

more years, according to the dignity of the deceased and the ability of his surviving fellow-clansmen to gather a sufficient amount of eatables and dressed skins to be distributed in a final potlach. Upon this occasion the deceased's bones were ultimately deposited in a mortuary post or column close by the village.

This was the signal of the widow's liberation from the very exacting bondage she had suffered at the hands of her late husband's relatives, her hair having been clipped by them to the skin and her face disfigured by gum or dirt as a token of her degraded condition.

If we now examine those aborigines' beliefs and their notions with regard to the creation, we find that they are practically identical with those of their immediate or mediate western neighbours; their myths and legends, and a like similarity is observed.

Well may we ask ourselves: Since these Indians are ethnologically, philologically and psychologically so different from those neighbouring races, the Tsimshian, Salish, etc., how did it come to pass that both maritime and inland aborigines possess so strikingly similar social institutions, such identical superstitions and folk-lore? Being of such confessedly unrelated stock, one race must, of necessity, have borrowed from the other. Who, then, were the borrowers? Who the originals?

Thinking scientists who examined and admired the very elaborate social system and customs obtaining among the Coast Indians have naturally tried to investigate the source from which they must have originated. Some fancy to see it in the primitive Aztec civilization; others think they have found it in the inhabitants, ancient and modern, of the Japanese isles. As far as I know, the only authors who ever ventured a comparison between coast and inland sociologies are Drs. G. M. Dawson and Franz Boas. It is somewhat remarkable that both should seem to have reached an identical conclusion, which may be resumed in two words: The coast and south races have copied, at least partially, from the inland northern aborigines. Under date March 3, 1891, the first-named wrote to the author:

"In your letter of June last I see that you refer to the probability of the Tinnéh having borrowed mythology and customs from the coast. Is it not probable that borrowing has been on both sides? The similarity of the Tinnéh creation myth to that of the Haida—of *Us-tas* to *Ni-kil-silas*—induced me to think that the Haida had it from inland, and this seems to be borne out by the fact that Dr. Boas has lately found practically the same story among the Bilhoola, probably independently obtained by them from adjacent Tinnéh peoples."

On the other hand, Dr. Boas has the following to say in a note appended to his report on the Shushwap:

"The mourning ceremonies of the Shushwap are evidently influenced by those of their northern neighbours, the Carriers, which have been described by the Rev. A. G. Morice in the 'Proceedings of the Canadian Institute,' 1889. The strictness of the levirate and the ceremonies celebrated at the grave are almost the same in both cases."¹

More recently, Sir Daniel Wilson, after noting the commercial relations which existed from time immemorial between the coast and the inland aborigines, adds in his introduction to the Seventh Report on the North-Western Tribes of Canada:

¹ Sixth Report on the N.W. Tribes of Canada. P. 91.