

"With a modesty that contrasts strongly with the severe language used by PROF. TAIT, he continues :

'To claim priority by insisting on former labors and successes seems to me inadmissible ; but nobody will be able to disclaim an essay, printed with its date in a scientific periodical, since even unpublished papers, if they have their date reliably fixed, are deemed admissible for the purpose.⁹

"And refraining with considerate carefulness from making a direct or even implied charge of plagiarism, such as DUHRING made against HELMHOLTZ and TAIT makes against MAYER, he concludes :

'If a scientist has deposited with an Academy or left with the publisher of some periodical an article with its date in a sealed envelope, he can at any time afterwards prove his claim of priority by opening it ; the second discoverer is, however, then justified in declaring that he had not and could not have had any knowledge of the contents of that letter ; *this he cannot say of a periodical regularly published and accessible to everybody.*¹⁰

PROF. TAIT commits an error in supposing that the original paper by MOHR was published in Liebigs *Annalen der Chemie*. This is probably due to the fact that in the *Annalen der Pharmacie*, of which MOHR was an associate editor, a short synopsis of his paper appeared under the general heading of a "*Revue für das Jahr 1837.*" (24, 141), bearing the same title, "*Ueber die Natur der Wärme.*" The charge of plagiarism which TAIT distinctly and deliberately makes on the supposed fact that MAYER's essay appeared in the same *Annalen* where MOHR's original paper was printed, can no longer be sustained ; and one may reasonably hope henceforth to hear of it no more. It should never have been uttered.

In conclusion, it may be stated that, in thus presenting for the first time in the columns of "SCIENCE" the complete documentary evidence of Prof. MOHR's priority in regard to the discovery of the great principle of the correlation of forces and the conservation of energy, we have been actuated by no other motive than that which underlies all science, viz.: to seek and proclaim the truth and nothing but the truth, and at the same time to do justice to whom justice is due. And no man deserves more to be accorded an honor which he is entitled to than FRIEDRICH MOHR, whose rare genius and masterly mind never betrayed him into committing such errors of judgment as may be laid at the door of almost every other writer on the subject.

WYANDOTTE GOVERNMENT,

A SHORT STUDY OF TRIBAL SOCIETY, DELIVERED AT THE BOSTON MEETING OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, AUGUST 1, 1880.

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In the social organization of the Wyandottes four groups are recognized, the family, the gens, the phratry, and the tribe.

THE FAMILY.

The family, as the term is here used, is nearly synonymous with the household. It is composed of the persons who occupy one lodge, or in their permanent wigwams, one section of a communal dwelling. These permanent dwellings are constructed in an oblong form of poles interwoven with bark. The fire was placed in line along

the centre, and was usually built for two families, one occupying the place on each side of the fire.

The head of the family is a woman.

GENS.

The gens is an organized body of consanguineal kindred in the female line. "The woman carries the gens," is the formulated statement by which a Wyandotte expresses the idea that descent is in the female line. Each gens has the name of some animal, the ancient of such animal being its tutelary god. Up to the time when the tribe left Ohio, eleven gentes were recognized, as follows :

Deer, Bear, Highland Turtle (striped), Highland Turtle (black), Mud Turtle, Smooth Large Turtle, Hawk, Beaver, Wolf, Sea Snake, and Porcupine.

In speaking of an individual he is said to be a Wolf, a Bear, or Deer, as the case may be, meaning thereby that he belongs to that gens ; but in speaking of the body of people comprising a gens they are said to be relatives of the Wolf, the Bear, or the Deer, as the case may be.

There is a body of names belonging to each gens, so that each person's name indicates the gens to which he belongs. These names are derived from the characteristics, habits, attitudes, or mythologic stories connected with the tutelary god.

The following schedule presents the name of a man and woman in each gens as illustrating this statement :

	Indian.	English.
Man of Deer gens	De-wa-ti-re	Lean Deer
Woman " "	A-ya-jin-ta	Spotted Fawn
Man of Bear " "	A-tu-e-tes	Long Claws
Woman of Bear " "	Tsa'-man'-da-ka-e'	Grunting for her Young
Man of Striped Turtle gens	Ta-ha'-so"-ta-ra-ta-se	Going Around the Lake
Woman of Striped Turtle gens	Tso-we-yuñ-kyn	Gone from the Water
Man of Mud Turtle gens	Sha-yan-tsu-wat'	Hard Skull
Woman of Mud Turtle gens	Ya"-däsh-shu-räs	Finding Sand Beach
Man of Smooth Large Turtle gens	Hu"-du-cu-tá	Throwing Sand
Woman of Smooth Large Turtle gens	Tsu-ca-e"	Slow Walker
Man of Wolf gens	Ha-ro'-u"-yü	One Who goes About in the Dark'a Prowler
Woman " "	Ya"-di-no	Always Hungry
Man of Snake gens	Hu-ta-hu'-sa	Sitting in Curled Position
Woman " "	Di-je-rons	One Who Ripples the Water
Man of Porcupine gens	Ha"-du'-tu"	The One Who Puts Up Quills
Woman of Porcupine gens	Ke'-ya-runs-kwa	Good-Sighted

THE PHRATRY.

There are four phratries in the tribe, the three gentes Bear, Deer, and Striped Turtle constituting the first ; the Highland Turtle, Black Turtle, and Smooth Large Turtle the second ; the Hawk, Beaver, and Wolf the third ; and the Sea Snake and Porcupine the fourth.

This unit in their organization has a mythologic basis, and is chiefly used for religious purposes, in the preparation of medicines, and in festivals and games.

The eleven gentes as four phratries constitute the tribe.

Such is the social organization of the Wyandottes.

Each gens is a body of consanguineal kindred in the female line, and each gens is allied to other gentes by consanguineal kinship through the male line, and by affinity through marriage.

To be a member of the tribe it is necessary to be a member of a gens ; to be a member of a gens it is necessary to belong to some family ; and to belong to a family a person must have been born in the family so that his kinship is recognized ; or he must be adopted into a family and become

⁹. Eine Priorität durch Behauptung früherer Arbeiten und Erfolge beanspruchen zu wollen, halte ich für unzweckmässig, allein eisen in einer wissenschaftlichen Zeitschrift gedruckt und mit dem Datum versehenen Aufsatz geltend zu machen wird Niemand zurückweisen können da sogar ungedruckte Aufsätze, wenn sie ein sicheres Datum haben zu diesem Zwecke zugelassen werden. (s. 84.)

¹⁰. Hat ein Naturforscher bei einer Akademie oder bei dem Herausgeber einer Zeitschrift durch einen verschlossenen Brief Datum genommen, so kann er nachher durch Öffnung des Briefes seine Prioritätsansprüche beweisen ; der zweite Entdecker kann aber dann mit Recht sagen, dass er von dem Inhalte des Briefes keine Kenntniss hatte und nicht haben konnte, das kann er aber bei einer regelmässigen erscheinenden und Jedem zugänglichen Zeitschrift nicht sagen. (s. 84.)