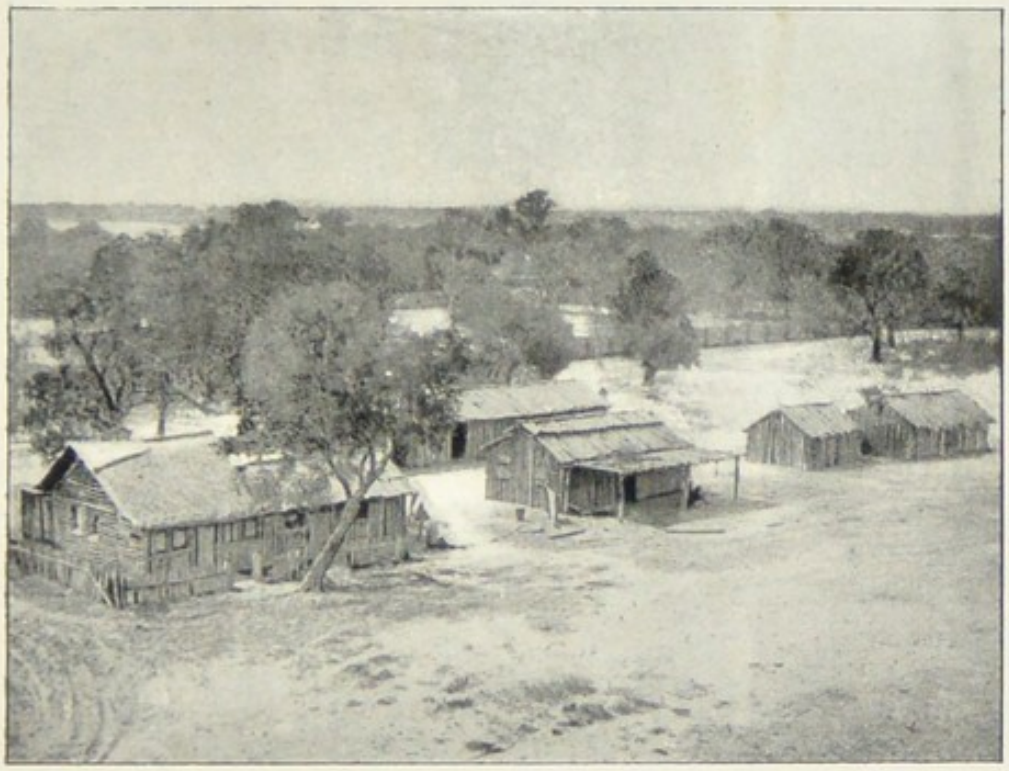
Some of the Indians have built houses for themselves, and in several instances they have employed and paid their companions to help them. Not many years ago the Indians could not be trusted to take in or bring out the mail. On one occasion they burnt a number of the newspapers because they were too heavy, but now they carry letters between the Central and Western stations, very carefully and swiftly, and take the mail to the coast. Much more could be related to show how much the Indians have benefited by the training they have received.

Sunday Observance.

There is a noticeable improvement in the observance of Sunday. It is necessary to employ a few workers on the Saturday, and on Sunday the animals have to be attended to; but, as far as possible, Saturday is kept free from outside work, and this has become a well-recognised rule among the Indians. Early on a Saturday morning, therefore, the women go off in companies in search of palm "cabbages," roots, vegetables, or wild fruit. The men separate, and wander away to the forest or to the swamps, in quest of game or fish, returning late in the afternoon with the products of the day's hunting. On Sunday the report of a gun is seldom heard, nor is the hunter seen to start off with his bow and arrows. It is observed as a day of rest. The congregations at the services are always good. The boys are gently checked when at their games, so that the Sabbath is now well, but not strictly, kept. It would not do to oppress the Indians with burdens too heavy for them to bear, but they are taught to abstain from work and boisterous play on

God's day, and to think upon Him and His Commands. The boys often take out their translations and read to one another, and scriptural pictures are looked at and discussed after Sunday School is over.

The Indians think slowly, and it has taken them a long time to arrive at a clear understanding as to the



CENTRAL STATION, FROM CHURCH TOWER.

object which the missionaries have in view in going to reside amongst them. One of the most potent in-

Extension of the Work.

fluences to bring about this happy result has, undoubtedly, been the intercourse of the missionaries with the people themselves. Indians from a distance frequent the Central station, bringing with them articles to barter for foreign goods. While they are there they see what is going on, and get to

know all about the plans, purposes and work of the missionaries. They return to their homes, some of which are 150 miles distant, and detail to their friends all that they have seen and heard, not in vague generalities, but quoting word for word what has been said to them, and describing most minutely all the insignificant actions of the missionaries' daily life. Thus the missionaries are known by reputation in regions which they have never visited, and their ways and words influence people they have never seen.

A young chief, returning to his people, came to a missionary and said, "I want instruction in the 'words,' so that I may be able to teach my followers on my return home." He has taught his people what he himself has learnt, and conducts evening prayer at his village.

Itinerating work is still going on. Formerly, when passing through a village, the missionaries found it very difficult to begin a service, but now the people expect and ask for one.

Increase of Converts.

The number of Christian adherents continues to increase. Philip and James, who have stood firm since their baptism, have grown in the knowledge of the truth, and are earnest in declaring the same. They are not perfect, but on the whole, they have been praiseworthy in their conduct, and a notable change has taken place in their lives.

Mention has already been made of the baptism, by Mr. Cachemaille, of the three boys, John, Thomas, and Andrew. Since then several more have been baptised, including Manuel, his wife, Philip's wife, Philip's little son, Manuel's daughter, and the young girl Celia, the first female convert baptised. Philip's brother, Manuel,

BENJAMIN.

is clever, strong in character, and acquainted with the manners and language of the Paraguayans. He was one of those who most opposed the Mission work in the early days. He plotted against, and annoyed the missionaries, doubted the truth of their message, and scoffed at their faith and work. He was looked upon as generally objectionable; but being a clever workman, he always held a place amongst the Mission community.

Another promising Indian is Potstriker, who hails from the North-Western village of Redwater. He is a thick-set, strong young man, and is in every way a contrast to Manuel. He is dull and heavy, and much patience has been needed to teach him even simple truths. Though slow to understand, he is quick to make known to others what he has grasped. In this respect he has surprised his teachers. Not only when he has the moral support of the missionary at his side, but in season and out of season, amongst his own people, and in the midst of strangers, he is the same earnest and natural evangelist. Quite as a matter of course he will go through the usual etiquette of a visitor on arriving at a toldo; talk and smoke, and then proceed to give out the news of the Gospel, in the same naïve manner as if he were telling the everyday doings among his own

friends. After a missionary has spoken, he will sometimes very quietly explain in his own way what the matter was about, smoking a pipe or drinking maté at the same time. His life corresponds to his teaching, and in his simple way he is doing a great deal of good. Two of his favourite subjects are the Flood, and the story of the Prodigal Son. He narrates the parable by starting the Prodigal off on a visit to a distant town, carrying with him beads and knives, a good blanket and walkingstick, and after telling about his stay among foreigners, his loss of goods and money, he describes the sack thrown round the penitent, and his hot journey home. The dogs bark, and the news is announced "A visitor is coming." The father recognises his son, and shouts to the elder brother to go to the yard to choose a fine fat calf and make ready a feast.

Conflict with Witch-doctors. Death of Andrew.

Andrew did not long survive his baptism. The professors of witchcraft had been thoroughly roused by what had been taking place. They were determined to assert their claims, and to oppose the youthful soldiers of Jesus Christ, who had solemnly promised to fight under His banner.

All the principal members of the Mission staff were absent from the Central station, having gone to escort their clerical visitor to the Coast, when Andrew was taken ill. He was brought into the house of one of the missionaries and carefully attended to. He soon became much worse, being in a high fever and quite delirious, and had to be constantly watched. His father was sent for, and several Indian visitors came to inquire after him, including an old witch-doctor and some of his supporters at the station. The school-boys, and a few

young fellows, were the only representatives of the Christian community. Fears were entertained, and not without reason, that the boy had been poisoned, especially as there were ominous mutterings of a coming storm.

During the afternoon the people visited the boy, and hinted that he should be taken to their own village. In the evening, after the Indian service, a formal deputation waited upon the missionaries left in charge. They demanded that the boy should be taken to the village and cured after their own fashion. The deputation consisted of ten men, headed by their chief, as they termed the witch-doctor. One of them might have been called The Orator, for the language, etc., he used was of the choicest of the narrative style. Two others were known, respectively, as The Wit, because of his sarcastic style, and The Pessimist. These were prominent men of evil character ; two of them were known to have been guilty, among other black deeds, of murdering their children. Never had the Indians seemed to be more malignant—one might say, Satanic. Stern, ugly countenances, and sarcastic words were in evidence, and the battle between right and wrong—Christianity and witchcraft—began. Chanting for the purpose of healing the sick had been abolished at the station for some time. Was it to be allowed to start again? Should the witch-doctors be allowed to take the poor lad away and kill him with their infernal practices? Was it right to allow a baptised Christian, unconscious and suffering, to be ill-treated by the emissaries of the devil? The path of duty was clear, but difficult to follow. Two or three lads and four missionaries were arrayed against ten strong men, who would be supported by the majority

of the population! If force were to be used, the victory for the enemy would be an easy one.

The Mission party talked; the witch-doctor and his many followers threatened. With no uncertain sound did they bring forth their arguments. It seems an Indian chief at the station had lately died from the bite of a venomous snake. "The missionaries had killed the chief," it was affirmed; "now they were killing the boy, and desired to kill all their Indian friends." The deputation went on to say that the father of the boy would appear presently with a strong party, and if he found his son dying, he would soon make an end of the missionary staff. They also affected to fear the father's anger against themselves, and drew a vivid picture of the consequences.

The questions which filled the minds of the members of the Mission party at that anxious moment were:—Should they be determined to hold out at all costs? or should they grant the enemy their desire? The Indians implied that no witchcraft or singing would be indulged in—they said they only wanted to watch the spirit ascend when the death took place. They were then asked if they would solemnly adhere to their statements, and the fierce gleam of malignant joy that came into their faces at once aroused suspicion; and it was felt, that, live or die, the enemy must not gain the day without a bitter struggle. A Christian boy was taken aside and consulted. "Did they mean to perform their superstitious rites?" Without hesitation he replied, "Yes; let the boy remain where he is." A hint was given, and quickly all the friends of the missionaries—weak, sleepy little schoolboys—came trooping in, determined to stand by and guard the sick lad. The

enemy were nonplussed, and retired scowling, angry, and threatening vengeance. They were expected to return with reinforcements at midnight; but, though the boys patiently awaited their arrival, the night passed without incident.

Next morning a messenger was sent off to recall Mr. Grubb, Dr. Lindsay, and Philip. This evidently upset the people's arrangements, for they completely turned round and desired to be friends. It was a day of unrest, and the father's arrival was anxiously awaited. He came about three o'clock in the afternoon, and was met in the distance by the witch-doctor. At first he wanted to take the boy to the village; but after he had seen him, and had been kindly spoken to, he was greatly touched, and said the boy should remain if he might stay with him. This request was gladly acceded to, and in the evening the boy's father, the witch-doctor, and a young Indian, took up their position by the bed, while two of the missionaries watched to see that no charms were used. The boy grew worse, and towards midnight gave a great struggle. At three o'clock he became much worse, and about half an hour afterwards his soul passed away to be with Christ, into whose name he had been baptised only eight days before. When the three Indian watchers saw the death-struggle approaching, they rushed from the room in terror, fearing lest some harm should befall them from the boy's spirit.

The missionaries waited till nine o'clock in the morning for the arrival of Mr. Grubb and Dr. Lindsay, but could do so no longer, so they started for the grave-yard, and placed in the ground the mortal remains of the dear lad who had won their affection and encouraged them by his consistent life and words. A great number

of people followed to the grave, where a short address was given. The father, terrified and saddened, did not wait for the burial, but went off in lonely grief, before the sun was up, to his home.

The next night the witch-doctors practised their tricks to startle the lads and young people. Figures of the dead boy were seen moving about the village. Peculiar lights were observed, pieces of the roofs of houses fell down, and other expedients were resorted to to frighten the people. On Wednesday afternoon Mr. Grubb and Dr. Lindsay arrived, and little by little the unrest and storm subsided. The members of the deputation were solemnly admonished. The strain, for the time, was over; but the enemy may stir his servants up again to work their evil purposes. However, "Our God is able to deliver us out of their hands," and

> "Though the warfare be weary, the trial be sore,
> In the might of our God we will stand;
> Oh! what joy to be crowned and be pure evermore,
> In the peace of our own Fatherland."

CHAPTER XV.

DR. LINDSAY'S MEDICAL REPORT ON THE CHACO MISSION.

DR. J. W. LINDSAY, who has since retired from the Mission, made the following report for the twelve months to April, 1902.

Not so very long ago the Chaco was regarded as a veritable "white man's grave." The man who ventured to penetrate into its unknown interior was solemnly warned of the almost inevitable death-trap he was entering. Even so recently as September, 1901, an intelligent North American in Asuncion, whose business required him to take a journey into the Chaco, confessed to me his misgivings "in view of the deadliness of the Chaco climate."

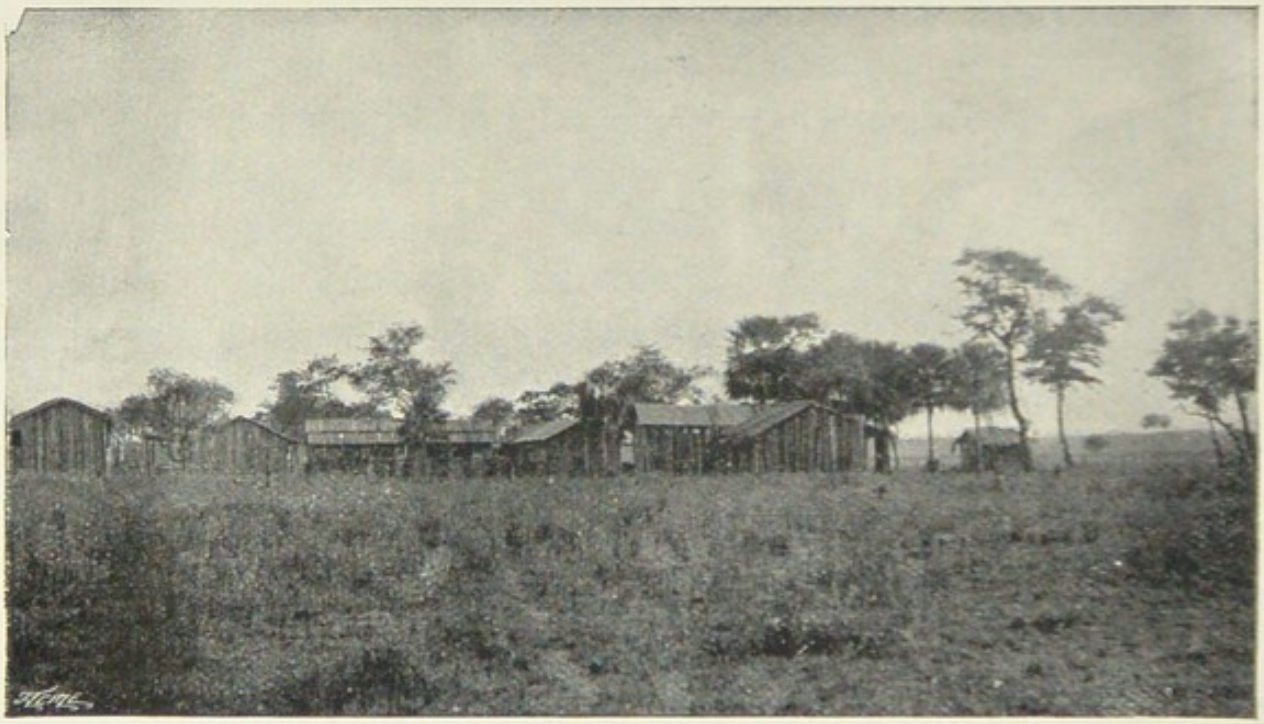
Climate.

Until recent years the Chaco was a "closed land," unknown and shrouded in mystery, and fertile imaginations have attributed to it, among other things, a deadly climate.

That the climate, although sub-tropical, is a comparatively healthy one may be assumed from the follow-

ing facts:—1, the prolonged service of the older members of the staff, and their preservation in health, although exposed to almost unheard-of privations and hardships; 2, the absence of any mortality from climatic disease in the history of the Mission staff.

The River or "Coast" station is situated opposite Villa Concepcion, on the right bank of the Rio Paraguay.

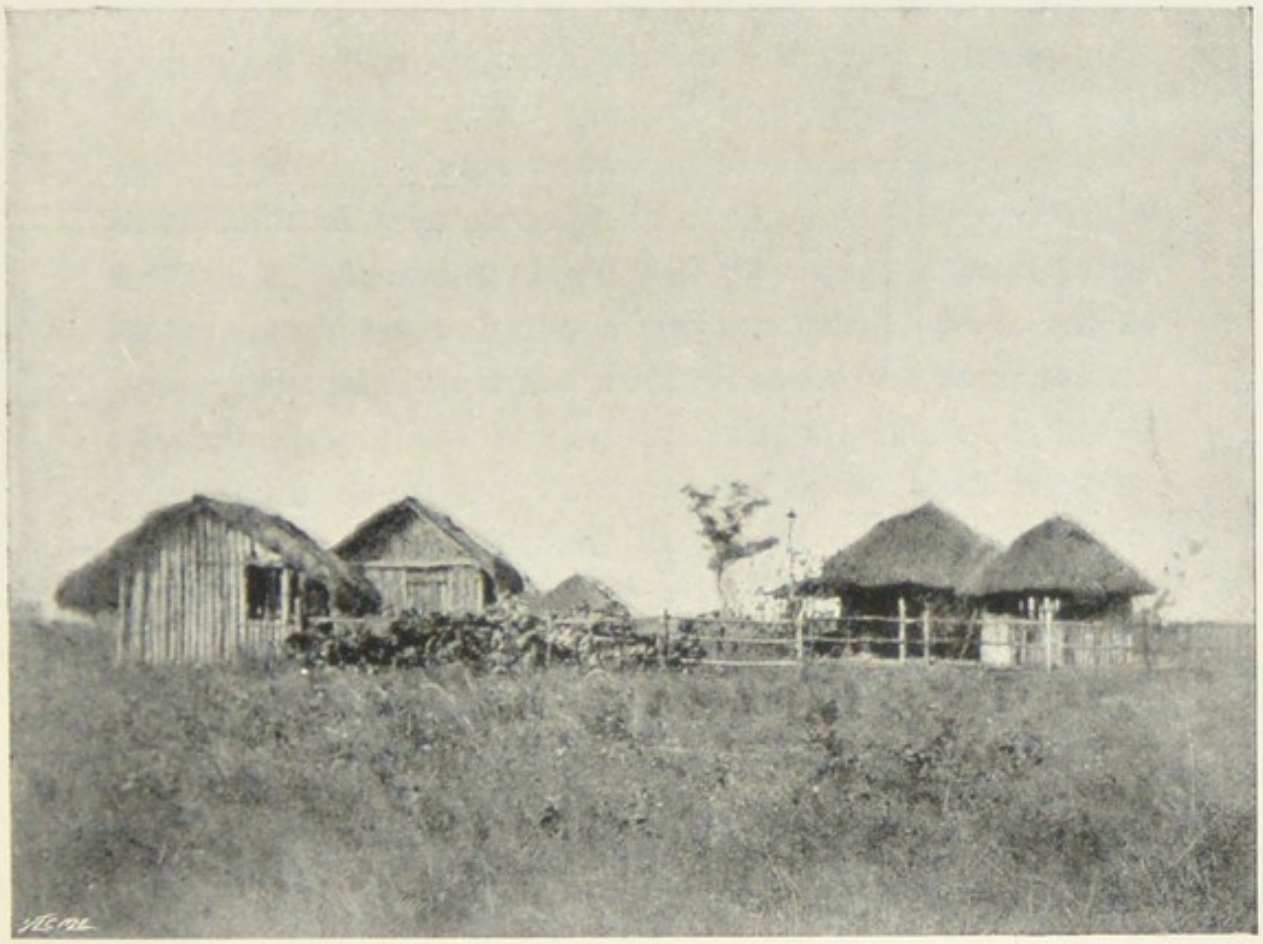


THE PASS STATION.

Until December, 1901, the Mission houses stood on the south bank of the Riacho Negro, a tributary of the Paraguay, usually filled with water-weed, and an almost ideal breeding-place for malarial mosquitoes. Now the Mission buildings have been removed about half a mile further south on higher and drier ground, on the high right bank of the Paraguay. Every precaution has been taken for the clearing away of all possible sources of disease, by the cutting

The Stations.

and burning of all thick undergrowth, and the draining of all puddles and stagnant water in the vicinity of the station. Formerly when the missionaries and natives contracted malaria it was almost always when living near the river. It is hoped, however, that with the



SUHIN STATION FROM THE WEST.

present improvements and the observance of the precautions recommended, the disease will greatly diminish in frequency.

The "Pass," the crossing of the Riacho Negro, about fifteen leagues from "the River," affords a tolerable water supply for the next station now built there. The approach to the Pass from the east is occupied by

a swamp, and the stream itself is stagnant and generally filled with water-weed; hence the immediate vicinity of the Pass is undoubtedly unhealthy. The new station, however, is being built some 500 yards to the south-west on higher ground, with a belt of forest intervening between it and the Riacho.

The Central station at Waikthlatingmangyalwa, about thirty leagues from the river, is justly regarded as a really healthy and bracing place. There is, however, no absolutely certain water supply for the cattle, which is a disadvantage. The people are supplied with water from a deep well situated in the midst of a field to the west of the station, about a quarter of a mile distant from any possible source of contamination. The water is brought to the station twice a day in barrels on a bullock cart. To this water is to be attributed, in a measure, the health of the station, as it contains a large percentage of magnesium, sodium, and potassium salts.

From what I have heard, it seems that the Western station in the Suhin country, about 100 miles further west than the Central station, is much higher and healthier than any of the others.

The new station at Paisiamtawa is well situated, and has a good water supply.

Travelling.

It is on the road that there is the greatest liability to illness from the privations to which the men are necessarily exposed. When the missionary becomes ill, it is generally during, or immediately after, a journey. At some seasons the journeys can be performed without much inconvenience. There are regular camping-places which have been selected with a view to their general suitability,

as regards dryness and water supply. In favourable weather the water supply is good all along the road. In very dry weather the men and animals often suffer severely, and stages of eight to ten leagues have sometimes to be done without water. In addition, both on the road and at the stations, the dry, withering north wind has a very enervating effect, and produces feelings of ennui and malaise that are very difficult to shake off.

Very rainy weather has its advantages and disadvantages for travellers. It is not altogether conducive to the health of the men to have to be trudging through half a foot of water for days, splashing through long swamps, at night perhaps eating their meal without being able to cook it, and sleeping in wet clothes. It is after such exposure that the travellers are liable to suffer from attacks of malaria and dysentery. Even if they do not suffer from these, the exposure has a markedly debilitating effect.

Diseases.

Malaria of a mild intermittent type occurs, but is marked by none of the serious symptoms or complications of African malaria. The Anopheles mosquito occurs in association with other varieties, and is seen mostly at the river, and on the road. The Plasmodium malariæ is found in the blood of malarial patients.

Dysentery occurs, generally of a mild type, though I have seen cases assume a virulent form.

Recent arrivals suffer in some cases from heat exhaustion, but with proper care it can be avoided; on the other hand, permanent injury may result to the brain and nervous system, if due care is not taken.

It is impossible to avoid exposure to a greater or less extent in a field like this, but care in protecting

oneself against rain and sun, care in selecting drinking water, and carefulness in one's general habits, can do much to avert evils.

Quite a number of venomous snakes exist, but death from snake-bite is by no means common. Minor ailments of various descriptions affect the natives—generally the result of dirt and overeating.

Epidemics have occurred among the people, by infection from other tribes, or from the Paraguayans. An epidemic of smallpox occurred several years ago, and resulted in a very heavy mortality. Recently an epidemic of measles, complicated with dysentery, has been raging in Paraguay, where the mortality has been very high. Three of our natives have been infected at the Pass. They contracted the disease at the southern village of Paisiamtawa, to which the infection had been carried from Paraguay. One boy has been ill at the River station. Every precaution has been taken to prevent the spread of the disease.

Medical Work.

The difficulties to be contended with among the Indians of the Gran Chaco territory are so great that it would be impossible to successfully work a medical mission in this region. Hence it is, in our work here, we cannot point to any special advantage medical mission work has as yet attained over other forms of work, in gaining the people's confidence, and winning them for Christ.

The very evident reasons for this will be understood from the following observations:— The Lengua people live in very scattered communities. In their villages one generally finds no more than twenty or thirty souls, and very rarely does the population of a village reach a hundred. Small toldos of one or two families are

found at varying intervals, yet the larger villages are separated from each other by long distances, usually of several days' journey. The only method, therefore, of working among such a people must be by a regular system of itinerant visitation, in which the missionary would make a tour of the principal villages, living for several weeks at each and visiting smaller settlements by the way. One difficulty lies in the very deeply-rooted superstitions of the people and their confidence in their own methods of witchcraft. Even at the Central station, where the people have been in contact with the missionary for years, it is almost impossible to treat any case of really grave illness among the Indians. The difficulties, therefore, connected with itinerant medical work among people unacquainted with us and our methods will be understood.

The Medical Missionary has been utilised for the Chaco in the following way:—The missionaries themselves have naturally the first claim to my attention, and I hold myself ready to attend them on the first call. It is, of course, necessary that the medical missionary be stationed in some central position readily accessible from all points. Hence I have been stationed part of my time at the River, part at the Central station, and for a short time at the Pass, always helping in other duties when not engaged in direct medical work. There are two assistants who had medical training before coming out, and during my absence from any of the stations one of them takes my place. In cases of serious illness they at once send for me, yet it is a most admirable provision that we have such helpers, for in the interval between the despatch of the messenger and my arrival—forty-eight hours at the most rapid travel-

ling—they are able to do much to relieve the patients.

The senior missionary in charge of each station has been furnished with a medical chest and instructions with regard to the treatment of emergency cases, and cases of minor degree. In this way it can hardly ever happen that a man is stationed at a place or is travelling without some medical help of a kind at hand.

A change of residence from the River to the Central station, or *vice versâ*, has a very beneficial effect after illness; yet there is need, in view of the ever-increasing staff of workers, for the establishment of a station in some healthy district in the highlands of Paraguay. A month's residence at such a place would avert many a breakdown, and render it unnecessary that men should leave the field and return home on furlough before their time is due.

In my treatment of the natives I find them very willing to come for help in case of minor ailments, and always very ready to take medicine and obey instructions, so long as they are under my eye; when out of sight they seem to be quite out of mind of the treatment and instructions they have just received. If a man comes with an injured or diseased limb he readily submits to my treatment. Half an hour later, however, you may find him sitting in the midst of a group of his companions, with the bandages and dressings undone, exhibiting his sore for the public benefit, handling it, and spitting upon it, and having it handled and spit upon! If the method of treatment is not to his taste, the native will meekly submit to it; but, on leaving, will immediately proceed to some other

missionary brother and solicit relief as if he had never come to me.

In cases of serious illness, it is as yet almost impossible to treat a case satisfactorily. Such a superstitious fear of evil spirits, and such a suspicion of all methods other than their own, pervade the minds of even some of the more enlightened people, that one can never have full charge of a case. In the case of the old chief who was bitten by a snake in October, 1900, in addition to the means I used, his own people resorted to such extraordinary measures and inspired his mind with such dread of my treatment, that it is very evident he died of sheer terror and exhaustion, about two days after he had been bitten.

The display of rage and hatred manifested during the fatal illness of the young convert, Andrew, when Mrs. Hay took full charge of his case and nursed him in her own house, shows something of the light in which they regard our interference.

The little daughter of a chief who was on a visit to the River was at his request treated by me for acute dysentery. The parents retained her in their own charge, promising, however, to obey my instructions. Yet after she had begun to mend a little they gave her such improper articles of diet as to induce fatal intestinal hæmorrhage. In this case, when the friends saw the child was about to die, they suffocated her, and then mutilated her body in the horrible manner which is their custom in the savage state.

In contrast with such cases, there are others which show how one can, with intelligent natives, conduct a case satisfactorily. The boy Sankopaisiam, whom I am nursing at present, has had a very bad attack of the

malignant form of measles that has been raging in Paraguay. He has had rather serious complications of hyperpyrexia with delirium, dysentery, and broncho-pneumonia, and is a malarial subject besides. He is a fairly intelligent schoolboy of about sixteen, and while I have been isolated with him he has behaved quite

A Witch-doctor.

as well as the average hospital patient at home. His own relations are in the far interior, and know nothing of his illness. The other schoolboys are isolated, at a distance from here, and quite understand the precautions taken. They have not seen their companion for a fortnight. Had this boy been near his parents they would have called in the witch-doctor, and the result in regard

to the patient's recovery, and the spread of infection, might not have been what it is.

In October, 1900, some of the boys submitted to vaccination in the presence of quite a number of their companions. Unfortunately, or perhaps fortunately—for it was done a week or so before the boy Andrew died—it did not take. Yet with the boys resident at the River, there will be no difficulty in the future. It would be well, therefore, that each outcoming missionary should bring with him a fresh stock of pure vaccine lymph, that could be used for himself and the natives.

Last year Mr. Grubb wrote:—"It is our intention to give a slight general training (in medicine) to intelligent natives. Quite a number of them could be equipped and ready for service where they might be required, and although not very efficient, their help would certainly be a vast improvement on the present crude methods in vogue. They would also realise that the fact of their being able to relieve minor diseases would give them great influence among their fellows. The very foundations of witchcraft would by this means be undermined. Recently Mrs. Hay showed Manuel, a convert, some pictures of North American Indians who had risen, some to be clergymen, some lawyers, and one a doctor. Manuel, who had himself been trained as a witch-doctor, was immediately taken with the idea of an Indian as a real medical doctor, and dilated upon the extraordinary power such a man would have among his people. As yet, however, I have no prospect of having any of the boys with me for a sufficiently long time to make it worth while beginning any regular training in this direction."

CHAPTER XVI.

NEIGHBOURING MISSION FIELDS.

> "Oh, the generations old,
> Over whom no church-bells tolled,
> Christless, lifting up blind eyes
> To the silence of the skies!"
>
> WHITTIER: "*The Grave by the Lake.*"

PARAGUAY.

IN the Republic of Paraguay there are still a number of pure Indians in a heathen state, and many more half-breeds, with only the rudest notions of Christianity. The country is comparatively easy to travel in, and the people are very accessible. Mission work would lie more directly in the north and north-east amongst the Cainguas and adjacent tribes.

A knowledge of the Guaraní language would be indispensable to the missionary in these parts. Mission expenses would be very slight. Full liberty of religion is guaranteed by law; and the Government is exceedingly friendly. A Medical Mission would undoubtedly meet with success.

Cainguas.

Matto Grosso.

A great stretch of country known as the Brazilian province of Matto Grosso (Great Forest), is practically in the hands of the aborigines. It is intersected by the Alto Paraguay river, and is therefore easily accessible from the present base of operations. The capital of the province is Cuyabá, distant 2,500 miles by river from Buenos Aires. Brazilian steamers usually run twice a month from Monte Video and Buenos Aires to Matto Grosso, and reach Cuyabá in about three weeks.

Guátos.

The Guáto Indians who inhabit this district are thus described.* They live in the woods, and are to be seen fishing in their canoes on the river; they are quite friendly, and of admirable physique. The wife manages the canoe, while the man stands on the prow with arrow on bow-string ready to shoot the fish. The parents are copper-coloured, but the children are so fair that one would think they were stolen English children.

Guanás.

The Guátos do not tattoo; they and the Guanás are the best of the Indian tribes in these waters. The latter inhabit the neighbourhood of Cuyabá and the ancient *Llanos de Xeres.* Numerous tribes of Indians are also to be met with in the Amazon provinces of Brazil, but they are too far removed from the present sphere of operations to be included in the scope of this work.

Bolivia, Peru and Ecuador.

Along the northern frontier of the Argentine Republic, throughout Bolivia, part of Peru, and in Ecuador,

* Mulhall's "Handbook of the River Plate," p. 242.

a large number of civilised and semi-civilised Indians are to be met with, chiefly of the *Aymara* and *Quichua* families. The work amongst these tribes would be similar to that in Paraguay, provided permission could be obtained from the authorities.

The population of Bolivia mainly consists of a mixture of various races, chiefly of the Spaniards with the Indian natives. Besides the native Indians, there are in the country some descendants of African negro slaves, and not a few Guaranís, who came over from the regions east of the Paraguay, and settling in the plains, have increased in numbers. The Indian population may be considered as the civilised, the half-civilised, and the wild. To the first class belong the *Quichua* and *Aymara*, or the Inca Indians, who are by far the most numerous, who have come most closely into contact with the Spanish invaders, and who occupy chiefly the high Andine plateau. The Indians of Mojos and Chiquitos may be considered as representing the half-civilised class—retaining part of the civilisation introduced among them in the seventeenth century by the Jesuits. The nomadic or wild Indians of the eastern lowlands in Bolivia belong to the following tribes:—The *Sirionos*, who inhabit the banks of the Rio Grande or Guapay, and of the Rio Pirai; the *Hichilos*, who occupy the pampas north of San Carlos in the department of Béni; the *Penoquiquias*, living in the upper or southern districts of the river Itonama or San Miguel; the *Guaranocas*, inhabiting the western portion of the space between the rivers Tucabaca and Latiriquique; the *Potororos*, in the north-west of the same district; and the *Chiriguanos*, occupying the country along the north of the upper Pilcomayo, below the confluence of

the Pilaya. To these may be added the *Tobas*, who, though they generally occupy the lower basin of the Rio Vermejo in the Argentine portion of the Chaco, occasionally make raids into the departments of Tarija and Chuquisaca, plundering and destroying the villages, and carrying off women and cattle.

The *Quichua* and *Aymara* have no relations or sympathies with the Indians of the plains, who in their turn hold the civilised Indians in great contempt. These descendants of the Peruvians under the empire of the Incas are still numerous, notwithstanding the many causes which have tended to diminish their numbers, and form a distinct race, preserving the language and manner of their ancestors, their habits having been somewhat modified by the circumstances in which they have been placed since they came under the dominion of the Spaniards. The *Quichuas* are mild in character, apparently subdued and apathetic; they are, however, robust and muscular, and capable of great endurance, though little inclined to labour; their customs are rude and simple, their mode of living poor in the extreme. The *Aymara* are perhaps more mobile in character, but in other respects similar. Both are cultivators of the land according to their rude notions of husbandry; vegetables, especially maize and potatoes, form the staple of their food, and they indulge freely in their favourite *chicha*, an intoxicating liquor prepared from maize; many are employed as drivers of llama trains, or are breeders of the llama, sheep, or goats, which they possess in great numbers.

Among the half-bred population of Bolivia, who stand in relation of numbers to the Inca Indians as about one to two, there are distinguished the *Zambo*, or half-Negro,

half-Indian, powerful in frame and intelligent, but unfaithful and cunning; the *Mulatto*, or offspring of the Spaniard and Negro; and the *Cholo*, the descendant of the alliances of the Spaniards with the Inca Indians. It is to the Cholos that Bolivia owes its political independence.

Tobas.

The first effort should be made among the Tobas on the northern frontier of the Argentine Republic. They are a very numerous, fierce, and warlike tribe. From there the work should spread out gradually through Bolivia and Peru to the west coast of South America. In Bolivia travelling evangelists with a knowledge of medicine are needed for the work. The Roman Catholics have great power, but freedom of religion cannot be long delayed.

The British and Foreign Bible Society has attempted colportage work in Bolivia at various times, the first occasion being in 1827. Since 1901 their colporteur, Max Rohrsetzer, has had some success; but resident missionaries are wanted in all parts of the Republic.

CHAPTER XVII.

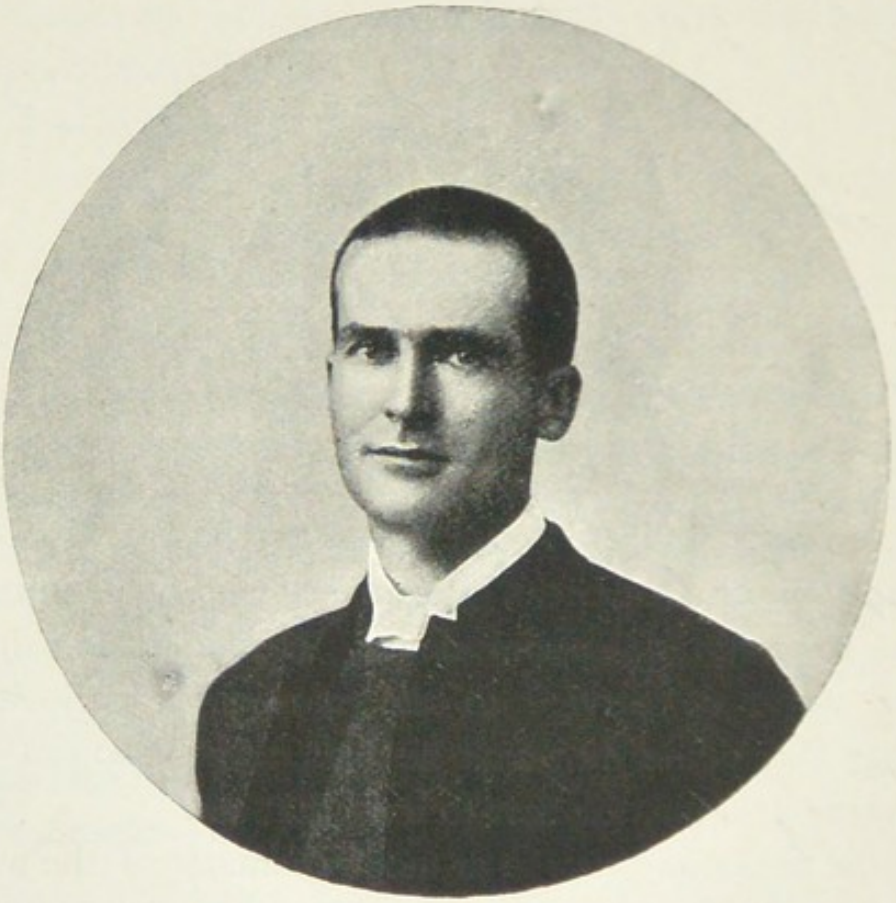
BISHOP EVERY.

IN February, 1900, Bishop Stirling, the much beloved and respected superintendent of the Missions of the South American Missionary Society, returned home to resign his appointments. He had given thirty-eight years of service to the cause of the Society, during thirty-one of which he had been Bishop of the Falkland Islands, the first to hold that see.

One testimony to the arduous character of the work he had so long and so ably carried on was furnished by the difficulty of finding a successor. In 1902, however, Bishop Every was appointed to the see of the Falkland Islands. On July 13th he was consecrated at St. Paul's Cathedral, and sailed for his diocese on September 13th.

One of his first journeys, after reaching Buenos Aires, was to the Mission in the Paraguayan Chaco, which he thoroughly inspected, and as to which he sent home an encouraging report. At the Bishop's visit took place the first baptisms of female converts, and of infants of converts, and the first Confirmations; and for the first time in the Chaco, Indian communicants knelt

with their European teachers and brethren at the Table of the Lord. The Bishop's report will fitly close this narrative.



BISHOP EVERY.

BISHOP EVERY'S REPORT OF THE CHACO MISSION.

"In my judgment the Committee need be under no anxiety as to the present position or future prospects of this Mission. I consider Mr. Grubb, the superintendent, as worthy of the fullest confidence; he is a man of real spiritual power, and at the same time of practical business capacity. The present staff appear to be working with him happily and loyally. The foundations of the work I believe to be well and truly laid. The spiritual results so far attained are intensely real,

Prospects of the Mission.

and on all sides there is a prospect of considerable development in the future. I cordially approve of the present lines of work ; under the blessing of God they tend to produce in the Indian just that independent yet disciplined type of faith which we desire to see, while the industrial side of the work makes for the settled, orderly life, without which it would be almost impossible for the Indian to put his faith into practice

"The work of the Paraguayan Chaco Indian Association is therefore indispensable, and in this Mission I regard it as the necessary handmaiden of the South American Missionary Society, for the simple reason that Christianity must revolutionise the life, and the whole life, of these people, and the Association gives facilities for this. I see nothing to regret, and much to be thankful for, in what the Association has done.

Industrial Training.

"To briefly report my work. I arrived with Mr. Turner at Villa Concepcion on Saturday, October 25th, where we were welcomed by Mr. Grubb and Messrs. Pride and Hawtrey. On the same evening we pushed on for the Pass Station. Arriving there on Sunday morning, we were most hospitably received by Mrs. Grubb and the missionaries present at the Station. The Holy Communion was celebrated and other services held, and here I was at once impressed by the reverent behaviour of the Indians. On Monday, October 27th, we left for the Central Station, and arrived on the following day. For the next few days I had good opportunities of making the acquaintance of the missionaries, and observing the routine of the work.

Arrival and Welcome.

"On the 31st I baptised nine native converts ; these included three females, the first baptised hitherto. At the same time I baptised two children of native Christians, and Mr. and Mrs. Hunt's little one. Mr. Hunt, I may mention, acted as interpreter to me throughout the services.

Baptisms, Confirmations, Communicants.

"On November 1st, All Saints' Day, I confirmed six native candidates ; and on the following Sunday these joined with us and the whole Mission staff at the

Lord's Table. Here, when missionary and convert knelt side by side in devout communion, I realised how true a work had been done, and that here was a reaping indeed after many years' toilsome sowing, a result for which we can indeed thank God.

"The usual Sunday services were also held. The native services, whether conducted by one of themselves or by one of the missionaries were excellently attended.

"On Monday morning I gave a special address to the staff, and afterwards held a conference with them. On the same evening we left for the Pass Station, and after a day's rest there arrived at the River Station on Thursday, November 6th. On Sunday, November 9th, I celebrated the Holy Communion here, and baptised a child and confirmed two adult English candidates.

"In conclusion I may say that I have been greatly cheered and pleased by my visit to the Chaco Mission.

Conclusion.

Coming with a perfectly open mind, and by no means predisposed to take a bright view of the work, after careful observation and questioning I have been convinced, alike by all that I have seen and heard, that a very real work for God has been done, and that there are no serious defects; and that there are many signs, such as the changing of native customs and leavening of native opinion in the vicinity of the Mission, which point to a prosperous development in the future.

"The native evangelists—best sign of all—are steadily gaining in power and influence.

"I return with a deep sense of thankfulness to Almighty God for the evident fruits of the Spirit which I have been privileged to see. May the Society be able to share my thankfulness, and be moved thereby to greater effort and prayer for this noble Mission!"

The work that has been described in the preceding pages, difficult and exacting as it was, and indeed still is, glows with living interest and with promise for the

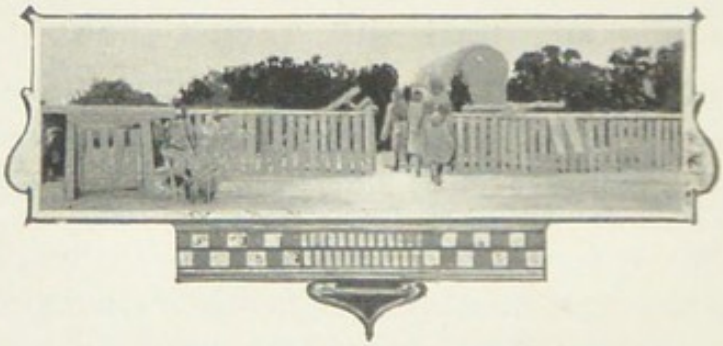
future. The true Christian civilisation of these wandering Indian tribes has now actually begun, and the blessing of God has rested on the efforts by which the present success has been attained.

It is the aim of the Chaco Indian Association (an auxiliary to the South American Missionary Society, but independent of it) to encourage these Indians in a more settled mode of life by enabling them to become cattle farmers on a modest scale, cattle farming being almost the only industry practicable in their territories. This will tend to limit their roving propensities; will provide them with a more reliable food supply; will keep them more steadily around the Mission stations under Christian influence and instruction; and, above all, will render possible the regular school training of their children, of the girls no less than of the boys. Not a few of the adults are filled with a missionary spirit, and are doing what they can to make known to their fellow Indians the message that has gladdened their own hearts and changed their lives; and if only these native Evangelists are carefully taught and trained, they will be by far the best missionaries for their own people.

Under such influences, by God's blessing, the next generation should be altogether of a different type from that with which our missionaries first came in contact. Even now the character of the Lengua Indians is changed, and their evil heathen habits and practices are abandoned. They are not dreaded as of old by their neighbours the Paraguayans, and the Paraguayan authorities have the highest estimation of the civilising influence of our Mission. So, likewise, the Argentine Government, who have offered to our Mission three reserves in their own portion of the Chaco region for

the establishment of Mission Stations similar to ours among their own Indians. Would that the Society's means sufficed, and that its staff were numerous enough to take advantage of such encouraging offers!

To the prayers, sympathy, and financial support of the Christian public we earnestly commend the Missions of the South American Missionary Society, and not least, the Mission to the Indians of the Paraguayan Chaco.



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