DESERET EVENING NEWS: SATURDAY, JULY 7, 1900.

THE ORIGIN OF TATTOOING.

Every one is familiar with the art of | lent to the photograph of tattooing, and we are always being confronted with some fresh specimen of the tattooer's art. Yet few people seem to on a hunting quest. He would return know the origin or significance of tat. | stained with blood, and bearing on his tooing as it is often practiced among the savage races foday, the first idea of the process was, of course, the eculva- I must sooner or

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Among the Kaffirs and the Tuski tribe permanent mark upon the face is ade for each act of bravery. In Eur-e the same custom prevails-though Germans would probably resent be ng classed with savagesord of some special art. derman students, who rub salt irritants into the wounds received in fencing duets, in order that they may bear For instance, a watrior would depart the insignia of their student days all the

body a wound that was as honorable as it was eloquent of the danger through which he had passed. But this wound must sooner or later disappear, and so

FOR ACTS OF BRAVERY.

an artificial out was made to show his prowess, which was so inflicted as to become a permanent scar. FOR ACTS OF BRAVERY. of ornament or religious symbols, as we find nowadays in the majority of cases. Among certain African tribes gashes upon the face serve many purposes. If a member of such a tribe has a perpendicular scar from temple to chin it prized heirloom in his family! means that he has fought successfull -among the in this or that campaign; if the cuts are oblique it means that he not only

fought, but is singled out for some con spicuous art of prowess; if the gash is formed like a parallelogram it betokens that the luckless warrior was a member of a vanquished army.

The gash of the Kaffir warrior,

priest. When healed this gash is of a blue color, and is as much prized and sought after as the Victoria Cross is by Tommy Atkins. And the Kaffir warrior has not the remotest chance of selling his "medal," neither can it become a

A TRIBAL MARK.

But the chief use of the gash is as a tribal mark, and to realize the full value of such a scar you must take into consideration the relation of the savage man to the world outside his own im-mediate vicinity. His place is that of Ishmael of old. So long as he remains in his own tribal territory he is safe,

but on the land of another tribe he is the lawful prey of the first man he meets. The men whose relations are so pre-

carious the tribal mark is the only safe-guard at home; without it he would fall It. So that after having slain an ele-phant single-handed he will paint his face green and his legs red. And so ex-tensively advertise what he has done an unrecognized victim to the slaughtering instincts of his own tribesmen.

Then the law of imitation steps in, and what was at first only the whim of In the Biblical instance, in which a mark was set upon Cain, "lest any one finding him should kill him," we have the explanation of the tribal mark. the individual becomes the custom of the populace.

Among savages, as indeed among civ. Hized beings, the man who has "done something" is at once consumed with an idea to let the world know of his Those who live on farms are especial. ty liable to many accidental cuts, burns and bruises which heal rapidly when HALLARD'S SNOW LINIMENT is ap-plied. Price 40 cents. Z. C. M. I. Drug provess, to mark himself off from the rest in a visible and unmistakable manner. In our own country the opportuni-Dept

