Institute would be willing to undertake the task and to proceed with the work during the ensuing winter.

The Committee have not required to draw any of the money placed at its disposal last year by the Association, as its work has hitherto been entirely that of making preliminary arrangements.

The Committee ask to be reappointed, and, as during the course of next year money will be required for printing and publishing, they request that the sum of 50*l.* be placed at their disposal for that purpose. The sum asked for is the same as was contributed by the Association towards the publication of the first edition in 1874.

Third Report of the Committee, consisting of Dr. E. B. TYLOR, Dr. G. M. DAWSON, General Sir J. H. LEFROY, Dr. DANIEL WILSON, Mr. R. G. HALIBURTON, *and* Mr. GEORGE W. BLOXAM (*Secretary*), *appointed for the purpose of investigating and publishing reports on the physical characters, languages, and industrial and social condition of the North-western Tribes of the Dominion of Canada.*

THE following 'Circular of Inquiry' has been drawn up by the Committee for distribution amongst those most likely to be able to supply information:—

At the meeting of the British Association at Montreal in 1884 the subject of Canadian anthropology came frequently under public and private discussion. The opinion was strongly expressed that an effort should be made to record as perfectly as possible the characteristics and condition of the native tribes of the Dominion before their racial peculiarities become less distinguishable through intermarriage and dispersion, and before contact with civilised men has further obliterated the remains of their original arts, customs, and beliefs.

Two considerations especially forced themselves on the attention of anthropologists at Montreal: first, that the construction of the Canadian Pacific Railroad, traversing an enormous stretch of little known country on both sides of the Rocky Mountains, has given ready access to a number of native tribes whose languages and mode of life offer a field of inquiry as yet but imperfectly worked; secondly, that in the United States, where the anthropology of the indigenous tribes has for years past been treated as a subject of national importance, not only have the scientific societies been actively engaged in research into the past and present condition of the native populations, but the Bureau of Ethnology, presided over by the Hon. J. W. Powell (present at the Montreal meeting), is constituted as a Government department, sending out qualified agents to reside among the western tribes for purposes of philological and anthropological study. Through these public and private explorations a complete body of information is being collected and published, while most extensive series of specimens illustrative of native arts and habits are preserved in the museums of the United States, especially in the National Museum at Washington. If these large undertakings be compared with what has hitherto been done in Canada, it has to be admitted that the Dominion

Government, while they have taken some encouraging steps, as by the installation of an anthropological collection in the museum at Ottawa, have shown no disposition to make the study of the native populations a branch of the public service. Anthropologists have thus two courses before them in Canada—namely, to press this task upon the Government and to carry it forward themselves. Now it is obvious that agitation for public endowment will not of itself suffice, as involving delay during which the material to be collected would be disappearing more rapidly than ever. If, however, a determined attempt were at once made by anthropologists, resulting in some measure of success, public opinion might probably move in the same direction, and a larger scheme might, before long, receive not only the support of Canadians interested in the science of man, but the material help of the Dominion Government.

On these and other considerations the General Committee of the British Association appointed Dr. E. B. Tylor, Dr. G. M. Dawson, General Sir J. H. Lefroy, Dr. Daniel Wilson, Mr. Horatio Hale, Mr. R. G. Haliburton, and Mr. George W. Bloxam (Secretary) to be a committee for the purpose of investigating and publishing reports on the physical characters, languages, industrial and social condition of the north-western tribes of the Dominion of Canada, with a grant of 50*l*. This committee the next year sent in a 'Preliminary Report on the Blackfoot Tribes,' drawn up by Mr. Hale. Their action in other districts was, however, much delayed by the difficulty of making plans by correspondence, and the committee were reappointed at Birmingham in 1886, in the hope that during the ensuing year Mr. Hale might be able personally to visit some of the tribes.

It has now been arranged to collect information, as far as possible, over the vast region between Lake Huron and the Pacific, the materials thus obtained being edited and presented in successive reports, as they shall be from time to time received, by Mr. Hale, whose experience and skill in such research are certified to by his volume embodying the ethnography of the Exploring Expedition under Captain Wilkes and by his subsequent publications relating to Canada. As a means of obtaining data, the present memorandum has been drawn up for circulation among Government officers in contact with the native tribes, medical practitioners, missionaries, colonists, and travellers likely to possess or obtain trustworthy information. The results gained from the answers will be incorporated with those of a personal survey to be made in some of the most promising districts by the Rev. E. F. Wilson, who has been named on the recommendation of Mr. Hale, and will act under his directions.

Suggestions for Investigation.

Physical Characters.—Tables of anthropological measurements &c. from Canada being extremely deficient, schedules drawn up by medical men and other qualified anatomists and naturalists will be highly acceptable. The following headings comprise the chief points on which information is needed in this department: stature, girth, proportions of trunk and limbs, cranial indices, facial angle, &c., brain capacity, peculiar bodily forms and features, special attitudes and movements, muscular force, &c., colour of skin, eyes, and hair according to Broca's colour-tables, form and growth of hair, skin odour. Statistics are required as to age of maturity and decline, periods of reproduction and lactation, longevity. Especial import-

ance attaches to the examination of mixed races, especially crosses of North American Indian with European and African, the resemblances and differences between the offspring and the parent stocks, the number of generations during which inherited race-characteristics are distinguishable, and the tendency to revert to one or other of the ancestral types. Both as to native tribes and cross-breeds pathological observations are of value, as to power of bearing climate, liability to or freedom from particular diseases, tendency to abnormalities, such as albinoism &c., and the hereditary nature of abnormal peculiarities. Medical men have also better opportunities than others of observing artificial deformations practised by native tribes, especially by compression of the skull in infancy. Pacific North America has been one of the regions of the world most remarkable for this practice among the Flatheads (thence so named) and various other peoples; so that it may still be possible to gain further information on two points not yet cleared up, viz. first, whether brain-power in after-life is really unaffected by such monstrous flattening or tapering of the infant skull; and second, whether the motive of such distortion has been to exaggerate the natural forms of particular admired tribes, or, if not, what other causes have led to such ideas of beauty.

To those concerned in these inquiries it may be mentioned that the 'Notes and Queries on Anthropology' issued by the British Association contains a series of Broca's colour-tables, together with descriptions of the approved modes of bodily measurement &c.[1]

Senses and Mental Characters.—With the bodily characters of the Canadian tribes may advantageously be combined observations as to their powers of perception and ratiocination. The acuteness of sight, hearing, and smell, for which the wilder races of man are justly famed, may be easily tested, these being capabilities which rude hunters display readily and with pride, so that they may even serve as an easy introduction to other measurements and inquiries which savages cannot see the reason of, and reluctantly submit to. The observer's attention may be especially directed to settling the still open question, how far these sense-differences are racial at all, and how far due to the training of a hunter's life from infancy. As to mental capacity, among the means of convenient trial are to ascertain facility in counting, in drawing and recognising pictures and maps, and in acquiring foreign languages. Evidence is much needed to confirm or disprove the view commonly held that children of coloured races (Indian, negro, &c.), while intelligent and apt to learn up to adolescence, are then arrested in mental development, and fall behind the whites. Few points in anthropology are more practically important than this, which bears on the whole question of education and government of the indigenes of America, living as they do side by side with a larger and more powerful population of European origin. No amount of pains would be wasted in ascertaining how far mental differences between races may be due to physical differences in brain-structure, how far the less advanced races are lower in mind-power by reason of lower education and circumstances, and how far the falling-off at maturity in their offspring brought up with whites (if it actually takes place) may be due to social causes, especially the disheartening sense of inferiority.

Language.—Introductory to the investigation of language proper are

[1] This work is now out of print, and a new edition is being prepared by a Committee of the British Association, appointed in 1886.

certain inquiries into natural direct means of expressing emotions and thoughts. Preliminary to these are conditions of face and body which are symptoms of emotion, such as blushing, trembling, sneering, pouting, frowning, laughter, and smiles; there being still doubtful points as to how far all races agree in these symptoms, it is desirable to notice them carefully. They lead on to intentional gestures made to express ideas, as when an Indian will smile or tremble in order to convey the idea of pleasure or fear either in himself or some one else, and such imitations again lead on to the pretences of all kinds of actions, as fighting, eating, &c., to indicate such real actions, or the objects connected with them, as when the imitation of the movement of riding signifies a horse, or the pretence of smoking signifies a pipe. The best collections of gesture-language have been made among the wild hunters of the American prairies (see accounts in Tylor's 'Early History of Mankind,' and the special treatise of Mallery, 'Sign-language among the North American Indians'). There is still a considerable use of gesture-language within the Dominion of Canada as a means of intercourse between native tribes ignorant of one another's language, and any observer who will learn to master this interesting mode of communication, as used in the wild districts of the Rocky Mountains, and will record the precise signs and their order, may contribute important evidence to the study of thought and language. The observer must take care that he fully understands the signs he sees, which through familiar use are often reduced to the slightest indication; for instance, a Sioux will indicate old age by holding out his closed right hand, knuckles upward—a gesture which a European would not understand till it was more fully shown to him that the sign refers to the attitude of an old man leaning on a staff. The sequence of the gesture-signs is as important as the signs themselves, and there is no better way of contributing to this subject than to get a skilled sign-interpreter to tell in gestures one of his stories of travelling, hunting, or fighting, and carefully to write down the description of these signs in order with their interpretations.

Coming now to the philological record of native languages, it must be noticed that small vocabularies &c., drawn up by travellers, are useful as materials in more thorough work, but that the treatment of a language is not complete till it has been reduced to a regular grammar and dictionary. As to several Canadian languages this has been done, especially by the learned missionaries Fathers Barraga, Lacombe, Cuoq, and Petitot, who have published excellent works on the Ojibway, Cree, Iroquois, and Athapascan (Denedinjie) languages respectively; while Howse's Grammar is a standard Algonkin authority, and it is hoped that the knowledge of Mr. McLean and others of the Blackfoot language may be embodied in a special work. On the other hand, the study of languages west of the Rocky Mountains is in a most imperfect state. Nothing proves this better than the volume of 'Comparative Vocabularies of the Indian Tribes of British Columbia,' by W. Fraser Tolmie and George M. Dawson, published by the Geological and Natural History Survey of Canada. These vocabularies of the Thlinkit, Tshimsian, Haida, Kwakiool, Kawitshin, Aht, Tshinook, and other languages are important contributions to philology, well worth the pains and cost of collecting and printing; but the mere fact that it was desirable to publish these vocabularies of a few pages shows the absence of the full grammars and dictionaries which ought to be found. This want is felt even in districts where there are white

missionaries using the native languages, and native teachers acquainted with English, so that the necessary philological material actually exists, and only the labour of writing it down is required to preserve it from destruction. A general effort, if now made, would save the record of several dialects on the point of disappearance. It is suggested by the Committee that inquiry should be made for lists of words &c. hitherto unpublished; that the terms and phrases possessed by interpreters should be taken down; that sentences and narratives should be copied with the utmost care as to pronunciation and accent, and translated word by word.

Particular attention is asked to two points in the examination of these languages. Care is required to separate from the general mass of words such as have a direct natural origin, such as interjections expressing emotion, and words imitating natural sounds, as, for instance, the names of birds and beasts, derived from their notes or cries. It is desirable in such words to notice how close the spoken word comes to the sound imitated, for resemblances which are obvious from the lips of the native speaker are apt to be less recognisable when reduced to writing. It is also of interest to notice the significance of names of places and persons, which often contain interesting traces of the past history of families and tribes.

An ethnographic map, based on language, and showing as nearly as possible the precise areas occupied by the various tribes speaking distinct idioms, is a desideratum, and, if properly completed, will be an acquisition of the greatest value. Several partial maps have been published, mostly of the region west of the Rocky Mountains. Among these may be specially mentioned two maps by Mr. W. H. Dall, given in the first volume of the 'Contributions to North American Ethnology,' published by the United States Government—one of which relates to the tribes of Alaska and the adjoining region, and the other to the tribes of Washington Territory and the country immediately north of it. These are connected through British Columbia by the excellent map which accompanies the Comparative Vocabularies of Drs. Tolmie and Dawson. A small map, by Dr. Franz Boas, in 'Science' for March 25, 1887, with the accompanying report, adds some useful particulars concerning the coast tribes of that province. With the additions which different observers can supply for the various portions of the country, a complete tribal and language map of the whole Dominion might soon be constructed. In forming such a map, it is desirable that the various linguistic 'stocks,' or families of languages, completely distinct in grammar and vocabulary, should be distinguished by different colours. East of the mountains the number of these stocks is small, but west of them it is remarkably large. Besides showing the distinct stocks, the map should also show the several allied languages which compose each stock. Thus, of the widespread Algonkin family, there are in the territories west of Lake Superior at least three languages, the Ojibway, the Cree, and the Blackfoot, all materially differing from one another. If, in the proposed map, the Algonkin portion should be coloured yellow, the subdivisions in which these separate languages are spoken might be marked off by boundary lines (perhaps *dotted lines*) of another colour, say blue or red. It would be proper to give the areas occupied by the different tribes as they stood before the displacements caused by the whites. Following the example set by Gallatin in his Synopsis, it will be well to select

different dates for different portions of the map. The middle of the last century might be taken for Ontario, Quebec, and the Eastern Provinces, and the middle of the present century for the rest of the Dominion. If each observer is careful to give the tribal and linguistic boundaries in his own district, as he can learn them from the best informed natives and from other sources, the separate contributions can be combined into a general map by the editor of the report.

Arts and Knowledge.—The published information as to the weapons and implements, clothing, houses, and boats, and the rest of the numerous appliances of native life on both sides of the Rocky Mountains is not so deficient as the knowledge respecting other matters already mentioned; and their intellectual state, as shown in such arts as the reckoning of time, the treatment of wounds, &c., is also to some extent known from books of travel. Still every observant traveller finds something in savage arts which has escaped former visitors, and there are a number of points on which further inquiry is particularly invited. Though the practical use of stone implements has almost or altogether ceased, there are still old people who can show their ways of making them, and inquiry may probably show that stone arrow-heads, hatchets, &c., are still treasured as sacred objects, as is the case among tribes in California, who carry in their ceremonial dances knives chipped out of flint and mounted in handles —relics of the Stone Age among their fathers. Notwithstanding the general introduction of iron and steel tools by the whites, it is possible that something may still be learnt as to the former use of native copper and of meteoric iron (or iron supposed to be meteoric). With regard to native weapons, the spliced Tatar bow being usual in this part of America (having probably come over from Asia), it is desirable to examine further the modes of making and using it, the forms of arrows, &c. Any game-traps on the bow principle, if apparently of native origin, are worth describing, as possibly bearing on the early history of the bow. The art of cooking by water heated by dropping in red-hot stones having been characteristic of the western region, any traces of this should be noticed, while the native vessels carved out of wood or closely woven of fir root &c. are still interesting. The native mode of twisting or spinning thread or yarn, and the manufacture of a kind of cloth, not woven but tied across like that of New Zealand, require fuller description. Especial attention is required to the ornamental patterns of the region, which are of notable peculiarity and cleverness. To a considerable extent a study of them on hats and blankets, coats and pipes, &c., shows, in the first place, actual representation of such natural objects as men or birds, or parts of them, which have gradually lost their strictness and passed into mere ornamental designs; but the whole of this subject, so interesting to students of art, requires far closer examination than it has yet received, and especially needs the comparison of large series of native ornamented work.

Music and Amusements.—The ceremonial dances, especially those in which the performers wear masks and represent particular animals or characters, deserve careful description, from the information to be gained from them as to the mythology and religion embodied in them. The chants accompanying the dances should be written down with musical accuracy—a task requiring considerable skill, though the accompaniments of rattle and hollowed wooden drum are of the simplest. Several of the games played among the Indians before the coming of the Europeans are of interest from their apparent connection with those of the Old World.

This is the case with the ball-play, now known by the French name 'la crosse,' which belonged to the European game familiar to the French colonists. It is worth while to ascertain in any district where it is played what form of bat was used, what were the rules, and whether villages or clans were usually matched against each other. The bowl-game, in which lots such as buttons or peach-stones blackened on one side are thrown up, has its analogues in Asia; the rules of counting and scoring belonging to any district should be carefully set down. It is in fact more difficult than at first sight appears to describe the rules of a game so as to enable a novice to play it. Among other noticeable games are that of guessing in which hand or heap a small object is hidden, and the spear-and-ring game of throwing at a rolling object.

Constitution of Society.—Highly valuable information as to systems of marriage and descent, with the accompanying schemes of kinship, and rules for succession of offices and property, has in time past been obtained in Canada. Thus in 1724 Lafitau ('Mœurs des Sauvages Amériquains,' vol. i. p. 552) described among the Iroquois the remarkable system of relationship in which mothers' sisters are considered as mothers, and fathers' brothers as fathers, while the children of all these consider themselves as brothers and sisters. This is the plan of kinship since shown by Mr. L. H. Morgan to exist over a large part of the globe, and named by him the 'classificatory system.' J. Long also in 1791 gave from Canada the first European mention of the Algonkin *totem* (more properly *otem*), which has become the accepted term for the animal or plant name of a clan of real or assumed kindred who may not intermarry; for example, the Wolf, Bear, and Turtle clans of the Mohawks. These historical details are mentioned in order to point out that the lines of inquiry thus opened in Canada are far from being worked out. The great Algonkin family affords a remarkable example of a group of tribes related together in language and race and divided by totems, but with this difference, that among the Delawares the totem passed on the mother's side, while among the Ojibways it is inherited on the father's side. Some Blackfeet, again, though by language allied to the same family, are not known to have totems at all. To ascertain whether this state of things has come about by some tribes having retained till now an ancient system of maternal totems, which among other tribes passed into paternal and among others disappeared, or whether there is some other explanation, is an inquiry which might throw much light on the early history of society, as bearing on the ancient periods when female descent prevailed among the nations of the Old World. It is likely that much more careful investigation of the laws and customs, past and present, of these tribes would add to the scanty information now available. On the Pacific side of the Rocky Mountains, where the totem system and female descent are strongly represented, such information is even scantier; yet careful inquiry made before the passing away of the present generation, who are the last depositories of such traditional knowledge, would be sure to disclose valuable evidence. How large a field for anthropological work here lies open may be shown by a single fact. Among the characteristics of tribes, such as the Haidas of Queen Charlotte's Island, has been the habit of setting up the so-called 'totem posts,' which in fact show conspicuously among their carved and painted figures the totems of families concerned, such as the bear, whale, frog, &c. Such posts, which are remarkable as works of barbaric art, are often photographed, and Judge James G. Swan, of Port Townsend,

has published, in vol. xxi. of the 'Smithsonian Contributions,' an interesting study of them, as relating to episodes of native mythology, in which the animal-ancestors represented are principal figures. More investigation is required to work out this instructive subject, and with the help of the older natives will doubtless well repay the not inconsiderable trouble it will cost.

Among the special points to be looked to in the condition of the Canadian tribes both at present and previously to civilised influence may be noticed the modes of marriage recognised—whether the husband enters the wife's family or clan, or *vice versâ*; what prohibited degrees and other restrictions on marriage exist; what is the division into families, clans, and tribes; and how far do totems or animal names answer this purpose; what are the regulations as to position of first or chief wife, household life, separation or divorce; how relationship is traced in the female and male lines; rules of succession to chiefship and inheritance of property. It is desirable to draw up tables of terms of relationship and affinity in the native language according to the usual schedules, or by setting down the relationships which a man and a woman may have for three generations, upward and downward. In doing this it is desirable to avoid the ambiguous use of English terms, such as cousin, uncle, and aunt, under which a number of different kinds of relationship are confused, even brother and sister being used inexactly to express whole brother and paternal or maternal half-brother, &c. In fact, the published schedules of kinship are imperfect in this respect. It is desirable to interpret each term into its strict meaning, expressed by father and mother, son and daughter, husband and wife; for instance, father's father's daughter, mother's son's wife, &c. This scheme of relationship will often be found to constitute a classificatory system, as mentioned above, and in respect of which it will be necessary to observe the use of the term of relationship rather than the personal name as a form of address, and the distinction between elder and younger brothers, sisters, and other kinsfolk. Customs of avoiding certain relatives, as where the husband affects not to recognise his wife's parents, are of interest as social regulations.

Government and Law.—When it is noticed how the system of chiefship, councils, &c., among the Iroquois, on being carefully examined by visitors who understood their language, proved to be most systematic and elaborate, it becomes likely that the scanty details available as to groups of West Canadian tribes might be vastly increased. Such old accounts as Hearne has left us of the Tinneh or Athapascans (whom he calls Northern Indians), and Carver of the Sioux, are admirable so far as they go; but in reading them it is disappointing to think how much more the writers might have learnt had they thought it worth the trouble or that any readers would care to know it. Even now, though old custom has so much broken down, present and past details of savage political life may be gained among the western tribes on both sides of the Rocky Mountains.

The prominent points are the distinction between the temporary war-chief and the more permanent peace-chief; the mode of succession or election to these and lower offices; the nature of the councils of old men and warriors; personal rights of men and women of different classes; the rules of war and peace; the treatment of captives and slaves; the family jurisdiction, with especial reference to the power possessed by the

father or head of the household and others; the law of vengeance and its restrictions; the tribal jurisdiction in matters, especially criminal, concerning the community; the holding of land and other property by the tribe or family; personal property, and the rules of its distribution and inheritance; the law of hospitality. The observer will in such inquiries frequently come into contact with forms of primitive communism, not only as to food, but as to articles of use or wealth, such as guns and blankets, which are of great interest, as is the custom of obtaining social rank by a man's distributing his accumulated property in presents. All these matters, and far more, are, as a matter of course, known with legal accuracy to every grown-up Indian in any tribe which is living by native rule and custom. In the rapid breaking-up of native society it remains for the anthropologist at least to note the details down before they are forgotten.

Religion and Magic.—The difficulty of getting at native ideas on these matters is far greater than in the rules of public life just spoken of. On the one hand the Indians are ashamed to avow belief in notions despised by the white man, while on the other this belief is still so real that they fear the vengeance of the spirits and the arts of their sorcerers. It is found a successful manner of reaching the theological stratum in the savage mind not to ask uncalled-for questions, but to see religious rites actually performed, and then to ascertain what they mean. The funeral ceremonies afford such opportunities; for instance, the burning of the dead man with his property among Rocky Mountain tribes, and the practice of cutting off a finger-joint as a mourning rite, as compared with the actual sacrifice of slaves for the deceased, as well as the destruction of his goods among the Pacific tribes. Here a whole series of questions is opened up—whether the dead man is considered as still existing as a ghost and coming to the living in dreams, of what use it can be to him to kill slaves or to cut off finger-joints, why his goods should be burnt, and so on. In various parts of America it has long been known that funeral rites were connected with the belief that not only men but animals and inanimate objects, such as axes and kettles, had surviving shadows or spirits, the latter belief being worked out most logically, and applied to funeral sacrifices, by the Algonkins of the Great Lakes. It is probable that some similar train of reasoning underlies the funeral ceremonies of the Rocky Mountain and Columbian tribes, but the necessary inquiries have not been made to ascertain this. More is known of the native ideas as to the abode of the spirits of the departed, which is closely connected with the theory of souls. There is also fairly good information as to the prevalence in this region of the doctrine, only just dying out in the civilised world, of diseases being caused by possession by devils, that is, by the intrusion of spirits into the patient's body, who convulse his limbs, speak wildly by his voice, and otherwise produce his morbid symptoms. Books of travel often describe the proceedings of the sorcerer in exorcising these disease-demons; and what is wanted here is only more explicit information as to the nature of such spirits as conceived in the Indian mind. Even more deficient is information as to how far the ghosts of deceased relatives are regarded as powerful spirits and propitiated in a kind of ancestor-worship, and the world at large is regarded as pervaded by spirits whose favour is to be secured by ceremonies, such as sacred dances, and by sacrifices. The images so common on the Pacific side are well known as to their material forms, but anthropologists have not the information

required as to whether they are receptacles for spirits or deities, or merely symbolical representations. The veneration for certain animals, and prohibition to kill and eat them, partly has to do with direct animal-worship, but is mixed up in a most perplexing way with respect for the totem or tribe-animal. In fact, many travellers, as, for instance, Long the interpreter, already mentioned, have confused the totem-animal with the medicine-animal, which latter is revealed to the hunter in a dream, and the skin or other part of which is afterwards carried about by him as a means of gaining luck and escaping misfortune. Above these lesser spiritual beings greater deities are recognised by most tribes, whether they are visible nature-deities, such as Sun and Moon, Heaven and Earth, or more ideal beings, such as the First Ancestor, or Great Spirit. There is still great scope for improving and adding to the information already on record as to the religious systems of the tribes of the Dominion, and hardly any better mode is available than the collection of legends.

Mythology.—As is well known, most Indian tribes have a set of traditional stories in which are related the creation of the world, the origin of mankind, the discovery of fire, some great catastrophe, especially a great flood, and an infinity of other episodes. Such, for instance, are the legends of Quawteaht, taken down by Sproat among the Ahts, and the Haida stories of the Raven published by Dawson. These stories, written down in the native languages and translated by a skilled interpreter, form valuable anthropological material. It is true that they are tiresome and, to the civilised mind, silly; but they are specimens of native language and thought, containing incidentally the best of information as to native religion, law, and custom, and the very collecting of them gives opportunities of asking questions which draw from the Indian story-teller, in the most natural way, ideas and beliefs which no inquisitorial cross-questioning would induce him to disclose.

In studying the religion and mythology of the various tribes, and also their social constitution, their arts, their amusements, and their mental and moral traits, it is important to observe not only how far these characteristics differ in different tribes, but whether they vary decidedly from one linguistic stock to another. Some observers have been led to form the opinion that the people of each linguistic family had originally their own mythology, differing from all others. Thus the deities of the Algonkins are said to be in general strikingly different from those of the Dakotas. Yet this original unlikeness, it is found, has been in part disguised by the habit of borrowing tenets, legends, and ceremonies from one another. This is a question of much interest. It is desirable to ascertain any facts which will show whether this original difference did or did not exist, and how far the custom of borrowing religious rites, civil institutions, useful arts, fashions of dress, ornaments, and pastimes extends. Thus the noted religious ceremony called the 'sun-dance' prevails among the western Ojibways, Crees, and Dakotas, but is unknown among the eastern tribes of the Algonkin and Dakota stocks. It would seem, therefore, to be probably a rite borrowed by them from some other tribe in the vicinity of those western tribes. The Kootanies of British Columbia, immediately west of these tribes, are said, on good authority, to have practised this rite before their recent conversion by the Roman Catholic missionaries. If it is found, on inquiry, to have prevailed universally among the Kootanies from time

immemorial, the presumption would seem to be that this tribe was the source from which the others borrowed it. Careful inquiry among the natives will frequently elicit information on such points. Thus the Iroquois have many dances which they affirm to be peculiar to their own people. They have also a war-dance which differs in its movements entirely from the former. This dance they declare that they borrowed from the Dakotas, and the statement is confirmed by the name which they give it—the Wasâsé, or Osage dance.

Apart from the mythological legends, the genuine historical traditions of the different tribes should be gathered with care. In obtaining these it must be borne in mind that, commonly, only a few Indians in each tribe are well informed on this subject. These Indians are usually chiefs or councillors or 'medicine men,' who are known for their intelligence, and who are regarded by their tribesmen as the record-keepers of the community. They are well known in this capacity, and should always be consulted. Ordinary Indians are frequently found to know as little about their tribal history as an untaught English farm labourer or French peasant commonly knows of the history of his own country. This fact will account for the mistake made by some travellers who have reported that the Indians have no historical traditions of any value. More careful inquiry has shown that the Iroquois, the Delawares, the Creeks, and other tribes had distinct traditions, going back for several centuries. These are often preserved in chants, of which the successive portions or staves are sometimes recalled to mind by mnemonic aids, as among the Delawares (or Lenâpé) by painted sticks, and among the Iroquois by strings of wampum. The Creeks and the Dakotas kept their records by means of rude pictographs painted on buffalo skins. Such records should be sought with care, and the chants should be taken down, if possible, in the original, with literal translations and all the explanations which the natives can give. Colonel Mallery's memoir on 'Pictographs of the North American Indians,' in the Fourth Annual Report of the United States Bureau of Ethnology, and Dr. Brinton's volume on 'The Lenâpé and their Legends,' might be referred to as aids in this inquiry. It would be very desirable that the music of these chants should be taken down by a competent musician.

Conclusion.—In this brief series of suggestions some published works relating to the Canadian Indians have happened to be mentioned, but many more have been left unnamed. These, however, are not left unnoticed, but every available publication is now consulted for anthropological purposes, and those who collect information in reply to the present circular may feel assured that all evidence contributed by them will be duly recognised in the study of savage and barbaric culture, which furnishes data so important for the understanding of the higher civilised life.

The Rev. E. F. Wilson has furnished the Committee with the following report of his proceedings :—

Report on the Blackfoot Tribes. Drawn up by the Rev. Edward F. Wilson, and supplementary to that furnished in 1885 *by Mr. Horatio Hale.*

Before proceeding with my report I would like just to say, by way of explanation, that I have been working nineteen years among the Ojibway Indians of Ontario as a missionary, have two institutions for Indian

children at Sault Ste. Marie, and during the last three summers (since the C. P. Railway was opened) have been visiting the Cree, Saulteaux, Sioux, and other tribes in Manitoba and the North-West, in the hope of inducing those Indians to send some of their children to our institution. Last summer six Sioux boys and six Ojibway boys from the north-west came to us, and this summer I have succeeded in bringing down two young Blackfeet from their prairie home at the foot of the Rockies. We have in our homes at present 52 Indian boys and 27 Indian girls. Mr. Hale, hearing of my projected visit to the Blackfeet Indians, asked me to act in his place in furnishing the following report; and, as I am quite unused to this sort of undertaking, I hope that any blunders I may make in my style of writing or in the putting together of the material which came into my hands will kindly be overlooked. I think I may vouch for it that whatever I have offered in the following pages is the result either of what I have seen with my own eyes or have gained from the lips of reliable Indians or from missionaries living on the spot.

The Blackfoot Indians, as Mr. Hale mentioned in his report of 1885, consist of three tribes, united in one confederacy, speaking the same language, and numbering in all about 6,000 souls. The common name by which they call themselves is Sokitapi, the prairie people. Siksikaw, Blackfeet, is a title given to the northern tribe by those living in the south (*i.e.* the Bloods and Péigans) on account of the black earth, which soils their feet; where the Bloods and Péigans live (50 miles or so to the south) the land is gravelly or sandy, so that their feet are not made black. The Bloods call themselves Káinaw (meaning unknown). The Péigans call themselves Pekániu (meaning unknown). By the white people they are all called, in a careless way, Blackfeet.

Whence they Came.

Chief Crowfoot (Sapomakseka), the head chief of the whole confederacy, with whom I had a long and interesting interview, was very positive in asserting that his people for generations past had always lived in the same part of the country that they now inhabit. He entirely scouted the idea that they had come from the East, even though I cautiously omitted any reference to the theory that the Crees had driven them. 'I know,' he said, 'the character of the soil in all parts of this country. The soil of Manitoba I know is black, but that proves nothing, for this soil where we are now living is black also, and hence our friends to the south call us Blackfeet: our true name is "Sokitapi," the prairie people.' In answer to further inquiries, Chief Crowfoot said that there were no people west of the Rockies in any way related to them. His people crossed the mountains sometimes to trade with the British Columbia Indians, but their language was quite different, and they were entire strangers to them. He informed me, however, that there were a people a long way to the south in the United States who were related to them, and spoke the same language as they did. One of his wives, he said, came from that tribe. The woman was present in the teepee, and he pointed her out and ordered her to tell me what she knew. I questioned and cross-questioned the woman closely, the Rev. J. W. Sims, who has been four years among the Blackfeet, and is well acquainted with their language, interpreting for me. The information I drew from the old woman appeared to me most interesting. She said it was a journey of about thirty days' distance, and,

by putting together certain names which she mentioned and the character of the country as she described it, we found that the tribe to which she alluded lived in New Mexico or Arizona, and were in close contiguity to the domains of the curious Moqui Indians, who build their houses on the cliff tops. The name of the tribe she said was 'Nitsipoie,' and they were near to a people called Moqui-itapi (the Moqui people). It may possibly be from this quarter that the Blackfeet derive their worship of the sun. While travelling among them I saw very few people, whether men or women, who had not suffered the loss of one or more fingers (some as many as four) cut off at the first joint, the severed member having been offered to the sun. The second chief under Crowfoot is named Natúsi-apiw (old sun), and these people during my short visit (six days) did me the honour of adopting me into their nation and giving me the name Natúsi-ásamiu, which means 'the sun looks upon him.'

I thought it might further help to decide whence these Blackfeet originally came if I asked what other hostile tribes they had fought with. These are the names of the tribes:—The Kòstenai, or River Indians; the Flatheads; the Kouminétapi, or Blue Indians; the Matuyókawai, or grasshouse Indians; the Aksémini Awáksetcikin, or gum getters (said to rub gum on the bottom of their feet instead of wearing moccasins); the Apăksinamai, or flat bows; the Pitséksinàitapi, or Snake Indians; the Piétapi, or strangers; the Atokipiskaw, or long earring Indians; the Istsitokitàpi, or people in the centre; the Awáksaawiyo, or gum eaters. All these they say either live or used to live in and about the Rocky Mountains. Their enemies have also been the Sioux, Crows, Crees, and Nez Perces.

The fact that these people neither build boats nor canoes, nor eat fish, seems to me another proof that they have not come from the Lake region to the east.

Some of their Traditions.

Chief 'Big Plume,' another minor chief in the Blackfoot camp, gave me the following information. I have put it down word for word as it was interpreted to me:—

How Horses originated.—A long time ago there were no horses. There were only dogs. They used only stone for their arrows. They were fighting with people in the Rocky Mountains. Those people were Snake Indians. They took a Blackfoot woman away south. There were a great number of people down there, and they tied the woman's feet, and tied her hands behind her, and a cord round her waist, and picketed her to a stake near the big salt water. And they cried across the lake, 'See, here is your wife!' Then they all retreated and left her. These big lake people did not see her at all; but the waters rose and covered her; and when the waters abated, there was no woman there, but there were lots of horses. The Snake Indians caught these horses, and that is how horses began.

The Creation.—It had been long time night. Napi the Ancient said, 'Let it be day,' and it became day. Napi made the sun, and told it to travel from east to west. Every night it sinks into the earth, and it comes out of the earth again the next morning. Napi is very old every winter, but he becomes young every spring. He has travelled all along the Rocky Mountains, and there are various marks on the mountains which remain as relics of his presence. Napi said, 'We will be two

people.' He took out the lower rib from his right side, and he said, 'It shall be a woman,' and he let it go, and he looked on it, and he saw a woman. He then took a rib from the left side, and said, 'Let it be a boy,' and it was a boy. Napi also made a number of men with earth. Napi and the men went one way, the woman went another way. And the woman made women of earth in the same way as Napi had made men.

At Morley, opposite the Rev. John Macdougall's house, and down the river, said Big Plume, there is a little stream; they call it the men's kraäl or enclosure; on one side of the stream is a cut bank and big stones; this was the men's boundary, beyond which they were not to pass. They used to hunt buffalo, and drive them over the cut bank; they had plenty of meat; they had no need to follow the buffaloes; they hid themselves behind the big stones and uttered a low cry; this guided the buffalo to the cut bank, and when they were over the bank they shot them with their stone arrows and ate the meat.

One day Napi went out on a long journey. He got as far as High River. There he saw lots of women together, with the woman made from his rib, who acted as their chief. There were no men and no boys there. There were a great number of teepees. Napi was alone. He told the women, 'I have come from the men.' The woman chief said to him, 'Go home; bring all your men; stand them all on the top of this stone ridge; our women shall then go up one by one, and each take a man for a husband.' When they were all up there, the chief woman went up first and laid hold on Napi to take him, but Napi drew back; the chief woman had put on an old and torn blanket, and had rubbed all the paint off her face, and had no ornaments on her. Napi did not like her appearance, and so he rejected her addresses. He did not know that she was the chief woman. She then went back to the women, and, pointing to Napi, said, 'Don't any of you take him.' She then dressed herself in her best, and painted her face, and put on her ornaments, and went and chose another man. All the women did the same. Thus all the men had wives, and Napi was left standing alone. The chief woman then cried aloud, 'Let him stand there alone like a pine tree.' Napi then began breaking away the stony ridge with his heel, till there was only very little of it left. The woman then shouted, 'Be a pine tree.' And the pine tree stands there now alongside the big stones, and they still call it the women's kraäl. Napi's flesh is in the pine tree, but his spirit still wanders through the earth.

The boy made from Napi's left rib fell sick. The woman took a stone and threw it in the water, and she said, 'If the stone swims the boy will live,' but the stone sank and the boy died; and so all people die now. If the stone had floated, all people would have lived.

First Appearance of the White Man.—The Sai-u (Sioux?) were the first to see the white men. The Crees first brought the news to the Blackfeet. That was the first time they saw axes and knives and tobacco. The Crees said they heard guns firing. The white men were shooting buffaloes with guns. The white men took them to their teepees, and showed them their guns and knives. The white men came from the far east. They call white men 'Nápi-ăkun,' but cannot tell whether this has any reference to Napi the Ancient.

Eclipse of the Sun.—They say that the sun dies, and that it indicates that some great chief has either just died or is just going to die.

How their Arts originated.—Napi gave them the first specimens of

every article they use, and they make the copies. They never try to make new things, unless instructed to do so in a dream. Nevertheless, they make no difficulty about using things made by white people.

Religion.

These people, notwithstanding that missionaries of the Roman Catholic Church, the Church of England, and the Methodist Communions have been working among them for several years past, are still, nearly all of them, with scarcely an exception, heathen. They seem to be more than any other north-western tribe opposed to adopting either the customs or religion of the white man. Their own system of religion has been already well explained by Mr. Hale, but I may perhaps add a few additional items of interest which I have gathered. The following is from the lips of 'Big Plume':—

'Young men go up on to a hill, and cry and pray for some animal or bird to come to them. Before starting out they wash themselves all over and put off all their clothing and ornaments except a blanket. For five or six days they neither eat nor drink, and they become thin. They take a pipe with them and tinder and flint, and a native weed or bark for smoking (not matches or tobacco). When the pipe is filled they point the stem to the sun and say, "Pity me, that some animal or bird may come to me!" Then they address the trees, the grass, the water, and the stones in the same manner. If anyone crosses their path while so engaged, they call aloud to them to warn them off, saying, "I am living alone. Do not come near!" While in this state they dream, and whatever animal or bird they see in their dream becomes their medicine or guardian through life. They are told also in a dream what description of herbs or roots to gather as their medicine, and this they collect and put carefully into a small bag to keep as a charm. They also kill the animal that they dreamed of, and keep its skin as a charm. No one knows what is the medicine they have gathered; it is kept a profound secret. The little bag is kept in the tent, and no one may touch it but the owner. Other Indians would be afraid to meddle with it. There is no particular age for young men to engage in the above rites. They start away in the evening—only in summer. Some go of their own accord, others are bid to do so by their fathers or elder brothers. If they do not go, any sickness that comes upon them will certainly be fatal, or if shot by an enemy they will certainly die.'

I asked 'Big Plume' what did he think became of the soul after death? He replied that the souls of all Blackfeet Indians go to the sandhills north of the cypress hills (this would be to the east of the Blackfeet country). What proof had he of that? I asked. 'At a distance,' said the chief, 'we can see them hunting buffalo, and we can hear them talking and praying and inviting one another to their feasts. In the summer we often go there, and we see the trails of the spirits and the places where they have been camping. I have been there myself, and have seen them and heard them beating their drums. We can see them in the distance, but when we get near to them they vanish. I cannot say whether or not they see the Great Spirit. I believe they will live for ever. All the Blackfeet believe this; also the Sarcees, Stonies, Atsinàs, and Crees. The Crees after death will go to the sandhills farther north. There will still be fighting between the Crees and the Blackfeet in the spiritual world. Dogs

and horses go to the sandhills too; also the spirits of the dead buffaloes. We hand these traditions down to our children. We point out to our children various places where Napi slept, or walked, or hunted, and thus our children's minds become impressed.'

From inquiries I have made I am able to corroborate all that Mr. Hale has said in regard to the sun-dance and the amputation of their fingers and offering them as a sacrifice to the sun. Both these customs, on account of the cruelties accompanying them, are now discountenanced by the Canadian Government, and are likely before long to fall into disuse.

Government &c.

The head chief of the Blackfeet is Sapomákseka (Crowfoot). Under him are 'Old Sun,' chief of the Northern Blackfeet; 'Red Crow,' chief of the Bloods; 'North Axe,' chief of the Péigans. Over the southern Blackfeet, Crowfoot is himself the chief. There are also three or four sub-chiefs belonging to each tribe. The position is not hereditary, but, it would seem, is assumed by the man who possesses the most talent, tact, and power in the tribe. At present the chiefs are paid a small annual pittance by Government, 5*l.* to each principal chief, and 3*l.* each to the minor chiefs. The power of a chief is not defined; he is in fact a czar, possessing an absolute control over his camp. He has a number of young men employed as soldiers to execute his commands. If the order is given to move camp or to come to a sun-dance and any disobey, the soldiers go round and violently strip the covering from the teepee, tear it to pieces, scatter the contents to the winds, and sometimes kill the dogs.

Tomahawks are not much used by the Blackfeet Indians. Their weapons are a bow and arrows, a war club, a scalping-knife, and, for defence, a circular skin shield ornamented with feathers. Many of them have also guns or rifles. They will not fight openly, and are regarded by other tribes as cowardly. Their tactics are to avoid the enemies' missiles by jumping from side to side, and they have a hole in the shield through which they look and try to deceive the enemy by putting the shield to one side of their persons, as a mark to aim at, instead of in front. They always scalp their foes when fallen.

I cannot discover that there are any clans or gentes existing among these people, but they have various orders connected with their dances, and those who belong to the order have to imitate the bird or animal whose name they have adopted as their totem. Young unmarried men wear a badge of beadwork and hair on each shoulder to show that they are available for marriage.

Food.

The principal and almost only food of these people was formerly buffalo meat. A man would eat on an average about eight lbs. a day. White people who have lived on it say that there is something very appetising about buffalo meat, and that it is no hardship to eat it alone without bread or vegetables. It is very different, they say, to eating beef. The Blackfeet Indians have never grown any corn, and never knew what bread was until the white man came among them. When in camp it was usually their practice to boil the meat, but when out on a hunting expedition, without any cooking utensils, they would put the flesh on spits before a large fire and roast it. It used to be a common practice to make

youths who had not yet been on the warpath hold the meat while roasting, so as to harden them to endure suffering. The Indians never used salt before the white man came, but are now very fond of it. They seem to like strong-tasting food, and sometimes make a mixture of strong black tea, tobacco, and 'pain-killer,' which they drink with great relish. The Blackfeet seldom, if ever, eat fish; I am told that they regard it as unclean. They preserve berries by drying them in the sun. Principal among these are the Saskatoon berry and the choke cherry. The latter they pound up when newly picked, and spread it on sheets of parchment to dry; then they powder it up and put it in skin bags. It is called by white people 'choke cherry pemmican,' and is said to be very palatable. These people, in common with other nomad Indians, usually eat two meals a day—breakfast and supper. The latter, however, is often prolonged to an indefinite period after a successful day's hunt. When they get up in the morning the first thing they do is to wash. The Blackfeet Indians are very particular about this, even in the depth of winter. For soap they use ashes from the fire, and they usually rinse out their mouths thoroughly with water. It is a common practice to take a deep draught of cold water on first awakening in the morning. Directly after breakfast the usual thing is either to move camp or to start on a hunting expedition. The little fetish, or charm, shaped out of stone like some animal or bird, and wrapped round with roots, herbs, clay, and beads, is placed on end the night before, and in whichever direction it has fallen that is the direction in which to look for the buffalo. The hunt occupies the day, and in the evening, when work is over, they will eat a heavy and long-continued meal. For the above information I am indebted principally to the Rev. John Macdougall, of the Methodist Missionary Society, who has for many years past been labouring among these and neighbouring tribes of Indians. Now that the buffaloes are all gone, these people would be forced to starve were it not for the Government rations which they receive. Each individual receives one pound of good beef and half a pound of flour per diem. The buffalo disappeared in 1879–80. Before that time they might be counted by thousands. Their sudden disappearance has never yet been satisfactorily accounted for. None now remain in Canada, and only very few are to be found in the United States.

Medicine.

I had no opportunity of talking to the Blackfeet Indians themselves about this, and had I done so they would probably have been unwilling to reveal their secrets. I however gathered from Mr. Macdougall the names of some of their most frequently used medicines. (1) *Minweg* (Cree), a vegetable; little short sticks; a strong, pleasant aromatic flavour, like celery; used for headache, catarrh; also for smoking. (2) *Bear root*; tastes like liquorice; used for colic. (3) *Rat food*; a flag root, with a sharp, pungent taste; they grind it up and drink it like hot tea; used for various diseases. *Bleeding* is done with a piece of sharp flint fastened into a stick like a veterinary surgeon's fleam. They bind the arm till the vein is swollen, put the edge of the flint on the vein, and strike it with a stick. *Cupping* is done by scarifying the part with a flint or pricking it with needles and then drawing the blood to the surface by sucking through a horn. *Amputation* of a limb is never resorted to, but they will patch up a bad wound, and often succeed in effecting a cure where an English surgeon would have amputated. These

things are not done by the professional 'medicine men,' but by any man or woman in the camp who is clever enough. The 'medicine men' resort only to witchcraft in attempting their cures.

Dwellings, Occupations, &c.

While sitting in 'Old Sun's' teepee I mentally took its dimensions and noted down its contents. It was about sixteen feet in diameter on the floor and about eighteen feet high in the centre, formed by fifteen poles, their feet on the line of the circle and their upper ends meeting in a bunch at the top, the framework covered over with white tent canvas, yellowed and browned with the smoke. In the centre was a circlet of smooth stones, two and a half feet in diameter, forming the fireplace, and over the fire was a tin pot, suspended by three sticks—gipsy fashion. Overhead hung some pieces of dried beef on a string. The interior of the teepee, unlike those of the Crees and Sioux, was divided into four partitions by sloping back-resters, called 'stopistákiská,' and made of wickerwork; their basis, about twenty inches wide, rested on the ground, and their tops, which tapered to three or four inches in breadth, were secured to the sloping poles which supported the tent about four feet from the ground. The teepee also had its sides lined with quilts and blankets to a height of four feet from the ground, which gave it a warm, comfortable appearance. Back in the angle made by the sloping sides of the tent were packed away all the valuables which the family possessed—blankets, packsaddles, guns, &c.—and on the front of these partitions, towards the fire, a neat finish was made to each couch by a clean-shaved pole lying on the ground. The teepee had no floor, only the grass of the prairie, but the couches between the partitions were carpeted with skins and blankets. All the feather ornaments, headdresses, shields, buckskin dresses, &c., were neatly folded up and packed away in skin cases made to contain them. There was an air of neatness and cleanliness about the whole arrangement. 'Old Sun' exhibited to us some of his valuables. There was a circular shield, twenty inches in diameter, made of skin stretched over a wooden frame and ornamented with red cloth and crimson-dyed feathers. On the face of the shield was a rude picture of a buffalo and some marks like this which we were told represented the buffalo trail. We were also shown a skin helmet, mounted at the top with a buffalo horn studded with brass nails. The helmet was one mass of weasel tails, hanging in every direction, and the point of the horn, which pointed backwards and downwards, had a tuft of crimson feathers. There was also a very elaborate headgear for a horse to wear when going to battle. One part of it covered the head like a mask, holes being left for the eyes, and was fitted with a pair of horns; the other part was a sort of banner, to be suspended to the lower jaw; both parts were profusely decorated with red, yellow, and blue feathers. We were told that such a headdress as this was, in Indian estimation, worth a couple of ponies.

These Blackfeet seem to live in teepees such as I have described in the summer, but in the winter it is now their custom to dwell in little log huts plastered over with mud, which they have learnt to construct, in imitation, it is thought, of the lumberer's shanty. It seems to me, however, after seeing models of the Moqui and Pueblo Indians' houses at the Smithsonian Institute, that it is quite as likely that they had this style

of dwelling previous to the coming of the white man. I enclose a sketch of both the exterior and interior of one of these mud huts. The sides are made of logs, plastered over with mud; the roof is almost flat, made of poles, covered first with prairie grass and then earth. There is always a fireplace, not built into the wall, but standing a little way from it. It is just a long, mud, rudely constructed chimney, reaching from a foot above the roof down to the ground inside the hut, a little widened at the base, and an arched opening in front for the fire. Sometimes the hut has a little square hole for a window, but more often the only aperture is the doorway. The floor is partly covered with poles, flattened on the upper surface. A few sticks stuck into or between the logs serve for pegs. The occupants of two or three teepees usually unite for the winter, and occupy one mud hut between them. The hut would not be more than twelve by eighteen feet in size.

Clothing and Ornaments.

A man's dress consists of a breech cloth; a pair of leggings made of coloured blanket or cloth, with a fringe of long loose strips down the outer side of each leg; a pair of buckskin moccasins ornamented with beads; and over his shoulders a white, scarlet, or parti-coloured blanket. This is his whole dress. He wears no hat. His blanket is wrapped round his shoulders, or up around his head, or slipped down to his waist—according to the temperature of the weather or the whim of the moment. His neck is encircled by several necklaces, made of twisted brass wire, large bright-coloured beads, bones of a deer's tail, the small bones of a deer's foot, or the claws of a bear. He has earrings, made of brass, wire, beads, or shell (brought from the Pacific coast). Generally he wears a coil or so of brazen rings on his fingers. Sometimes his wrists or arms are tattooed, but not often. Usually his face is painted either with crimson or ochre. He does not wear feathers in the head as a general thing. These are kept rather for special occasions. His hair is allowed to grow long and is plaited; usually a plait on each side of the face, hanging vertically, and one or two more plaits at the back; the hair is sometimes twisted into a knot at the point known as the scalp-lock. A man has the greatest objection to his hair being cut short; he wears it, it would seem, in defiance of his enemies, and boasts that none shall cut it off while he is alive. The dress of the woman resembles that of her European sister, but is very roughly constructed and shorter in the skirt. She has no under garments, but wears leggings like the men and a blanket over her dress. Her neck, arms, fingers, and ears are profusely ornamented with brass, bead, and bone rings. Little children under four years of age sometimes have nothing on but a little apology for a shirt, reaching barely to the waist, but their little arms and necks are loaded with ornaments and charms. There is never any indecent exposure on the part of either sex. They are always particularly careful about this. The women, however, make no attempt to hide their breasts when suckling their infants.

The Blackfeet women do not use board cradles for their babes like the Ojibways. Board cradles are seldom seen west of Lake Superior. The Blackfeet babes are wrapped up warmly and laced into a bag, which the mother carries on her back.

A chief's dress sometimes has marked on it a record of his exploits. Chief Crowfoot bade us count the black lines on his buckskin rope—they amounted to 143—and he said that he had been in 143 fights.

Manufactures.

The Blackfeet have the name of being a lazy people, and, beyond making the ornaments which adorn their persons and the saddles for their ponies, they certainly do not seem to do much in the way of manufacture. They make no boats or canoes, no baskets, no articles of metal. The most that they attempt to do in this line is to fashion a few rude wooden bowls and platters, and horn spoons, and plaited ropes.

Marriage.

The Blackfeet are polygamous, some of the men having as many as ten wives. Girls mature early, and become wives as early as at twelve years of age, and are sometimes mothers at fourteen. The families average five or six children. The women are strong, and undergo but little inconvenience in bringing their children into the world. Mr. Macdougall has known a woman when travelling to go aside from the trail, and in little more than an hour to be on her pony again with an infant in her arms. There is no marriage ceremony; so many ponies or other presents are given by the intending husband to the parents of the bride, and then he takes her away.

Games and Amusements.

The Blackfeet have no regular ball game. They sometimes engage in feats of strength, wrestling, and foot-racing, but their chief amusements are horse-racing and gambling. For the latter of these they employ dice of their own construction—little cubes of wood, with signs instead of numbers marked upon them—these they shake together in a wooden dish. Holding some small article in the hand under a blanket, and rapidly passing it from one hand to another, leaving the second party to guess in which hand it is left, is another method. They have also a little wheel made of metal, covered over with cloth, three or four inches in diameter, which they roll towards two arrows stuck in the ground, and see towards which it will fall the nearest. There is always heavy betting on a horse race; each chooses his favourite, and then they begin throwing down in a heap the articles they wish to stake—blankets, guns, lines (representing ponies), tents, &c. Those who win take the whole heap, and divide it among themselves; even their wives are sometimes gambled away in this manner.

Burial of the Dead.

The Blackfeet never bury their dead below the surface of the soil; they think it a horrible practice to expose the body to the worms and vermin that live in the ground. They either deposit the bodies on a hill-top or place them in a tree. Perhaps, being sun-worshippers, their idea is that the sun should still shine upon them after they are dead. When the body is placed in a tree it is wrapped in blankets and put up on a rudely constructed platform. When deposited on a hill-top or cliff a rough kind of box is made, three times the size of a coffin, and into it are put, besides the body, all that belonged to the dead person—blankets, saddle, gun, kettles, and everything; it is then nailed down, dragged by a pony on a travoiè to the appointed spot, and there deposited. Sometimes a few logs are piled round it to keep off the dogs and wild animals, but often

nothing is to be seen but the rudely made box and some kind of a flag flying above it. When a chief dies his favourite pony is brought and killed at the door of his tent; his body is then laid out in his own teepee, often in a sitting position, and all his possessions are spread around him; the edges of the tent are wedged down and secured with stones, then the teepee is closed and left. This is called a 'death teepee.' Travellers sometimes come across a solitary teepee with no signs of life around it, and on looking in are horrified to see a decomposing corpse. There is great grief when a person dies. The people weep and howl over the dead bodies of their friends. It is usual also for the friends to throw their blankets and other valuables into the coffin before it is closed. A mother has been known to wrap her last remaining blanket around her dead infant, even in the middle of winter. Mr. Tims told me of a father walking several miles barefoot through the snow to bury his little child, having given his moccasins to the dead infant. The graves of the dead are visited by the living; the people often come and hold a feast with the departed spirits, setting aside portions of food for them. The Blackfeet seem to have no dread of ghosts or spirits, and do not mind handling dead bodies. It is not an unusual thing for a 'death teepee' even to be rifled by those bent on plunder.

Physical Development.

I picked out, as nearly as I could, an average Blackfoot Indian—his name was Boy Chief, aged 44 or 45—and measured him from head to foot, the result being as follows:—

		ft.	in.
1.	Height from ground to vertex	5	$8\frac{3}{4}$
2.	,, ,, meatus auditorius	5	$2\frac{7}{8}$
3.	,, ,, chin	4	$11\frac{1}{2}$
4.	,, ,, top of sternum	4	$7\frac{1}{2}$
11.	,, ,, elbow (bent)	3	$5\frac{1}{2}$
5.	,, ,, umbilicus	3	$4\frac{5}{8}$
7.	,, ,, fork	2	$7\frac{3}{8}$
12.	,, ,, tip of finger (hanging vertically)	2	$2\frac{3}{8}$
8.	,, ,, knee-cap joint	1	$7\frac{5}{8}$
16.	Circumference of chest at armpit	2	$11\frac{1}{8}$
	,, ,, mammæ	2	$9\frac{1}{2}$
18.	,, at haunches	2	$8\frac{1}{2}$
26.	Span—outstretched arms	5	11
27.	,, thumb to middle finger	0	$8\frac{1}{8}$
28.	Length of thumb	0	$2\frac{5}{8}$
	,, foot	0	$10\frac{1}{8}$
13.	Height—sitting on the ground	2	10
30.	Head—greatest circumference (over glabella)	1	$10\frac{1}{2}$
41.	,, length of face, root of nose to chin	0	$4\frac{5}{8}$
32.	,, arc meatus audit. over head to chin	1	$2\frac{1}{2}$
31.	,, ,, root of nose to inion	1	2
33.	,, ,, over glabella	1	$0\frac{1}{2}$

The hair of the Indians is black, straight, somewhat fine, and abundant in quantity; it grows to about 3 feet in length, and is put up in large plaits, one on each side of the face, and generally one or more at the back. There is no hair on the face; if any grows it is very little. The few stray hairs that appear are plucked out with small iron tweezers. The colour of the skin, not exposed to the air, is No. 21 (two other persons agreed with me on this point), and of the eye, No. 1 towards the centre, and No. 16 towards edge of iris.

Intellectual Capacity.

As no children of this tribe have, as yet, been induced to remain even for a few consecutive weeks at school, it is impossible to report at present on this head. I have, however, succeeded in inducing two boys to return with me to our Shingwauk Home (1,500 miles distant from their reserve), and it will be very interesting to see in the course of a year what progress they make, in comparison with boys from other tribes. The Blackfeet have all the appearance of being an intelligent people; and I saw two boys at the mission who were evidently beginning to understand intelligently the use of the letters of the alphabet, for they had several times suggested to Mr. Tims alterations in his mode of spelling Blackfoot words; one of them, I found, had in his possession a list of Blackfoot and English words, evidently trying to teach himself the English language. Like all other Indian tribes, they learn very quickly to write a good hand, and many of the children show a taste for drawing.

The Language.

I entirely endorse Mr. Hale's view that the Blackfeet language is a branch of the *Algonkin stock*, having a near affinity to that spoken by the Ojibways and Crees; the grammatical construction is almost precisely the same, and a good many of the words are similar. The Sioux language, spoken by some 2,000 Indians in the North-West Territory, is an entirely distinct language, both in structure and vocabulary, but the other languages south of the Saskatchewan Valley, viz. Cree, Blackfoot, Saulteaux, and Ojibway, are clearly all of one common stock. Following are a few words in the three principal tongues which bear some resemblance to one another:—

	Ojibway	Cree	Blackfoot
Man	inini	iyiniw	nin'nau
woman	ikwe	iskwew	akew
name	ijinikásowin	ijihikásowin	inikásim
my daughter	nidánis	nitánis	nitána
wood *or* tree	mitik	mistik	mistis
I	nistoa, -ni	niya, -ni	nin, -ni
thou	kistoa, -ki	kiya, -ki	kin, -ki
yes	A	A	A
my leg	nikad	niskat	nokatsi
kettle	akik	askik	iska

But it is in the grammatical construction of the three languages that the resemblance is the most marked. I shall notice eleven points in order:—

1. *The distinction between animate and inanimate plurals.*

In Ojibway animate nouns make their plurals in	*g, ig, og*;	inanimate in	*an, un.*
In Cree	,,	,,	*ok, ak*	,, *a*
In Blackfoot	,,	,,	*ax, ix, ox*;	,, in *esto, isto.*

In all three languages an animate noun must be followed by an animate verb, and *vice versâ.*

2. In all three languages a distinction is observed between the *first person plural* exclusive and the first person plural inclusive. Thus:—

	Ojibway	Cree	Blackfoot
Our house (excl.)	niwigiwáminan	niwaskáhiganinan	nokoanan
,, (incl.)	kiwigiwáminan	kiwaskáhiganinau	kokoanan

3. *Distinct endings to express the second third person and the third third person in a sentence.*—This rule is peculiar to Ojibway and Cree, but I could not ascertain whether or not the Blackfeet observe the same distinction.

4. *The adjective is placed before the noun* in these three languages. In some other Indian languages, *e.g.* Sioux, it follows the noun.

5. *All adjectives* (with the exception of adjectival particles used only as prefixes) *can be transformed*, with but very little alteration, into impersonal verbs; thus (Blackfoot) *agsi*, good; *agsiu*, it is good. This is similar to Ojibway and Cree.

6. *Personal and possessive pronouns.*—The first and second persons, singular and plural, as shown in Mr. Hale's report, have the same first syllable and nearly the same plural endings in all three languages, viz. *ni*, I, my; *ki*, thou, thy. Plural endings—*nan*, we, our; *wa*, *waw*, you, your.

7. *The objective case of the pronoun* is in all three languages embodied in the verb. Thus:—

	Ojibway	Cree	Blackfoot
I love thee	kisagiin	kisakihitin	kităkomimo
thou lovest me	kisagi	kisakihin	kităkomimok
thou lovest us	kisagiimin	kisakihinan	kităkomimokipinan
he loves us	nisagiigonan	nisakihikonan	nităkomimokinau

8. *The simplest form* (and often the root) of the verb is the singular imperative. Thus:—

	Ojibway	Cree	Blackfoot
Sleep thou	nibán	nipá	okát
give it to him	mij	miy	kúkit

9. *The negative is double*, as in the French language:—Ojibway, *kawin . . . si*; Blackfoot, *mat . . . at* or *ats*. In Cree they have only the simple word *namáwiya* or *nama* before the verb. Thus: I do not love him. Ojibway, *kawin nisagiasi*; Cree, *namáwiya nisakihew*; Blackfoot, *ni-mat-takomimau-ats*.

10. *There is a distinct form for the negative imperative.* Ojibway, *kego . . . ken*; Cree, *ekawiya* or *eka*; Blackfoot, *mini* or *pini*. Thus: Do not give it. Ojibway, *kego mina ken*; Cree, *ekawiya miy*; Blackfoot, *mini kukit*.

11. *An interrogative particle* is used in all three languages. Ojibway, *ina*; Cree, *tci*; Blackfoot, *kat . . . pa*. Thus: Are you happy? Ojibway, *kiwawijendam ina?* Cree, *kimiyawatam tci?* Blackfoot, *kikateagsitakipa?*

There may very likely be other analogies between these three languages, but the above are as many as I have had time to inquire into.

There are two sounds in the language which are difficult of pronunciation, and students are undecided as to how best to write them.

(*a*) There is a sound between *kr* and *ks*. I suggest writing it *kc*, thus: *nikcista*, my mother.

(*b*) There is a sound between *ch* and *ts*. I suggest writing this *tc*, thus: *tcema?* Where?

In the following vocabulary the letters and sounds are pronounced as follows: *a* as in father, *ă* as in bat, *e* as in they, *i* as in pique, *ĭ* as in pick, *o* as in note, *u* as *oo* in cool, *ai* as in aisle, *au* as *ow* in cow, *iu* as *ew* in few, *j* as *z* in azure, *g* like *ch* in the German.

Vocabulary of Blackfoot words.

man	nin'nau
woman	akéw
boy	sag'komápi
girl	akékoăn
infant	s'itsiman
my father	nin'nă
my mother	nikcistă
my husband	nó'mă
my wife	notokéman
my son	nokó-a
my daughter	nităn'na
my elder brother	nì-ĭs
my younger brother	niskăn
my elder sister	nin'stă
my younger sister	nitakīm
Indian	niitci-tapīwa
people	matápiwa
head	mótokan
hair	mokóiekinsin
face	mostóksis
forehead	monīis
ear	mogtókis
eye	moŏpspi
nose	mòksisis
mouth	mah'ŏi
tongue	màtsini
teeth	mogpekists
beard	imoyòwăsin
neck	mòkokin
arm	mots'ĭmĭn
hand	motcīs
fingers	mokitsĭix
thumb	omăkokitsis
nails	owot'ănokitsix
body	mostom
chest	mokīkin
belly	mókoan
female breast	ún'nikis
leg	mo'katsi
foot	mòăpisak
toes	mokitsiix
bone	ogkĭn
heart	moskitsipap
blood	áapăn
town	ákapioyis
chief	nin'nau
warrior	soòyiepitsi
my friend	nipīă
house	nápioyis
skin lodge	moyīs
kettle	iska
bow	náma
arrow	ăpsi
axe	koksáki
knife	īstóan
boat	àkiosàtsis
moccasins	'atsikists
pipe	akwīniman
tobacco	pista'kăn
sky	nàmotàk
sun	natùsi
moon	kókumikèsum (night-light
star	kákătosi
day	kc'istikui
night	kokúyi
morning	kciskănátăni
evening	o'tăkuyi
spring	motúye
summer	nepúye
autumn	mokúye
winter	stuyé
wind	sopúyi
thunder	kcistcikúm
lightning	aipopúm
rain	so'taiyi
snow	kùn'skwii
fire	istcī
water	ogké
ice	kokutúyi
earth	kcăkum
sea	istcíksipokogké
river	niyétagtai
lake	omáksikimi
valley	isteĭkúm
prairie	sau-ké
mountain	netúm'mo
island	mini
stone	'okotóki
salt	istcíksipoko
iron	mikskim
forest	as'oaskwi
tree	mistcis
wood	mistcis
leaf	suyópokist
bark	otokis
grass	matuyis
pine	pagtogki
flesh	ikcisàko
dog	ĭmita
buffalo	enĭwă
bear	kiàiyo
wolf	apīsi
fox	otátuye
deer	'owătúye
elk	ponokà
beaver	kcistagki
rabbit	'atcista
horse	ponokámita
fly	sosksìsi
snake	pitsèksina
bird	pīksi
egg	owăw
feather	măm'in
goose	'apspini
duck	sa-áĭ
fish	măm'mī
name	nimikasim
white	ksiksinăm
black	siksinăm
red	máksinăm
blue	kùmuninàtsi

yellow	otokúinăm	nine	pīkso
green	otskúinăm	ten	kèpo
big	omăkimi	eleven	kepo nitcikóputo
small	enăkimi	twelve	kepo nàtcikóputo
strong	skúnitapi	twenty	nàtcippo
old	nápi	thirty	nìippo
young, new	máni	ninety	pīksippo
good	agsi	one hundred	kepìppo
bad	pakáppi	one thousand	omăksi-kepippo
dead	eniu	he eats	aú-yi-u
alive	sàkiaitàpi	I eat	nit-au-yi
cold	stúye	he drinks	àisimiu
this	'amu	I drink	nītàisimi
that	'omăk	he runs	aukskásiu
all	konai	he dances	aiàipiu
many	àkaiim	he sings	ninikiu
who	taká	he sleeps	ai-ókau
far off	piétsi	he speaks	epúyiu
near	astótsim	he sees	'ăsăpiu
here	anùm	he sees him	nanuyéwaie
there	omīm	he kills him	īnìtsiu-ai-e
to-day	anòk kcistcikui	he loves him	ăkomimiu-ai-e
yesterday	mătăn'ni	he sits	itaúpiu
to-morrow	ăpinákwis	sit down	'apiit
yes	a	he stands	itàipuyiu
no	sa	he goes	ităppo
one	nitùkskăm	I go	nitai-ităppo
two	nàtokăm	go	tappót
three	niókiskăm	he comes	púksipu
four	nisoyīm	come	puksipút
five	nìsitci	he walks	ăwăwăkau
six	n'ăwyi	he works	ăpotăkiu
seven	ikìtsikăm	he steals	àikomosiu
eight	nániso		

Notes by Mr. H. Hale on the Report of the Rev. E. F. Wilson.

Mr. Wilson having submitted to me his valuable report, I add a few notes, comprising some facts which have come to my knowledge since my report of 1885 was prepared.

In that report I suggested that the non-Algonkin element of the Blackfoot language, as well as their peculiar religious ceremony, the 'sun-dance' (which is not found among the eastern Algonkins), might have been derived from some tribe west of the Rocky Mountains. The natives of that region who are nearest to the Blackfeet are the Kootenais, a people in some respects of noteworthy and superior character.

Father De Smet, in his 'Indian Sketches,' describes them as 'the best disposed of all the mountain Indians.' They are highly esteemed among the traders for their good qualities, and particularly for their scrupulous honesty. With this people the Blackfeet have had close relations, in peace and war, from time immemorial. My intelligent correspondent, Mr. J. W. Schultz, an educated gentleman, who has resided for several years among or near the American Blackfeet, and has written much about their usages and traditions, informs me that the Kootenais, before their recent conversion by the Roman Catholic missionaries, practised the sun-dance. This he had learnt from Indians of that tribe. He adds: 'In old times, however, the Kootenais lived as much on this side of the mountains as they did on the other.' This accords with other information which I have received to the same effect. As the Blackfeet

now occupy the country which the Kootenais formerly possessed, on the east side of the mountains, it is clear that the Blackfeet must have expelled the Kootenais from that country, and very probably have conquered and absorbed some portion of the tribe. It is to this quarter, therefore, that we should naturally look for the strange element in the Blackfoot language. We find, accordingly, that the word for 'sun,' which in the Blackfoot language is totally different from the corresponding word in all other Algonkin tongues, bears an evident resemblance to the Kootenai name of that luminary. In Blackfoot the word is *natos* or *natusi*; in Kootenai it is *natanik*. The words differ merely in their terminations. There can hardly be a doubt that, when the Blackfeet borrowed from their former neighbours their most peculiar and remarkable religious ceremony, they borrowed also the name of the sun-deity to whose worship it was devoted.

Two of the legends given by Mr. Wilson deserve notice in this connection. He was informed that the Snake Indians first had horses, and that these came out of the 'big salt water' which has tides. This event is combined with another—that of the carrying away of a Blackfoot woman to the south by 'the snakes.' The snakes are the Shoshonees. This widespread people, whose bands wandered over a vast region, from California to Texas, were in former days among the most inveterate enemies of the Blackfeet. To the tradition related by Mr. Wilson some facts may be added from the statements of Mr. Schultz. He mentions that horses were first known to the Blackfeet about the beginning of the present century, and that 'they were stolen from the south.' Putting all these circumstances together, we are warranted in concluding that the Blackfeet first obtained horses by capturing them from the Shoshonees in a war which was kept in memory not only by this event, but also by the fact that a Blackfoot woman was made prisoner and carried off by the enemy. From the prisoners whom they made in turn the Blackfeet learnt that the strange animals which they had taken came from the great salt water. Horses were probably first known to the Shoshonees in California, where they were introduced by the Spaniards in the latter part of the last century. The Shoshonees would learn from the Spaniards that the horses had come originally across the ocean. This information passing from tribe to tribe over the continent reached the Blackfeet in the shape of the myth which Mr. Wilson has obtained. What is chiefly to be noted is that this myth, which by its form might be thousands of years old, has yet unquestionably originated within less than a century.

This modern shaping of the Blackfoot mythological stories is also apparent in the account of the making of the first woman and man from the ribs of Napi. This portion of the creation myth, which does not appear in the version furnished to me by Father Lacombe, is evidently a novel feature, derived very recently from the missionary teachings.

We are now prepared to find an event of not very ancient history involved, as may reasonably be conjectured, in the remarkable tradition obtained by Mr. Wilson concerning the women who lived by themselves in a district adjoining the land of the Blackfeet, and who finally took husbands from among the latter. This story holds apparently an important place among the Blackfoot legends. A correspondent, who has paid much attention to such subjects—Mr. George Bird Grinnell, Ph.D., of New York (editor of 'Forest and Stream')—sends it to me as he learnt it from his Blackfoot (Péigan) guide during a hunting tour in the Far

West two years ago. In this form the story does not appear to have anything directly to do with the creation. It becomes one of the many tales in which the 'Old Man' (Napi) is represented as playing the fool, and as tricked by other powers or by mortals. In reference to his name, which Mr. Wilson and others write *Napi*, and Father Lacombe *Napiw*, and which Mr. Grinnell renders 'Old Man,' it may be mentioned that *Napi* is an adjective, signifying 'old.' Used as a name, it might be rendered 'The Old One' (in French, *Le Vieux*; in German, *Der Alte*). *Napiw* is a verbal form, used also as a name, and signifying, properly, 'He who is old.' The following is the legend as told to Mr. Grinnell:—

'As Old Man was going along he came to a big lodge, which was the woman's home. He went in. The women said to him, "Do you think that you have men for husbands for us?" He said, "Who is chief here?" A woman replied, "That woman behind is chief." He said to the chief woman, "To-morrow let those women come to the valley. A Péigan will be there, finely dressed, with leggings trimmed with weasel-skin; very handsome is his wearing apparel." The chief woman replied, "Let the others wait. I am first chief woman; I will be the first to take a husband." Now Old Man wanted very much to have the chief woman for his wife, although she did not look nicely. She had been making dried meat, and her hands and arms and clothing were covered with blood and grease. The next day the chief woman came to the valley, and there she found many men. In the midst of them was Old Man, splendidly dressed, with weasel-skin leggings. As soon as she saw him the chief woman recognised Old Man; so she let them all go, and went back to the women. To them she said, "You can take any of these men except the finely dressed man who stands in the middle. Do not take him, for he is mine." Then she put on her best apparel, and went to the valley. The women went to look for husbands. Old Man [who wished to be chosen by the chief woman] stayed far behind [so that he should not be taken by any of the others]. All the women chose husbands, and took all the men to their lodges. One man was still left unchosen—it was Old Man. The chief woman said, "Old Man thought I was a fool. Now we will make a buffalo piskan [enclosure], and I will change him into a pine log, and we will use him for a part of the fence. So Old Man is the fool, and not the woman."'

As we know the legend of the origin of horses had a recent historical foundation, so we may also conclude that this story of the women and their choice of husbands, coupled with the rejection of Napi, had its origin in some actual occurrence of perhaps no very remote date. We know, from other noted traditions—such as the 'Rape of the Sabines' and the capture of wives for the children of Benjamin—how such marriages by wholesale, as they might be styled, are likely to take place. If there ever was a camp of Indian women with whom no men were found, we may be tolerably sure that they were the survivors of a war in which all the fighting men of their tribe had been slain. The band of Kootenais, who formerly dwelt east of the Rocky Mountains, was certainly not dislodged by their Blackfeet enemies without a desperate war, in which, as a natural and almost inevitable result, the men would be killed—perhaps in a fight at a distance from their homes—and the women, who were left at home, would be afterwards made prisoners, and would become the wives of the conquerors. Such events are of common occurrence in Indian history. The liberty given to the captive women, when once received as

members of the Blackfoot nation, of choosing their own husbands would be entirely in accordance with Indian sentiments and habits. That these women should despise and reject Napi, the peculiar and rather ridiculous divinity of the Algonkins, and should introduce the worship of their own glorious sun-god, is intelligible enough. Thus we can see how a tradition as improbable on its face as the coming of horses out of the salt water may represent an actual event which has deeply affected the language, religion, and character of the Blackfoot nation. A similar occurrence, described in Müller's 'Grundriss der Sprachwissenschaft,' had a still more remarkable consequence. The Caribs (Galibis) of the South American mainland, having conquered the Arowaks, who inhabited the neighbouring islands, put the men to death and took the women for wives. The women, with true Indian independence, retained their own language among themselves, and taught it, as well as the language of their husbands, to their children. The result was that two languages were subsequently spoken in the tribe—the Galibi among the men, and the Arowak (mixed, however, with some Carib elements) among the women. If the conquest had taken place a few generations earlier the two languages would doubtless have been by this time fused into one—a Carib speech, with many Arowak elements—and the origin of the mixed race would have become a story of the Carib mythology.

I may venture to add that Mr. Wilson's carefulness in preserving these native stories—however trivial they might at first seem—precisely as they were received by him deserves particular acknowledgment.

The Committee ask for reappointment, with a renewal of the grant.

Second Report of the Committee, consisting of Dr. GARSON, Mr. PENGELLY, Mr. F. W. RUDLER, *and* Mr. G. W. BLOXAM (*Secretary*), *appointed for the purpose of investigating the Prehistoric Race in the Greek Islands.*

THE Committee have to report that they have again had the benefit of Mr. and Mrs. Bent's valuable assistance in carrying on investigations during the past year. The results of explorations must always be uncertain from the fact that when an exploration is begun, however promising it may seem to be, it is impossible to tell whether expectations will be realised regarding it. This year, however, the explorations which Mr. Bent undertook for the Committee have proved to be successful, as they have resulted in the discovery of an ancient temple, which proved to be of Apollo, containing no less than thirteen ancient inscriptions which have been successfully photographed by Mrs. Bent. The structure and plan of the temple have been thoroughly explored, and a marble statue, unfortunately wanting the head, but nevertheless of considerable value, has been found. Several of the tombs adjoining the temple have been explored, and massive and elaborate sarcophagi of considerable interest found in them, which illustrate the customs and art of the inhabitants of these islands in ancient times.

The field selected for exploration has been an extremely interesting one, and the work which has been done has thrown much light on the ancient marble commerce of Thasos.