

time interchange elements of culture more freely and rapidly than such as are continuously at war with one another. A good example is afforded by the Mississauga, who, though an Algonkin tribe, assimilated in a relatively short time, because of their friendship with the Hurons and, in later times, Iroquois, a greater share of Iroquoian culture than such Algonkin tribes as the Malecite and Abenaki, who were never, at least until quite recently, on friendly terms with the Iroquois. Similarly, the culture of the Athabaskan Hupa is almost identical with that of their friendly non-Athabaskan neighbours, the Yurok and Karok, while that of their Athabaskan neighbours immediately to the south was much less complex.

A particularly important aspect of our problem is the extent to which transmission of culture elements is encouraged by intermarriage. Intermarriage, involving, as it does, change of residence, is perhaps the most potent of the more intimate causes of the spread of a cultural feature. Where, as among certain of the West Coast tribes, the dowry system prevails and where, moreover, as among all these tribes, privileges are inherited by heirs even when identified with an alien tribe, it is evident that many elements of culture (personal names, legends, crests, dances, songs) travel with relatively little change for very considerable distances. Frequently, indeed, we may say more properly that a culture element follows the paths of family connexion than of geographical propinquity as such. Eventually, of course, the cumulative effect of several intermarriages within a given area, aided by the stimulation exercised by an alien culture element on the form of similar activities in the local cultural stock, will make perfectly continuous the distribution within this area of practically any borrowed element.

An important external aid to free cultural transmission is mutual intelligibility (or partial intelligibility) of speech between the tribes that are in cultural contact. Lack of this aid, as we have already seen in the case of the Hupa, Yurok, and Karok, does not by any means constitute an effective bar to the borrowing and spread of ideas and activities, but its presence is certainly a powerful reinforcer of them. It is not surprising, therefore, to find a host of cultural elements held in common by all the