

eastern neighbours. The sweat-houses (*tsé-zal*) of the latter were also of exactly Shushwap pattern.

As regards succession to rank and property, the heterogeneous neighbours of the Chiikoh'tin, the Bilqula, the Kwakwiutl and the Southern Salish tribes are governed by father right. Now, it so happens that the present head chief of the Chiikoh'tin, Anarèm, is the immediate successor in the chieftainship of his father, who was also called Anarèm. This would be utterly impossible among the Carriers, who have borrowed from the Tsimshian the matriarchate, which is unknown to the bulk of the Déné nation, to which they belong.

I trust that the most exacting sceptic may now confess that the Dénés are indeed a borrowing nation.

And yet this is not all. Let us now investigate their national mode of disposing of their dead, and compare it with that obtaining among the Carriers and the Chiikoh'tin. Among the eastern and intermediate tribes (such as the Tsé'kènné and the Rocky Mountains Nah'ane) it consisted simply—especially if travelling—in pulling down the brush hut on the remains and proceeding on their journey, or if stationed at any place, or even while travelling, if impelled by special consideration for the deceased, by erecting for the remains a rough scaffolding, wherein they were incased as in a kind of primitive coffin constructed of slender poles or the limbs of trees. Then, as a rule, the birch-bark canoe of the dead person was left upside down by way of cover to this aerial grave. Let us hear Petitot on this point:

" Dans les tribus Déné-Dindjié qui ont conservé l'usage antique et général aux Peaux-Rouges, les morts sont déposés *en cache* dans un coffre très grossier et à claire-voie, fait de petits troncs d'arbre encochés et élevé de trois à sept pieds au-dessus du sol. Les vêtements, les armes et les ustensiles du défunt sont ensevelis avec lui ou bien lancés au gré du courant. Tous les objets ayant appartenu au défunt et qui ne peuvent être cachés avec lui sont sacrifiés. On les brûle, on les jette à l'eau, ou bien on les suspend dans les arbres."¹

Sometimes—as among the Tsé'kènné, and even some eastern tribes, as appears from the same author's letters—² the corpse was also hidden, in a standing position, in a tree hollowed out for the purpose. In no case was it ever cremated. Now, what do we see among the Carriers and Chilkoh'tin? When the former came in contact with the Tsimshian races they could not fail to notice that cremation was practised by them, and at the time of the discovery of their country all the subdivisions of their tribe burnt their dead and erected for the few remaining bones mortuary columns identical with those in vogue among the Tsimshian. On the other hand, the Chiikoh'tin, who are coterminous with the Shushwap, who bury their dead, at once adopted interment as the final disposal of them.

To come to the object of Dr. Boas's note quoted in a previous paragraph: The Tsimshian races may have remotely influenced, through the Carriers, the mourning customs of the Shushwap; but I think it highly improbable, on account of the little intercourse the main body of these tribes had together, as will be easily explained by a glance at the

¹ Monographie des Déné-Dindjié, p. xxvi.

² In *Missions de la Congrégation des Oblats de Marie Immaculée*, Paris, *passim*. That custom—though remembered even here—nevertheless appears to have obtained more especially in ancient times.