

as a tribe; but the chief of the tribe is now this, now that, mythic personage. Among the Ute it is *Shinawav*; and among the Zúñi it is the sun. Among those tribes that have made the greatest progress in culture, there seems to be a tendency to exalt celestial personages, and to adopt a philosophy which singularly resembles that of our Aryan forefathers. We are able to discover vestiges of ancient zoötheistic belief among the tribes of the Orient; and we are also able to discover vestiges of a regional cosmology in many places throughout the Eastern Hemisphere. So, we are justly entitled to believe that the cosmology and theology of the American Indian were at one time universal; but we are not able to trace any direct connection between the Orient and the Occident in the cults of primitive peoples.

on languages
to new forms!

We are therefore abundantly warranted in saying that the American Indian did not derive his forms of government, his industrial and decorative arts, his languages, or his mythological opinions from the Old World, but developed them in the New. Man thus seems to have inhabited the New World through all the lost centuries of prehistoric time. In fact, we are compelled to believe that man occupied the entire habitable globe anterior to the development of arts, industries, institutions, languages, and cosmological opinions. That this aboriginal man was spread abroad from some primitive habitat may be true; but there is no evidence that the dispersion of mankind was subsequent to the development of distinctly human activities as represented by arts, industries, governments, languages, and philosophies, although he had already acquired a supremacy over the lower animals which made him the universal species.

How this primordial species, the ante-human species, was distributed from some geographic centre or region, is the problem which remains for solution; and this cannot be solved by ethnology as represented in physical races or as exhibited in cultural characteristics. If it shall ever be solved it will be done only by geologic research,—by discovering the remains of the man-animal in his primordial condition as they are buried in some geologic stratum, and by following them from land to land in geologic formations.

Ethnology has traced the problem outside its domain and found it to be a geological problem. Ethnologists have traced mankind back into a geological period,—the glacial,—back to a time when the geological distribution of land areas was quite different from that which now obtains. As it is a geological problem, it can be solved only by geologists and biologists.